

BIBLE DOCTRINE

pertaining to God,
Angels, Satan, the
Church, and the
Salvation, Duties
and Destiny of Man

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SUBJECT INDEX

BIBLE DOCTRINES
A Treatise on
THE GREAT DOCTRINES OF THE BIBLE
pertaining to
**God, Angels, Satan, the Church, and the Salvation, Duties and
Destiny of Man**

* * * * *

COMPILED
by a committee appointed by
MENNONITE GENERAL CONFERENCE
Daniel Kauffman, Editor

All Scripture is given by inspiration of God, and is profitable for doctrine,
for reproof, for correction, and for instruction in righteousness.—II Tim.

3:16.

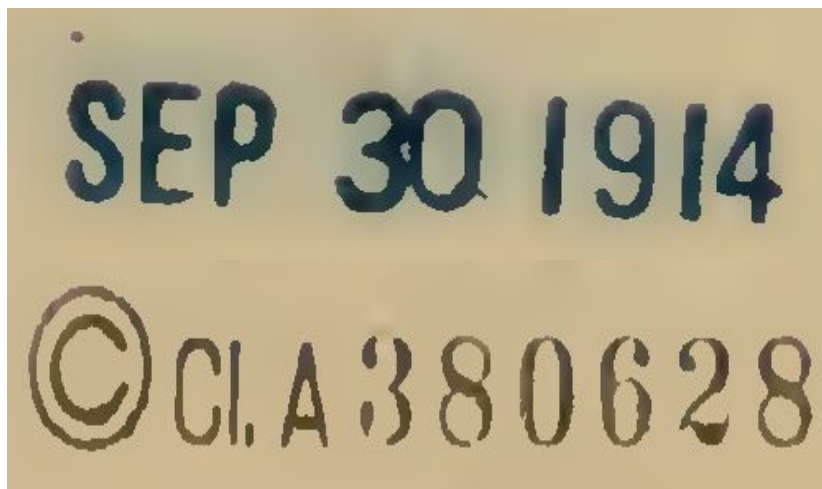
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To Our Fathers,
Whose faithfulness and self-sacrificing efforts have left us a precious
heritage;

To Our Fellow Workers,

Who at this time are bearing “the burden and heat of the day;”

To Our Young People

The present promise of the future Church, and of whom God expects loyal service;

PREFACE

At a regular meeting of the Mennonite General Conference, held at the Blough Church, Johnstown, Pa., Oct. 25 and 26, 1911, a committee of ten was appointed to prepare a work on Christian doctrine, setting forth, from a scriptural standpoint, those things most commonly believed among us. The design of the work was not to serve as a confession of faith, but rather as an exposition of the doctrines which a confession of faith ought to contain. Following are the names of the committee appointed: A. D. Wenger, Fentress, Va.; D. J. Johns, Goshen, Ind.; George R. Brunk, Denbigh, Va.; A. P. Heatwole, Waynesboro, Va.; Noah H. Mack, New Holland, Pa.; D. D. Miller, Middlebury, Ind.; D. H. Bender, Hesston, Kans.; S. E. Allgyer, West Liberty, Ohio.; J. E. Hartzler, Goshen, Ind.; Daniel Kauffman, Scottdale, Pa.

The committee organized at once and entered upon its duties. A table of contents was prepared and writers chosen to prepare the several chapters. How well, or how poorly, we succeeded in carrying out our commission we shall leave to the kind reader to judge. Our gratitude is due to the writers of the chapters herein considered, to the brethren who have so kindly favored us with their counsel, to the writers of the numerous books consulted in the preparation of the volume, and above all to the loving heavenly Father whose sustaining grace made this work possible.

In our acknowledgement to the authors consulted in the preparation of this work, our first acknowledgment is due the Divine Author of the one BOOK of revelation from heaven, which Book was our constant companion and instructor and foundation from beginning to end. Besides this, and besides a number of books by Mennonite authors, and commentaries and reference books usually found in the ordinary Bible student's library, the following are among the authors and works consulted:

What the Bible Teaches —Torrey;

Systematic Theologies —Clarke, Brown, Hodge, Wakefield, Evans, Strong; *Encyclopedias* —Schaff-Herzog, Britannica, Inglis, etc.; *Public Worship* —Pattison;

Theopneustia —Gaussen;

Ecclesiology —Johnson; *The World and its God* —Mauro;

Wahres Christendom —Arndt;

People's Bible —Parker.

We believe that the Bible was given to be studied, to be obeyed, to be profited by; that there are too many Bible doctrines which are too lightly esteemed by the Christ-professing world, and too many “commandments of men” imposed upon humanity as Bible doctrines; that the doctrines herein set forth are the teachings of God’s Word, and should be prayerfully studied and willingly put to practical use by all people. It was with these convictions, and with the hope that the seeker after truth, especially the young, might get a clearer insight into these God-inspired truths, that the writing of this book was undertaken. Perhaps some readers will see things herein considered that they would like to have had treated at greater length. Other themes that you would like to have seen considered may scarcely be mentioned at all, while still others may occupy more space than their importance merits. Whatever shortcomings you may find may be attributed either to limited space in the book or limited judgment on the part of those having the preparation of this volume in charge. Our aim was to use the space to best advantage, give preference to those themes which under existing circumstances seem most in need of consideration, and from this view-point cover as wide a field as possible. With the hope that God may bless this feeble effort to the strengthening of the cause of Christ and the Church among men, we humbly submit this present volume to the prayerful consideration of the reading public.

D. K.

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PART I God and Man

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2. THE CREATION by J. D. Charles
3. MAN by Daniel Kauffman
4. ANGELS by Daniel Kauffman
5. THE BIBLE by J. B. Smith
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GOD AND MAN

The whole history of the Universe centers around these two words. The heaven above, the earth beneath, life in all its varied forms, all the knowledge of man whether revealed or discovered, everything knowable or unknowable, all is connected, directly or indirectly, with what God has done for man. Hence it is but fitting that we should learn what we can concerning this great Being whom we call God; that we should learn, meditate, and reverently acknowledge what He has done for man. In the succeeding chapters the reader will find what the Bible has to say concerning God and what He has done and proposes to do for man, the crowning work of His creation. He created heaven and earth for our wellbeing and happiness. That we might not miss the goal, He gave His only begotten Son to live and to die that we might live, and wrote in a Book the things needed for our enlightenment as we journey from earth to glory. He created an unnumbered host of celestial beings called angels, to serve as His messengers and ministering spirits to the heirs of salvation. Still, man is inclined to forget; to become so absorbed in the material things of this life that he forgets about the more important and more glorious things pertaining to the life to come. Even in this did God manifest His wisdom, His goodness, and His love in that He sanctified the Sabbath, set apart as one day out of seven in which our secular cares should be laid aside and the time devoted to worship, holy meditation, resting from daily toil, and refreshing the soul with things pertaining to the world to come. Verily, "The Sabbath was made for man." "Glory to God in the highest." We can never praise Him enough for what He has done for us.

CHAPTER 1: GOD

The ETERNAL GOD is thy refuge.—Deut 33:27.

“The belief in the existence of God lies at the foundation of all religion, and is the only basis of true morality.” —Wakefield.

“The fundamental subject of the Bible is God.”—Jacobus.

“He that cometh to God must believe that He is.”—Bible.

In the discussion of this topic it is not the aim to convince the atheist that there is a God but to enable the Christian to so formulate his belief as to make it more useful to himself and to prepare him to withstand the temptations instituted by the enemies of the cross and by Satan himself.

Efforts have repeatedly been made to define God. Possibly one of the best definitions that has ever been given was one by Clarke: “God is the personal Spirit, perfectly good, who in holy love creates, sustains and orders all.” This definition is wonderfully inclusive but one cannot help but feel that it is not very comprehensive. Every effort to define seems to belittle Him. Being infinite, God is, in the strictest sense, indefinable to the finite mind and can be known only in part. He must be revealed in some way so that man may know Him so far as He can be known. Let us consider,

Theories as to How He is Revealed

There are three of these: (1) that the thought of God is inborn; (2) that God is revealed through Nature; (3) that He is revealed through divine revelation alone. Each of these will be considered separately.

1. That the Thought of God is Inborn.— This theory is argued on the basis that all nations have some idea of God and that they do not need to be taught of His existence but of His will and His works. True, the nations generally have some thought of the existence of a divine Being, but there are many individuals among them who have no such ideas. If the thought of God were inborn, that could not be true; for then the most savage in darkest heathendom would believe that there is a divine Being. But facts are constantly proving the contrary. This theory supposes every atheist to be maliciously untrue in saying what in his heart he does not believe. We may question his truthfulness but we cannot prove that he is not sincere. Besides, Psa. 14:1 teaches that there are those who believe from the heart that there is no God. He is deficient in his senses or he would not be

termed a fool, nevertheless he says it "in his heart," hence we have no right to say that he is not honest, and when God says anything let men say, "Amen." It is generally admitted that our knowledge is acquired by the use of our faculties. Would it be reasonable to believe that this subject is an exception to the rule?

In the face of the above facts it is evident that we cannot prove the atheist necessarily dishonest nor that the faith of God is inborn, much as the Christian feels that such is the case. But we feel too that it is very inconsistent for the sinner to stand away from God, and we do not see how he can choose such a position, though observation proves daily that such is the case. Is the position of the atheist more inconsistent than that of the sinner who believes that he may die at any moment and that if he died in his present condition he would be lost and yet refuses to accept life as a gift?

2. That God is Revealed through Nature.— This theory, like the one preceding it, looks very plausible and it is readily admitted that to those who know anything about God, nature reveals very much if they search for it, for "the heavens declare the glory of God, and the firmament sheweth his handiwork;" but like the printed page of a book, it requires that the person who is to receive any benefit from its teachings must learn its alphabet from some other source. There are doubtless a thousand things as yet undiscovered which show the existence of a divine Being, but they teach us nothing so long as we do not know of them and the connection they have with things which we already know.

The idea that nature alone would reveal God to man is contradicted by the fact that nations and individuals who have a faint knowledge about God, when left without any outside teaching, tend to lose that knowledge. If nature would bring such knowledge to one who is entirely ignorant on that subject, it would most surely tend to increase that knowledge after it had a beginning. If this theory were true, would it not be reasonable to suppose that man without the aid of divine revelation might get a fairly good knowledge of the Deity, His attributes and His will as it regards man? Nature would continue the teaching it had begun with the heathen as it did the Jews (Psa. 19:1) and as it does with the Christian today. The whole heathen world is a testimony that exactly the opposite is true.

This doctrine pre-supposes a condition of mind and mental activity which so far as known has never existed. It suggests that a man would become

interested in a matter of which he knew absolutely nothing, had nothing to aid him in beginning such an investigation and then by mere reasoning and observation would, step by step, get such information as would finally cause him to arrive at a fair comprehension of so great a Being. Let us consider what we believe to be the truth on this important subject.

3. That God is Revealed by Divine Revelation Alone.

—By this is meant that there is no other way in which man may, without previous knowledge as a basis, arrive at the true conclusion of God and His will toward man. The ways in which God revealed Himself to man varied greatly. He came to Adam in a voice; to Moses, in a burning bush; to Joseph, in a dream; to Elijah, in a “still small voice and to the prophets by inspiration, telling them what to write. Possibly the most frequent way which God used in revealing Himself during the Old Dispensation was by the voice between the cherubim. Here the leaders of Israel would inquire and the Lord would answer. From this place came encouragement and warning, entreaties and denunciations, commands and promises. All these revealed the nature and power of God. The law, the priesthood as well as every sacrifice offered, even the temple— these and many other things connected with the worship of the Israelites were constantly revealing God to them as well as to the other nations around them. The secular government of Israel—showing that prosperity followed obedience, and that pestilence, famine or war followed disobedience — also did much toward revealing the character of God to both Jew and Gentile. Who is in a position to say that these nations who had forgotten their God were not reminded of Him by His workings with this wonderful nation?

The Jewish people thought of Him as “the great and terrible God.” This arose from such passages as Ex. 34:10, Deut. 10:17, and Judges 13:6. He was considered a physical being with human form with wings added. These thoughts came from the use of such words as “face,” “back,” “heart,” “voice,” “mouth,” “foot,” “hand,” and “wing.” But as time went on He was revealed more and more. The prophecies regarding His Son, did much in aiding the people to understand the character of this mighty Ruler. His Fatherhood was not shown to the world until it was revealed through the life of His Son.

As this knowledge is given progressively (a fact that is generally conceded) the question is frequently asked, Is this progression still going on? Opinions are divided on this. One class says that the highest

revelation that ever was or ever will be given to man on this side of the Judgment was given at Pentecost. The other class says that as man advances in knowledge and as the “earth sheweth his handiwork” the revelation of God is constantly growing. They give as an illustration the discovery of the circulation of the blood showing that man is more “fearfully and wonderfully made” than the psalmist ever imagined; and that electricity and a hundred other things reveal the greatness and goodness of God to us while centuries ago they knew nothing of these things. Both truth and error are found in these arguments. First, it must be remembered that earthly wisdom never reveals the true character of God but that such wisdom, not divinely guided, must necessarily lead to a misconception of such a divine and holy Being, and as man studies these things he is inclined to forget that the author of all this is the opposite of earthly; secondly, that now as ever, God is revealing Himself through His Word and work just as fast as man submits himself to Him and becomes filled with His Spirit so that with a spiritual mind he may discern these things. They cannot be grasped otherwise.

The Existence and Being of God

Notice again the words of Wakefield at the opening of this article: “The belief in the existence of God lies at the foundation of all religion.” Without God there could be no moral obligation, no religion, no hope or fear of the future. Vice would be as good as virtue. Necessity would be man’s only law. Might would make right and man would be little better than a brute. Since the existence of God is generally accepted let us proceed to study His being.

He is more than simply a spirit or power. To say that “God is a spirit” is sometimes interpreted as simply a power or an action, but He is more. It should be remembered that there can be no power that is not vested in something; there can be no thought without a thinker, no act without an actor, and no force without a being; hence we must conclude that while God is a Spirit He is also an essence or a being. We must not think of that essence as being subject to natural laws or governed by earthly principles. Hodge says, “God is in His nature a substance or essence which is eternal, infinite, and unchangeable; the common subject of all perfections and the common agent of all divine acts.”

Some spell God with two o’s, and devil by omitting the first letter, or, to put it into the language of another, “All the good or evil that exists is

found in the hearts of men and women.” If this were true then there could be no Divine, hence “no moral obligation, no religion, and no hope or fear for the future.” It is very evident that this cannot be true. God is a being clothed with power and majesty, governed by His own will and His chief interest, and so far as this world is concerned, man is the noblest work of His hands.

HIS Divine Attributes

By the term, attributes, we mean the perfections or conditions which God attributes or ascribes to Himself. No one with a rational mind will claim that he is able to state and explain all the attributes which God possesses. Some of them may be explained in a measure, for when He said, “As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts,” He clearly showed that man was not able to grasp what was in the mind of God, hence can never be sure that he knows all the attributes of that divine Mind.

Bible students differ in the names which they apply to these attributes, but the sense is practically the same; hence the discussions here will not follow any one of them exactly, either in name or in thought.

Infinity.— The Christian, when he prays, feels that he is communing with a personal God, one who is moved by his petitions and who answers his prayers. This makes it hard for us to understand how he can be everywhere, fill all space and non-space if there be such a thing. David said, “Whither shall I flee from thy presence? If I ascend up into heaven thou art there, if I make my bed in hell behold Thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall thy hand lead me and thy right hand shall hold me.” Then as if he realized that it was impossible to find a place where God would not come, the psalmist appeals to condition. If place makes no difference, neither will darkness hide from His everywhere-present eye. Other scriptures bearing on this subject are, “Do not I fill heaven and earth? saith the Lord” (Jer. 23:24). “But will God indeed dwell on the earth? Behold, the heaven and heaven of heavens cannot contain thee; how much less this house which I have builded” (I Kings 8:27)? God is “not far from every one of us: for in Him we live, and move, and have our being” (Acts 17:27, 28).

Reason is in full accord with divine revelation on this point. It would be

impossible for God to have complete supervision of the universe if He were limited in this particular. He who created all things would not after that give them over to certain laws without giving them some attention. The fact that we admit that He rules all things means that we admit that He is everywhere present. We readily admit that “in Him we live, and move, and have our being,” which would be the same as expressed by another author: “As the birds in the air and the fish in the sea, so are we always surrounded by God. It is thus that He is infinite in His being, without absorbing all created beings into His own essence, but sustaining all their individual subsistence, and in the exercise of all their own powers.”

Unity.— Two things are brought out under this head: (1) that God is not made up of separate and component parts like some intricate machine, and (2) that there can be none other, but that He stands alone in magnitude, in creation, and in supervision. Some of the references in support of the latter are, “Our God is in the heavens: he hath done whatsoever he hath pleased” (Psa. 115:3). “The earth is the Lord’s, and the fullness thereof; the world, and they that dwell therein” (Psa. 24:1). “The Lord our God is one Lord” (Deut. 6:4). “Thou art God alone” (Psa. 86:10). “I am God, and there is none else” (Isa. 45:22). “To us there is but one God” (I Cor. 8:6).

From the nature of the work ascribed to Him in these references and from their general teachings there can be but one. The very name, God, brings to our minds a perfect and infinite Being and there can be but one such. We cannot imagine two Gods and have them on an equality. There would be no harmony in the universe with two such Governors of equal power over the same place and condition. There would be a crash somewhere. But not simply in the government but in the creation as well is there complete harmony. This could not be if two different minds were laboring with it. Wakefield says, “If two or more independent beings are supposed to exist, their natures must be the same or different. If different, they are either contrary or various. If contrary, each must destroy the works of the other; and if various, one must have what the other has not, and so neither of them have all possible perfection. But if they are the same, having equal perfection, neither of them can be absolutely perfect It is therefore impossible that there can be more than one absolutely perfect Being.” Do we think of God as absolutely perfect? Then we must admit that there is but one, and that He is one

both as to component parts and as to His standing alone in magnitude, creation, and supervision.

Eternity.— As God fills all space, so He fills all time. That is, there never was a time when God did not exist and there never will be a time when He will cease to exist. In other words, He never had a beginning and will have no end. As we contend that divine revelation is necessary let us look there first for our proof. “Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God” (Psa. 90:2). “Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall have no end” (Psa. 102:25-27). “I am the first, and I am the last; and beside me there is no God” (Isa. 44:6).

God is not governed by time but He “is the same yesterday, today, and forever;” hence the very applicable name which He gave Himself, The “I Am.” He is the eternal now. That is to say, there is nothing like past or future with reference to the existence of God, but that these are as the present with Him.

Immutability.— As God fills all time and all space and is God alone, so He is unchangeable. To this the Scriptures “bear ample witness. “The counsel of the Lord standeth forever” (Psa. 33:11). “They (heaven and earth) shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall have no end” (Psa. 102:25-27). “I am the Lord, I change, not” (Mal. 3:6). He is “the Father of lights, with whom is no variableness, neither shadow of turning” (Jas. 1:17). These references show very clearly that God does not change, and they are not contradicted by those that speak of God as repenting, for that with Him means a change in His manner of administration and not sorrow for some act that He has done. If God were sorry that He did a certain thing it would be evidence of His imperfection; for since He knows all things, He must know the result of everything before its creation, hence repentance with God, as man repents, is an impossibility. His omniscience is evidence enough that His plans are all completed before the work is begun, which so far as a change in God’s purpose is concerned would be entirely uncalled for. As an

earthly father at one time instructs, at another time comforts or reprimands and even punishes his child with one and the same object in mind—the good of the child—so the obedience or rebellion, the meekness or pride, the earnestness or indifference of God’s subjects often make it necessary for Him to change His method of administration but always with one object in mind—the good of the creature.

Spirituality.— When Jesus said, “God is a Spirit,” He did not stop to explain what a spirit is but left that for man to reason out from his own consciousness. It is not composed of “flesh and bone;” is not a solid substance, as wood or stone; is not subject to the laws of physics, such as gravitation; but has the power of thought, will, action, and motion. Spirituality, then, when applied to God, means that He is not subject to corruption, to need, to pain, to the laws of nature, and cannot be seen with the natural eye. Wakefield says, “The immateriality of God is a point of great importance, not only as it affects our views of His nature and attributes, but because when once it is established that there exists a pure Spirit, living and intelligent, and invested with moral properties, the question of the immateriality of the human soul may be regarded as almost settled.”

The objection is sometimes offered that He must be in the physical form of man because of the frequent references made to the parts which compose the human body. The face, the mouth, the arm, the hand, etc., of the Lord are found in numerous places in Scripture. Try to apply all these physical parts to God and notice the result. For want of space but one illustration will be given here. “The Lord’s hand is not shortened, that He cannot save.” Two men are helped by the hand of the Lord at the same moment, one in Chicago, the other in China—a physical, but by no means a spiritual, impossibility.

The paramount argument is that the Scriptures teach the spirituality of God. “God is a Spirit.” “The Lord is that Spirit,” and many other references speak of the “Spirit of God.” Being spiritual does not prevent Him from being able to supply all the needs of man.

Omniscience.— By this term is meant, Knowledge that has no limit, or All-knowing. That is to say, there is nothing in the past or present, and there never will be anything in the future, that God does not know at this moment. This idea has been opposed on the ground that it would be impossible unless we grant that He fore-ordains everything with the most

radical fatalism—a thing which very few of us believe. Arguing from the basis of our own knowledge this might seem right, but it would deny foresight to an infinite Being, which again would be inconsistent for it would make Him finite instead of infinite. Without for a moment interfering with man's free agency, God looks into the future and sees what will come to pass just as we look into the past and realize what has been without having had anything to do in bringing about the particular event. Again, the objection has been raised that this would not harmonize with the repentance of God; but, as stated before, His repentance must not be interpreted as being sorry for an act that He has performed. If either of the above objections were valid it would be very clear that He could not be God, for instead of being clothed with perfections, He would have at least one gross imperfection.

James impressed upon the minds of the Jerusalem Conference that, "Known unto God are all His works from the beginning of the world" (Acts 15:18). This pre-supposes that He knows the works of man, or how would He know what He would do because of what man does? "Thou understandest my thought afar off" (Psa. 139:2). Many others might be cited, but suffice it to say, "His understanding is infinite" (Psa. 147:5), which would again be impossible if His knowledge were limited in any way.

From the three references given above we glean that, so far as His own works are concerned, He knew them from the beginning. As a part of His work will be in the future, who will dare to say, in the face of numerous prophecies on the subject, that He does not know what He will do even in the Judgment? As that depends upon the actions of men and women yet unborn, He must know what such actions will be long before there is any outward evidence of their occurrence;

Omnipotence.— By this term is meant, the removal of all limitations of power, so far as is consistent with His other perfections. He has the power to do anything consistent with His will. He wills and it is done. He said, "Let there be light." That was all that was necessary, for "there was light." Even the heavens were the result of His will; the most remote star, too far distant to be seen with the strongest telescope, is likewise a part of the creation. But why should He not have this power? He is "the Almighty." His name implies that.

The idea that He has absolute power has given rise to many absurdities. The question has been asked, "If He has absolute power, does He have

power to destroy Himself?” He has other attributes which count much more in His sight than power. His love, omniscience, wisdom, and many others which are constantly used in the administration of His will for the welfare of His creatures would not allow even the consideration of such inconsistencies.

The ease with which God sustains and controls everything proves His omnipotence. Human beings, angels, and the elements are alike within His power. “All nations before Him are as nothing . . . It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers” (Isa. 40:17, 22). Of the earth and sea Job said, “He stretcheth out the north over the empty place, and hangeth the earth upon nothing. He bindeth up the waters in the thick clouds; and the cloud is not rent under them . . . He compasseth the water with bounds” (Job 26:7-10). A few other scriptures giving light on this subject are, Psa. 115:3; 135:6; Jer. 32:17; Matt. 19:26.

Wisdom.— This attribute shows the unerring way in which God governs all things to His own glory and for the welfare of His creatures. It would scarcely seem necessary to discuss this separately, from the fact that it is so clearly shown in the other attributes; but being so prominent in His dispensations, this article would be incomplete without it.

Let us consider a few of the many references on this point. “O Lord, how manifold are thy works! in wisdom hast thou made them all” (Psa. 104:24). “The Lord by wisdom hath founded the earth” (Prov. 3:19). “Great is our Lord, and of great power: his understanding is infinite (Psa. 147:5). “To God only wise, be glory through Jesus Christ forever” (Rom. 16:27). Unable to get words to express the ecstasy of his soul, Paul said, “O the depth of the riches both of the wisdom and knowledge of God” (Rom. 11:33)—which is possibly the clearest expression of divine wisdom found in Scripture.

In many of His works His wisdom is clearly seen. They are of such a nature as to awaken the gratitude of His creatures and stimulate a desire to find out even “the deep things of God,” for man is made to feel that He who has so wisely planned for the happiness of humanity must be his Friend as well as his Creator. It is fortunate for man that notwithstanding the wisdom used in the creation simplicity everywhere abounds. This encourages man to study and develop his mind so that he may glorify God the more. His wisdom is manifested in the endless varieties in nature. In the thousands of leaves of a single tree there are no two that

are exactly alike. Notice the differences in the snowflakes, in animals of the same kind, in flowers of the same variety, in human beings of the same race. How very inconvenient if all men had exactly the same features. But in none of these has divine wisdom been so wonderfully shown as in the great plan of redemption.

Justice.— This term means, the inclination which God has to give to His creation such laws of equality and right as will tend to bring out the best that is in them for time and eternity, and as the final Judge to impart such rewards and punishments as will be to His glory, to the comfort of those who accepted His teachings and lived them, and a proper infliction of pain, shame and remorse to those who willfully cast aside His offers of mercy. The Scriptures show that God “will render to every man according to his deeds” (Rom. 2:6), for He “is a righteous judge” (Psa. 7:11, R. V.), and “He shall judge the world with righteousness, and the people with His truth” (Psa. 96:13), for “righteousness and judgment are the habitation of His throne” (Psa. 97:2).

Because man does not understand the ways of God there are many things which seem to contradict these statements. Wicked and oppressive men live to a very old age and seem to be surrounded with every comfort of life while others who seem to be very devoted to God’s cause suffer affliction and want. The great mercy of God gives the wicked ample opportunity to flee from his wickedness, and, when He will “judge the world with righteousness” in that great day the opportunities of the wicked will be taken into consideration. No trial shall come to the righteous with which God does not give sufficient grace to bear it and at the same time cause the trial to be a means of spiritual growth and development. Besides, if “our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory,” it can be no misfortune for the person who thus profits by it. Again a matter of favor may be in perfect accord with divine justice. See Matt. 20:1-15.

Truth.— The Truth of God is a term which is used in the sense that He can be depended upon and that He will not disappoint us; that when His Word makes a promise or a threat it will be carried out very definitely except on conditions of repentance of the sinner or the apostasy of the Christian. It is not the purpose of this chapter to prove the truth of the Bible. That is taken as a matter of course. All that is necessary is to show

that the Bible teachings are definitely carried out. Think of the prophecies regarding the birth, life, character, death, and mediation of Christ and see how definitely they were fulfilled. The most skeptical must be convinced as he stands on the site of old Babylon and reads Isaiah 13:19-22: or as he looks from the highest place in Tyre and sees the nets spread out on the banks to dry where once there was a strait a mile wide, then reads Ezekiel 26:12-14; or as he sits on the south wall of the City of Jerusalem and reads Jer. 26:18 and Micah 3:12 and looks out on what was once Mount Zion, the strongest part of the city, and sees it outside of the wall, a common field where the farmer plows, sows, and reaps his grain. If these did not suffice him, a score of others might be given which are equally convincing. If we did not believe in the Truth of God we would imperil our faith in every one of the other attributes, and contempt instead of regard for God would be the result. His Word, now so precious to us, would be worse than the writings of a capricious and malicious deceiver.

Goodness.— As the Justice of God demands that He faithfully administer rewards to those who are true to Him, so the goodness of God makes it a delight to Him to promote the happiness of His creatures by manifesting His love and kindness toward them in pity and forbearance, even though they are unworthy of His care and protection. Wakefield says, “When it (the goodness of God) brings happiness without merit, it is called grace; when it commiserates the distressed, it is pity; when it supplies the indigent, it is bounty; when it bears with offenders, it is patience or longsuffering; and when it pardons the guilty, it is mercy.” As God is immutable or unchangeable, and is very good to His creatures at times, we must conclude that His goodness is unchangeable, and is not like the imaginary heathen gods who are supposed to be so moved by passion at times that they are very cruel even to their advocates.

God’s goodness is sufficient and unfailing. It touches every case, and where the baseness of man does not prevent, it brings such blessings and comfort to man as tend to his enjoyment and to the glory of God. He delights in exercising that goodness in a large way, for “He giveth to all men liberally, and upbraideth not.” This attribute which is the exercise of His love endears Him to all who come in vital touch with Him.

Scripture proofs of that goodness are abundant. Only a few will be given here. “For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon Thee” (Psa. 86:5). “The Lord is good to all” (Psa. 145:9). The Psalmist was so impressed with that goodness that

he wanted others to enjoy it also. "O taste and see that the Lord is good" (Psa. 34:8): "The earth is full of the goodness of the Lord" (Psa. 33:5). He gave His name as, "The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth" (Ex. 34:6). Hence the passage, "The eyes of all wait upon thee; and thou gavest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing" (Psa. 145:15, 16).

Holiness.— This is the attribute by which the purity of God's moral character is known. In it He is shown to be averse to anything that is low, vile, or evil; and to love everything that is good and noble and true. There are several references, however, in which the thought of awe and dread are more prominent than the aversion to evil. "His holy arm" (Psa. 98:1) does not convey the idea of sanctity so much as it does that of vengeance and power. This passage is probably taken from the song of Moses in Exodus 15, especially from verse 16. In this song of praise the august and venerable ideas are in evidence rather than the moral and the pure. Isaiah 8:13 is another passage much of the same nature.

The scriptures which show the holiness of God in the sense of the purity of His character are numerous. He declared His holiness Himself. "I, the Lord your God am holy" (Lev. 19:2). The four "living creatures" (R. V.) in Rev. 4:8 are saying, day and night, "Holy, holy, holy, Lord God almighty." This was the song of the seraphim also in Isa. 6:3. The holiness of God furnished much material for the Psalms. See Psa. 22:3; 30:4; 47:8; 48:1; 60:6; 145:17, and others.

Love.— Many Bible students do not consider love as an attribute the same as holiness, goodness, truth, etc. They hold that love does not "belong to" but is a part of the Divine Being; that is, forms a part of the essence of God. As a proof of their position they quote I John 4:8. Space does not allow the discussion of that part of the subject. Suffice it to say that love is the greatest factor in the Christian and rules his life, both in regard to God and his fellowman, and it is one of the most important factors in God with regard to His creatures.

Love is inexpressible. Language fails to declare it, therefore Christ simply said, "God so loved." The fact that He sent His Son to pass through such an awful ordeal for man's salvation gives some idea of its extent, especially when it is remembered that this was done when man was in rebellion against God. Rom. 5:8. The extent of that love is beyond human

conception, for “it passeth knowledge” (Eph. 3:19); and yet it is free and undeserved, for the Lord said, “I will heal their backsliding, I will love them freely” (Hos. 14:4). The effect of that love is found in such scriptures as John 3:16, 15:13 and many others.

The above may be called attributes, but they must not be construed as showing all the characteristics of God; for He may have many others of which man does not know because they do not enter into His relationship with man.

The Divinity and Humanity of Christ

Having discussed the subject, God, at some length and having in mind that where three beings are composed of the same essence, have the same glory and are equal, they must have the same attributes, we may turn to some points with regard to the Son which have caused much controversy and were the principal subjects of discussion at the Council of Nice. Was Christ divine, uncreated and of one substance with the Father? Let us consider that—

Christ is and was Divine. This may be argued from His own words. He said, “Before Abraham was, I am.” The difference in the verbs “was” and “am” as used here is not all expressed in the tense. As Abraham was here in the flesh and is not now, so there was a time when Abraham did not exist, but “I am” expresses present and would say that there is no such thing as past or future, so far as the existence of Christ is concerned. This was very clear to the Jews, for they intended to stone Him for making Himself God. “Now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.” Neither man nor angel would have dared to make such a request. By this He as much as said, “I have glorified you here, now you glorify me in heaven, not as a redeemed soul or as an angel, but as I, your equal, was before.”

From these and many other references which might be given it is evident that Christ had a pre-existence. It is equally true that He will be the final Judge. None but a divine personage would be accorded such a position. Aside from these it is evident that Christ was the Jehovah of the Old Testament. In the same instances and often in the same sentences He is called the angel of the Lord and Jehovah, or Cod. Gen. 16:9, 10, 13; 32:24-30. One of the three men who came to Abraham in the plains of Mamre is called, Lord, and Judge of all the earth. It was “the angel of the Lord” that

went before the children of Israel in the cloud Ex. 14:19 but Moses said that it was “the voice of God” that spake to them. It is reasonable to suppose that Jacob had two personages in mind when he said, “The God which led me all my life long unto this day, the angel which redeemed me.” Stephen in his defense in Acts 7 says that it was the angel of the Lord that appeared to Moses in the burning bush, but in Exodus 3 the same being which Stephen termed “angel” calls Himself “the God of thy father.” It would not be consistent to think of an angel, a created being, assuming the place of an ambassador and as such, speak in the name of the one whom he represented. True, angels came to men, but they said that they were sent.

Nor is it consistent to say that this particular angel to which Jacob had reference took on the form of man at times. That patriarch thought of Him as one that existed continuously or he would not have spoken of him as the one who fed him all his “life long.” From the scriptures quoted and from the arguments we conclude that these divine manifestations were not created beings but must have been one of the Trinity.

Keeping that in mind let us notice that the term, angel, as used in this connection shows two things: (1) that he was sent, (2) that he was sent to minister. It is clear that the Father was not sent. If one of the Trinity, it must have been the Son or the Holy Spirit. For a conclusion turn to Mal. 3:1: “The Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in.” Lord implies divinity and the messenger of the covenant certainly means Christ, hence when the covenant promises were made it is evident that Christ made them. The fact that the name, Lord, is used is no objection. On the contrary it is rather an evidence in favor of the argument, for when He was on earth He was repeatedly called “Lord” (Jehovah) and the believing Jews seemed to hold the idea that the “angel of the covenant” was also the promised Messiah. It is generally conceded that Christ was divine, but was He also human?

Christ was Human as well as Divine.—We notice—

a. *He was called the Son of man.* The seventy-two times which this term is used ought to be sufficient evidence of His humanity, especially since in the majority of cases He applied that title to Himself. We cannot allow that Christ would use a name that would deceive the people, but that in referring to Himself in this way He meant to convey that He actually was a person with a human nature as well as a human form.

b. *He had human needs and characteristics.* He got weary, slept, hungered, thirsted, ate, drank, and had temptations and sufferings as man has today. He wept in tender compassion over the erring; He studied and increased in wisdom and worked; He lived and died as others and was “made like unto His brethren,” that is in “flesh and blood,” so that He could be a true pattern, and that none could say, “He was the Son of God and did not have the trials that I have.”

c. *His temptations were real.* Some admit that He was human but do not believe that there was anything within Him that was a stimulus to anything that was sinful, but still admit that He was tempted. There can be no temptation if there is no response from within. One man says that a certain thing is a wonderful temptation to him; his friend says, “That is no temptation to me at all.” What is the difference? In the one there is a propensity developed which appeals to the thing in question while in the other that propensity is dormant. In Christ these propensities were not dormant. There was about His humanity something which responded to allurements from without. This does not imply that He yielded, but that the temptations were real as they are in us. “He was in all points tempted like as we are.” “Forasmuch then as the children are partakers of flesh and blood, He also himself likewise took part of the same.” “It behooved Him to be made like unto His brethren.” From what has been shown so far it is very clear that,

Christ was both Human and Divine. The Bible idea is set forth in a clear and concise way in the Articles of Faith of the Church of England: “The Son which is the Word of the Father, begotten from everlasting of the Father the very and eternal God, of one substance with the Father, took man’s nature in the womb of the blessed Virgin of her substance; so that two whole and perfect natures, that is the God-head and manhood were joined together in one person, never to be divided, whereof is one Christ, very God and very man.” From this quotation it is evident that while there were two natures there could be no conflict, and that there was no change from one to the other, but that both retained their own peculiar functions. To claim that Christ had but one nature would make some of the Scriptures meaningless. If either of these natures had not been in Christ, what could have been the meaning of, “The Word became flesh?” This is only one of many illustrations.

The Holy Spirit

He is a Person, One of the God-head. The Holy Spirit is referred to all through the Scriptures from Genesis to Revelation. Some think of Him as being merely a power that emanates from the Father, as His love or His mercy. The argument presented is that He is referred to as, "My Spirit," "The Spirit of God," but this argument falls to the ground when compared with the way in which we refer to the Son, for the latter is called, "My Son," "The Son of God," and we claim that as an argument that the Son is a person. Will the argument not hold as good when applied to the Spirit as applied to the Son? If, as some claim, the Spirit is simply a power, some of the Scriptures would be little short of absurd. If He is simply a power, the word power should make good sense when substituted for Spirit. Let us try a few. Acts 10:38: "God anointed Jesus of Nazareth with *power* (the Holy Ghost) and with power." Rom. 15:13: "That ye may abound in hope through the power of the power (Holy Ghost)." Rom. 8:26: "The power (Spirit) Himself (R. V.) maketh intercession for us." Others might be given. No other attribute of God can be personified and used here any better than power and these illustrations show the fallacy of such an idea. That He is a person and that He is one of the God-head is proven by,

The Works Ascribed to Him. "My Spirit shall not always strive with man" (Gen. 6:3). This implies that something has been striving with man (which is an act) but that such action will cease. "The Spirit searcheth all things" (I Cor. 2:10). The Spirit ministers. See II Cor. 3:8. This is not weakened by verses 17 and 18 of the same chapter, for the Spirit was sent in the Son's name. John 14:26. In John 14, 15, and 16 there are at least a dozen things in which the Spirit really acts or does something. He "may be with you," "abides," "shall be in you," "shall teach," "shall bring to your remembrance," "shall testify," "will reprove," "shall guide," "shall hear," "shall speak," "will show you things to come," "shall glorify," "shall declare" (R. V.). All of these are acts of a rational being and at least some of them would be quite impossible to anyone except to a divine being.

He is an Object of our Worship. We cannot stand in relation to any personified object or attribute such as we hold to the Spirit. He is the object of our worship and faith. We confess Him in baptism and are baptized in His name. Who would claim that he is baptized in the name of two persons and an attribute? To worship a mere power is nothing short

of idolatry. He even aids us in prayers, and knowing what the will of the Father is, “He maketh intercession for the saints according to the will of God.” As the Father and the Son have their part in the salvation of man, so also has the Spirit. He leads the children of God “into all truth,” and in this way as well as others performs a part in the great plan of saving the world. He has knowledge, will and action. He reveals secrets and distributes gifts that are possible to none but a divine person. He is shown to be a person by the

Personal Pronouns Applied to Him. The use of the personal pronouns in connection with the Spirit show Him to be a person. See John 14 **to** 16 and notice the Spirit referred to as, “He,” “Him,” etc. He is referred to as, “itself,” in Rom. 8:26 but the Revised Version has that changed to the masculine gender. It is always improper to use the neuter pronoun, “it,” when speaking of the Spirit.

He is One of the Trinity. The fact that He is the object of our worship would say that He is one of the God-head or that we are idolaters. Ex. 20:3 shows that God is to be supreme in our worship and to worship another would be equal to paganism. His divinity is shown by the interchange of Spirit and Lord or God. In Isa. 6:8 and 9 the prophet said that it was the Lord who spoke through the prophet but Paul in quoting this passage says that it was the Holy Ghost who spoke. Acts 28:25. For a parallel case, see, Jer. 31:31-34 and Heb. 10:15, 16. Ananias was by one act first accused of lying to the Holy Ghost and then told that He had “not lied unto men, but unto God.”

He has a Part in Man’s Salvation. As the Father and the Son have a part in man’s salvation so the Spirit has His part. He leads the children of God “into all truth,” and in a number of other ways performs a part in the great plan of saving the world.

The wide Exercise of His Powers Prove Him Divine.

He has creative power: “The Spirit of God hath made me” (Job. 33:4). Preservation is His: “Thou sendest forth thy Spirit, they are created: and thou renewest the face of the earth” (Psa. 104:30). He has resurrective power: Jesus was “put to death in the flesh, but quickened by the Spirit” (I Pet. 3:18), and He shall “also quicken your mortal bodies” (Rom. 8:11). Even in that beautiful benediction found in IT Cor. 13:14 His communion with saints is shown in most expressive language.

The Trinity in Unity—Three in One

Thus far the Father, the Son, and the Holy Ghost were treated as three separate persons, as having individual functions, and from what has been said one might infer that they were different in essence. While they are three persons and have their distinct work in the salvation of man, we must remember that they have special relations to each other, that they are all divine, that they have the same attributes. This should be remembered in the study of what follows. It is equally important to note that there is a unity, as well as an individuality, in the three—that they are one and that there is but one. True, God said, “Let *us* make man in *our* own image,” but the following verse says, “So God created man in *His* own image.” Two things are clear, (1) God did not call upon the angels or some other created being in heaven to aid in the creation of man, for creatures do not have creative powers. The persons called upon were divine and at least to some degree equal. (2) His own image was the pattern (singular) and the Creator was singular. This corresponds with number used in pattern in the first quotation. He did not say, In our own images but in our own image, even there implying a singular essence.

No one will doubt that the Father has creative powers and exercised them when man was brought to earth. But the Son did likewise, for of all created things there was not one thing in which he did not have a part in creating it. Jno. 1:3, Eph. 3:9. This is true, not only of things on earth but also in heaven. Col. 1:16.

In the beautiful benediction which Aaron and his sons were to use in blessing Israel (Num. 6:24-26) the term, Lord, is used three times. Read these verses omitting the words, “The Lord,” in verses 25 and 26, simply using a comma instead of the words omitted. Is not the sense destroyed somewhat? “The Lord (Father) bless thee and keep thee, the Lord (Son) make His face to shine upon thee and be gracious unto thee, the Lord (Holy Spirit) lift up His countenance unto thee and give thee peace.” We notice that this corresponds exactly with ideas set forth in the Scriptures regarding these sacred Three, and that the order is also right. To this agrees the thought of the New Testament benediction: “the love of God, the grace of the Lord Jesus Christ, and the communion of the Holy Ghost.” That the Holy Ghost is one in that Trinity is clearly shown when Paul by divine inspiration quoted from Isaiah (Acts 28:26, 27) and told us that the Holy Ghost used Isaiah to say this while the prophet himself says

that it was the Lord of Hosts. This could not be true if the Holy Ghost and the Lord of Hosts were not the same.

Hodge says, "The terms, Father, Son, and Spirit, do not express different relations of God to His creatures. They are not analogous to the terms, Creator, Preserver, and Benefactor, which do express such relations." These express one in three relations, but not so with the Trinity. No one would think of the Creator acting on the Benefactor, or the Preserver sending the Creator on some mission, for that would be the same as the person sending himself; but when the Father sent the Spirit in the name of the Son we see no such inconsistency. Wakefield says, "The divine nature exists under the personal distinction of Father, Son, and Holy Ghost, and these three have equality, and in common with one another, the nature and perfections of supreme divinity."

That there are three is not very generally questioned, for anyone who believes the Scriptures must admit that Christ is, and that He is not the Father nor the Spirit. To deny Christ is to deny the great fundamental doctrine of the New Testament, hence the idea of the Three is an established and conceded fact. The unity must necessarily follow. If there were three, each distinct and separate in essence from the other then they must be equal, or unequal and two subordinate to the other. If equal, then neither can have all the perfections and have them to a perfect degree for the others also have a part, and each can have only a part. If they are unequal and subordinate the subordinate could not be divine—must from the very nature of things be simply creatures and the whole structure of redemption, present communion with the Son and the Spirit, and future rewards and punishments must collapse into a myth and foolish superstitions.

Effect of this Doctrine on our Worship. What we believe has a great influence on our worship. As the Unitarian does not believe in the atonement it is self-evident that he cannot realize the sinfulness of sin; hence his sense of gratitude to God for the plan of salvation must necessarily be very meager, and joy for personal experience of sins forgiven he cannot have because he ignores the fountain head through whom the forgiveness comes. If he does not believe that the Holy Spirit was sent to "guide him into all truth," it is very certain that he gets very little benefit from the existence of the third person in the Trinity.

Those who believe that Christ is a creature of the Father and that there was a time when Christ did not exist (even if they claim that He was

created long before the earth), cannot have the same reverence for Him as those have who believe Him “to be equal with God.”

These two illustrations are enough to show us the importance of getting the true idea of God so that our worship, our meditations and our teachings may be in accordance with truth and may be the highest and best possible, not simply from duty but in gratefulness for the grace so freely bestowed upon man.

Incomprehensibility of the Trinity. It is sometimes argued that to speak of “Three in one and one in Three” is a contradiction—that such a thing cannot be. From a human standpoint that may be true but God is not governed by the same laws which He has given for the government of His creatures. This is shown by the numberless things which He does for His creatures which are absolutely impossible for man to do, either for himself or for another. After Christ’s resurrection He did that which to the disciples was an impossibility but for Him it was a matter of perfect ease (Luke 24:31, 26, 51), hence the fact that man does not understand is no evidence that it is not true. If His “ways are past finding out” it is very clear that His being is likewise so. We may not be able to explain how He can be three in one but can we explain how there can be three, each separate and independent from the other and all of them absolutely perfect, or how there can be but one, thus ignoring both the Son and the Holy Ghost? The last two would be unexplainable because they are untrue but the other because He is incomprehensible to such finite minds as ours.

Thou Blessed God, Thou Holy Trinity! Thou who art the Creator and Preserver of all things; the King of kings, and Lord of lords, the Ruler of heaven and earth, the Three in One and One in Three; may all the world stand in awe before Thee, beholding “the goodness and severity of God” even in this life, and offer the gratitude of their hearts as the sacrifice most acceptable to Thee. “Holy (Father), Holy (Son), Holy (Ghost), Lord God Almighty.”

CHAPTER 2: THE CREATION

In the beginning God created the heaven and the earth.—Gen. 1:1.

The Fact of Creation—the Divine Handiwork

It is a self-evident fact that a universe, composed of animate and inanimate things, exists. Whence is it? It did not always exist, nor did it produce itself, but it was created by a Supreme Being. The creation of the universe is the great event which first arrests attention and arouses our interest in the inspired Word of God. The account of the creation occupies the first and part of the second chapter of Genesis, and as the word “genesis” means “origin,” or “beginning,” so in the book of Genesis we find the first record of the origin or beginning of all things.

The Origin of Matter.— By the creation of the world we understand something more than simply the making of one thing from another. Man can do that. With wood he can make a chair or a house. Out of iron he can make a nail or a locomotive. Given suitable material, he can make things almost innumerable. But by creation, as the word is used in Genesis. We understand that it is the making of something out of nothing. God in the act of creation made all things out of nothing. Originally, nothing existed but God. There existed no matter out of which visible things were formed, and no immaterial substance out of which to form angels and human souls. God created them all; not out of Himself, as was held by some of the ancients; not out of the eternal, as some philosophers hold; not out of elemental and chaotic matter, as Others imagine, but out of nothing.

It is true, as proven by science, that matter and energy are indestructible and unchangeable as to amount—never more and never less. But these terms are merely relative, and refer only to time since creation.

God is the first great Cause of all things. He gave all things existence. The Holy Spirit, through Paul, gives us the correct idea of the word “create” as used in the first chapter of Genesis: “Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear” (Heb. 11:3).

So then all things seen and realized show the hand and work of God.

Genesis as Compared with other Writings. —We feel called upon to make our most ardent protest against the confounding of the inspired and therefore infallible writers with the

modern uninspired and therefore fallible commentators. In the first chapter of the Bible God gives us in logical order a literal statement of facts as they actually occurred. We dare not consider this account as figurative or poetical, for then "in the beginning God" did not create "the heaven and the earth," and did not form "man of the dust of the ground," and did not breathe "into his nostrils the breath of life," and it is quite impossible to determine what He did or did not do. Then each reader would be left to form his own conclusions. It is readily seen that by such a procedure the integrity of the whole Bible would be imperiled. The Scriptures preclude any other doctrine than that of an absolute creation of all things by the direct act of the Divine Will. Before this truth all the errors of pantheism, polytheism, dualism, materialism, atheism, and spiritualism fall.

Heavenly Harmonies. — It must be admitted that the statements made above are in full harmony with Reason, which demands an adequate designer and Creator of all that exists because of the wisdom, scheme, and purpose evident in all material and immaterial things. All things were created and set up by a wise Master-builder so that every part of the divine creation fits its origin and place perfectly. Again, these statements are in perfect harmony with God's Word. Hear the language of the prophet: "Thou, even thou.

art Lord alone; thou hast made heaven, the heaven of heavens, with all their hosts, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all" (Neh. 9:6). The inspired apostle breaks forth in this language: "For by him (Christ) were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him; and he is before all things, and by him all things consist" (Col. 1:16, 17). Christ Himself testifies that He was with the Father "before the world was" (Jno. 17:5). Speaking of Christ as the Word, John says, "All things were made by him; and without him was not anything made that was made" (Jno. 1:3). This implies that there was a time when these now existing worlds were not. As already cited, Paul declares, "Things which are seen were not made of things which do appear." There were no other forms of matter older than these which we now see, out of which the elements of the world could have been made. The affirmation, "In the beginning God created the heaven and the earth," implies that in the creative act God originated all things material.

The facts above cited are also in full harmony with the facts revealed in Nature. The field of infinite space was, and still continues to be, God's work-shop. We see in Nature material things—God's first creation work. We then notice height and depth, length and breadth, latitude and longitude, weights and measures, time and eternity, and the laws governing Nature.

Illustrations from Nature.— Go forth into this workshop. Take with you a handful of seeds of various flowers and scatter them promiscuously. They will spring up, possibly a hundred or more, and produce as many varieties of flowers. In each case, however, the flower will be of the same variety as that contained in the seed. There is no variation from this law, even though you plant a thousand or a million seeds a thousand or a million times. There are no mistakes and there is no confusion in Nature. A rose never produces a carnation, a tulip never grows from a violet, nor a pansy from a sweet william. Every seed knows its kind and produces its own variety. Here is a law—a perfect law. How did this law originate? The answer is, God. Here indeed are two miracles in one: (1) God created by a miraculous act the first flowers, and then (2) He created the germs in those flowers from which all flowers have since been produced. Nature declares unmistakably a Creator and a creation.

Again, a farmer plants corn. If the season is poor he may find but eight rows of kernels in the ear. If conditions are more favorable there may be ten, or fourteen, or even twenty rows. But there never will be found an ear of corn with five, or seven, or eleven, or thirteen rows upon it. Can plants count? In this we have conclusive proof that there is a perfect Creator and a perfect creation, as is declared in Genesis.

Let us examine a drop of water from a pond. By the aid of the microscope there is revealed a little world teeming with animal life of the most varied and remarkable forms. There are births, struggles for existence, loves, fights, and deaths. Their number and actions are so great as to be beyond comprehension. Yet this tiny world, and the great globe in space, are the handiwork of that one Supreme Being.

Everywhere may be seen the evidences of God's work in Nature: we see it in the growth and development of plants and animals, and in their geographical distribution; in the progressive succession of created life from the lowest form to the crowning work of creation—man. The mysterious and awe-inspiring presence of Nature may be felt in the grandeur of the lofty and rugged mountain, in the calm and security of

the valley below, in the moaning and sighing of the forest, in the motionless calm or the terrific storm of the mighty ocean. The strange and unmistakable voice of Nature permeates the whole universe, calling forth admiration for the wondrous, works of God, and constantly reminding us that, “The heavens declare the glory of God, and the firmament sheweth his handiwork.” Victor Hugo must have felt this mighty voice of Nature and rightly interpreted it when he wrote—

*“Alone with the waves, on a starry night,
My thoughts far away on the infinite;
On the sea not a sail not a cloud in the sky,
And the wind and the waves with sweet lullaby
Seem to question in murmurs of mystery,
‘The fire of heaven the waves of the sea.*

*“And the golden stars of the heavens rose higher,
Harmoniously blending their crowns of fire,
And the waves, which no ruling hand may know,
’Midst a thousand murmurs, now high, now low,
Sing, while curving their foaming crests to the sea,
It is the Lord God! It is He.”*

The Order of the Creation

We introduce this division of the chapter by a quotation from John Urquhart, member of the Society of Biblical Archaeology: “We are struck, at the outset, by a characteristic which distinguishes the Scripture from all other literature. The Bible does not merely describe the past and the future—it makes us see them. And as a small window suffices to reveal a large prospect, the words of the Scripture, chosen with marvelous skill, are put into small compass. We mark this characteristic here, as well as everywhere throughout those sacred pages. We are made spectators of the advent of our world, and of the entire material universe.” The most fundamental question in the mind of a rational being is, Whence did this material universe come? The answer is,

“In the beginning, God created the heaven and the earth.”

Was it always just as we see it today?

“And the earth was without form, and void; and darkness was upon the face of the deep.”

But surely God did not leave it thus?

“And the Spirit of God moved upon the face of the waters.”

Then follows the account of His six days’ work:

First Day.— Diffusion of light.

“And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day” (Gen. 1:3-5).

Second Day.— Spreading out of the waters below and the vapors above—the firmament.

“And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day” (Gen. 1:6-8).

Third Day.— Land and sea; plant life.

“And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day” (Gen. 1:9-13).

Fourth Day.— Sun, moon and stars.

“And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule

the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day” (Gen. 1:14-19).

Fifth Day.— Animal life created.

“And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the- seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day” (Gen. 1:20-23).

Sixth Day.— (1) Creation of land animals. (2) Creation of man. (3) Man blessed and made responsible. (4) God views with complete satisfaction His work of creation.

“And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw that it was good. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw everything that he had made and, behold, it was very

good. And the evening and the morning were the sixth day” (Gen. 1:24-31).

“Thus the heavens and the earth were finished, and all the host of them.” The simple reading of this historical account of the creation of all things impresses us because of its grandeur, its simplicity, and its force. The very first verse inspires us with awe. It stands out alone like some lofty mountain peak, rising in signal grandeur above the valleys and hills, its summit whitened with the breath of heaven. This feeling continues to thrill us throughout the entire reading of the account of the creation as one “God said and it was so” follows another. And yet, with all its grandeur we are as much impressed with its simplicity. So simple is it that the merest child can read and grasp the truth it contains. Then this truth comes in such tremendous force, acquainting us with facts that man by searching cannot find out, that the profoundest thinkers and greatest scholars must bow down before it. Why is all this? It is the revelation of God.

In the Beginning—in Six Days—The Sabbath

Harmony of true Science with the Bible. — We have now seen that the creation is a fact, a reasonable fact, corroborated by God’s Word, and by His handiwork in Nature. We have also noticed the order in which all things were created. Since God is the Author of both Nature and Scriptures, these two must agree. They do agree. Man may not be able to fully harmonize the account of Scripture with apparent facts in Nature, but this is simply because of finite limitations. Nevertheless, the fact remains that what is written in Nature agrees with what is written in God’s book—the Bible. We have also seen that it is declared in God’s Word that the world was created out of nothing, and that it was created at a certain time. Now it has been insisted by critics that the date of the creation as fixed by the Bible can never be made to harmonize with the facts of science. It is also claimed that the order of creation as found in Holy Writ does not coincide with that found in Nature. But let us bear in mind that there is no contradiction, but that apparent contradictions are only the evidence of human limitations. All true scientific research and discovery tend to harmonize the history of creation as given in Genesis, and, geologically speaking, “the history of the rocks.”

Primarily the Bible is not a treatise on science. It is very much higher

than science. Galileo, the noted astronomer, truthfully says: "The Scriptures were given, not to tell us how the heavens go, but to teach us how to go to heaven." Yet the facts found in the Bible are thoroughly scientific. A certain writer of this age says: "Science has had to acknowledge, over and over again, the correctness of the creation account, and withdraw the objections and assaults which have been made." And without a doubt science will ever continue on this course, because she is young and very fallible, whereas God is eternal and infallible.

Some Theories Noted. — The various methods by which theologians and scientists have sought to reconcile the "testimony of the rocks" and the first chapter of Genesis may be reduced to two. One is as ancient as the other.

One method supposes that the days mentioned in Genesis were periods of great and indefinite extent, each embracing vast ages, during which the various geological changes occurred. With some modifications this is now adopted by many of the modern scientists who have not entirely rejected the Bible.

The other method places an undefined and enormous interval of time between the first and second verses of the Bible. During this interval, it is alleged, the various geological changes, evidence of which we now find upon the earth, took place. The earth was then brought into the chaotic state described in the second verse, and then it was, in six days of comparatively short duration, prepared for the habitation of man who was then placed upon it.

There are numerous other theories on record, but in most instances they are so highly ridiculous and so completely out of harmony with good sense and the Bible, that we pass them by without further comment.

Whatever interpretation is accepted, it must be remembered that the account given in Genesis is a revelation from God and is therefore correct beyond dispute; while geology is the discovery of man, capable of being changed, which may be improved, advanced, subject to constant change to the end of the world. To quote from Cummings: "Genesis is perfect beyond possibility of contradiction or improvement by us; and geology, because of the discovery of man, and the subject of the investigation of man, may be improved by greater experience and more profound acquaintance with those phenomena which lie concealed in the bosom of the earth, waiting for man to evoke, explain, and arrange."

Geology has often retraced its steps; Genesis, never. The whole scheme offered by geologists is mere supposition. The nebular hypothesis which has been taught to our children for years is now considered with much misgiving by wide-awake scientists. So is Newton's law of universal gravitation. So is almost every phase of science. Very recent addresses and writings of prominent scientists substantiate these statements. We offer a few:

The scientific editor of "Illustrated London News" remarks, (June, 1913): "Geologists have upset the old theory that the earth was once an incandescent mass, the surface of which has cooled, leaving the interior still in molten state. They tell us that, if anything, the earth was formerly cooler than it is today."

Professor Jaumann, in his inaugural address, as rector of the Polytechnic of Brunn, Germany, (June, 1913), says: "We were taught at school that the force of gravitation is always the same everywhere and in all circumstances. Few scientists would be rash enough to say so today. The general opinion is that it is not the same; but the how, the why, and *the* wherefore of its variations are as yet a mystery."

William Harmon Norton, professor of Geology in Cornell University, in his "Elements of Geology," a popular text book, tells us, (page 305): "While all the hypotheses of the earth's beginning are as yet unproved speculations, they serve to bring to mind one of the chief lessons which geology has to teach— that the duration of the earth in time, like the extension of the universe in space, is vastly beyond the power of the human to realize."

Many quotations, some still more striking, could be given but these must suffice. Well might the last author quoted have continued his very truthful statement by declaring: "Through faith we understand that the worlds were framed by the word of God."

"What saith the Scripture?"— Geology calls on us to believe that the creation of the world and all the changes which have taken place in it are the result of the laws of Nature working through long and indefinite processes without any sudden change or miraculous interposition of Almighty Power. This is inconsistent with Scripture, reason, and facts. It necessarily points us to pantheism and atheism. It does not seem possible that when God said, "Let there be light," an age of thousands of years should be required to bring it about. Is it reasonable then to suppose that the other six days were long periods of time? If the days were long ages of

exceedingly slow processes, did God keep the man waiting for years and periods for his bride? We read that the work of the six days took place rapidly or instantaneously at the word and fiat of the Creator:

“Let there be light, and there was light.”

“Let there be a firmament and it was so.”

“By the word of God the heavens were of old, and the earth standing out of water and in the water.”

“By the word of the Lord, were the heavens made and all the hosts of them by the breath of his mouth.”

“In six days the Lord made the heavens and the earth, the sea, and all that in them is.”

“He spake, and it was done; he commanded, and it stood fast.”

What impressions do such scriptures leave? That the work of creation was brought about not by long processes in accordance with established laws, but rapidly, quickly, at the will and word of the Creator. The laws of Nature are simply God’s ordinary ways of working; the creation was His extraordinary work by which He framed the laws of Nature and started them on their course. Let us not deify Nature and undeify God.

The Miracle in Creation.— Here it will be objected again that all this is too unreasonable, too miraculous; that six literal days, such as our forefathers believed in, were not sufficient for the work of creation unless we suppose everything to have been accomplished by miracle. To this we answer that the origin of matter and of life can be accounted for only by admitting the fact of miracle. Which is the greater miracle, the creation of a drop of water or of a world? It is as great a miracle to create an acorn and cause it to grow into an oak as to create the oak itself. It is as much of a miracle to create a child and cause him to grow into manhood as it is to form a man. The one is no more miraculous than the other. The miracle is all about us. As Christians we build upon the miracle, for the very foundation of Christianity is miraculous; and six days, or even a much shorter period of time, if God had been so minded, would have been amply sufficient for the accomplishment of the work of creation.

Meaning of the Word “Day.” — It is true that the word “day” is used in Scripture in three ways. It is sometimes used to denote an indefinite period of time; as, “the day of the Lord,” etc. Again, it is used to denote a certain period of time set apart for a definite purpose; as, “the day of atonement,” etc. The other use made of this word refers to that part of the solar day ruled by the sun. “God called the light day, and the darkness he

called night.” And this is the sense in which the word “day” is used throughout the first chapter of Genesis. Why should the use of the word “day” refer to the lighted portion of twenty-four hours in some parts of this chapter and to vast periods of time in other portions of the same account? The use of the words “evening” and “morning,” as constituting the day, indicates that only a single diurnal revolution is intended.

The Sabbath as Proof of Literal Days.— Possibly the strongest proof that the days mentioned in the first chapter were literal days is the reference to the seventh day, a season of holy rest. “On the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it.” According to the fourth commandment, man’s week for labor and rest is founded upon God’s creation week. Thus early we have the institution of the weekly sabbath. It had its beginning with the creation of the world, and is to continue to the end of it. We cannot conceive of this as being a period of indefinite time, for such a view would destroy the primeval institution of the sabbath. The fourth commandment positively refers to the institution of the Sabbath day on the day following the creation days and gives the solemn commandment that man is to labor six days and rest the seventh day in commemoration of that event. This appears as positive proof that the six working days of creation were literal days, just as the seventh day was a literal day of rest.

Important Truths Concerning the Creation

1. The Genesis account Scientific.— We notice, first, the relation of scientific truth to Bible truth.

The Genesis account of the creation is not unscientific and is not antagonistic to the discoveries of true scientific research.

Urquhart names the following points in which Genesis and science are in agreement:—

1. The creation of matter.
2. The material universe is formed of the same matter.
3. The earth and the heavenly bodies constitute a unity.
4. The introduction of energy: “The spirit of God moved on the face of the waters.”
5. The creation of light.
6. The creation of the expanse—firmament.
7. The separation of dry land from the waters.

8. Vegetation before animal life.
9. The creation of heavenly bodies.
10. The cessation of the creative work.

Again and again science with its speculations has been compelled to bow in submission before the simple and brief account of the creation in God's Holy Word and thus add to the many "infallible proofs" of its divine inspiration, authenticity and authority.

But we wish to warn our readers against the many criticisms of Genesis which parade as true science and which cannot be true because of their inconsistency with the Bible, which is the highest authority. Those who set forth the idea that true science and the Bible are in conflict are deceived because they have not accepted the Word of God in its fullness, as the highest authority on subjects which concern human beings, but have made their own opinions and man's ideas and discoveries the only criterion to guide their lives and their life work. Ever since the beginning of the Christian Church the great storm centers of the Old Testament have been the six days of creation, Eden, the tower of Babel, the destruction of Sodom, Lot's wife, the exodus, and Jonah and the whale. These have all been classed as unscientific; nevertheless after centuries of storm the Bible still stands. Many of the best scholars and brainiest men of Germany, England, and America, together with thousands of less conspicuous Christian believers, are clinging to the integrity of these Old Testament narratives. L. T. Townsend, a prominent educator, says, "The reasonableness of appealing to the Bible on all matters concerning which it speaks has been firmly enough established to justify the use of its disclosures as to the Author of creation. And no one who reads carefully its revelations can doubt that it teaches clearly, repeatedly, and emphatically that Christ before He was born in Palestine appeared somewhere on earth in a place called Eden; that there He created man and woman, and that to them, as to all living organisms at the outset, He gave life, and endowed that life with the power of self-propagation."

Sir John Reade said, "When a boy's faith in the Bible narrative totters, his faith in morality will totter also." This is no less true in the case of mature minds. The book of Genesis gives a literal statement of facts as they actually occurred. This is the view held by the child reared in the Christian home. To him the story is literal in all its particulars. No difficulties stand in the way. The child reads, is interested, is perfectly satisfied, and believes. Let us exercise the same, simple, childlike faith.

2. There is no room for the theory of evolution in the history of the creation.

The term evolution need not in itself alarm the Christian. We have no objection to it if understood to mean the fulfillment of the plans of the Creator in Nature as to the individual growth, structure, function, and variation of the species. The kind of evolution to which we do object is the spontaneous evolution of nothing into matter and energy, and of these into all the wonderful and complicated forms of growth and of the origin of species, which it considers yet to be in a condition of change to something higher. This objectionable view could only have come about through the rejection of the supreme Being and of the miracle. If we believe in God we also believe in the miracle. But if we deny His existence, we rule out the miraculous and have to say that this visible universe has either existed from eternity or rose by chance out of matter—that it was evolved without intelligence or design, by a process running through countless ages.

A century ago the skeptical philosophers taught that visible things were without beginning. They spoke of the “infinite series of things,” “the endless chain,” and “the everlasting circle” in which all things revolve, without beginning or ending. They affirmed that Nature could know no change and abhorred a miracle.

If we deny the miracle there is no alternative left us but either to adhere to the old philosophy, “the everlasting circle,”

or to follow the new philosophers who believe that the first man sprang from the bull (as certain Persian teachers taught), or the still more ridiculous theory that man was evolved from the monkey or some animal still lower in the scale of creation, as the evolution philosophers of the present day teach, which is nothing different, in fact, than a modern version of the old Pagan myth that the world is carried on the back of an elephant, the elephant supported on the back of a turtle, and that the turtle rests on a stump. There is no difference between this and saying that a man rests on a monkey, the monkey on a frog, the frog on a fish, the fish on a turtle, the turtle on a grasshopper, the grasshopper on a dragon-fly, the dragon-fly on a wriggler in the water, the wriggler on an amoeba, and the amoeba on a primordial cell. It is all alike evolution. Granting the theory that some evolutionists hold that God created the primordial cell and then set the whole series off in its upward march, there is no way to account for God-consciousness, the religious nature

and the sense of sin. The highest beasts have not even a trace of them. Much more could be said, but why prolong the story? Space will not permit of it in a brief chapter like this, and it is not necessary for a clear comprehension of the truth.

God is the Creator of all things. Species may change with environments, but never develop into new species. Reason proclaims it, Nature proclaims it, God's Word proclaims it.

3. Effects of simple faith. Finally, we notice *the effect which simple faith in the story of the creation has upon the devout Christian.* Our hearts receive a strong impression of God's—

Eternity: "Art thou not from everlasting, O Lord my God, mine Holy One" (Hab. 1:12). "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God" (Psa. 90:2).

Immutability: "The Father of lights, with whom is no variableness, neither shadow of turning" (Jas. 1:17).

Omniscience: "His understanding is infinite" (Psa. 147:5).

Omnipotence: "I know that thou canst do everything" (Job 42:2). "With God all things are possible" (Matt. 19:26).

Omnipresence: "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me" (Psa. 139:7-11).

When we dwell upon the thought that He created heaven and earth and all that they contain; when we behold the starry heavens shining forth in their celestial splendor, the heavenly planets sweeping along in their majestic orbs; when we behold this wondrous earth, so admirably adapted to the best interests of man; when we think of God's bountiful provision for the eternal bliss and glory of man by providing for him the heaven of heavens and making it possible for man to reach it, our hearts burst forth in gratitude and praise, and we feel constrained to join with the heavenly hosts in singing, "Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen."

CHAPTER 3: MAN

What is man, that thou art mindful of him?—Psa. 8:4.

The most interesting study for man is man. Created in the image of his Maker, he is, like his Creator, incomprehensible. The medical profession has for ages been making a study of his physical mechanism and preservation, and yet there are many questions which come up in their line that they must answer, "I don't know." Philosophers have made a study of his mind, yet there are bounds beyond which they have never been able to go. Considering his soul, there are likewise questions concerning which human wisdom can at best but speculate. Man is at once the best known and the least known of all God's creatures that wear the physical form. It is to this wonderful being that the following thoughts are directed.

HIS Origin

We shall dismiss, as unworthy of consideration, the idea that man is a natural descendant of the lower animals, for that error is absolutely without Scriptural foundation. The Bible narrative is so very plain on this point that no believer in its authenticity can for a moment entertain any other theory. Turning to Gen. 1:26 we read: "And God said, Let us make man in our own image, after our likeness So God created man in his own image, in the image of God created he him; male and female created he them." How did God create man? "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7).

Thus it will be seen that man was a separate and distinct creation, in no way related to the lower animals. He is in a class all by himself; in his physical makeup resembling the lower animals, in his intellectual, moral, and spiritual makeup resembling his Creator.

HIS Makeup

In the Image of His Maker.— "God created man in his own image." Whatever may be said with reference to **form** when the question of man bearing the image of God is in consideration, it is evident that it is in **being** that man bears the image of God. This form of ours is but "the house we live in." Soon it will return to the dust whence it came (Gen. 3:19), while "man goeth to his long home" (Eccl. 12:5). "Then shall the

dust return to the earth as it was: and the spirit shall return unto God who gave it.” It is true that in the resurrection we shall all be called forth, and that when our Lord will come again, “we shall be like him;” but this simply emphasizes that it is in our being that we are in the image of our Maker. Man bears the image of his Maker in intelligence, in morality, in spirituality, in immortality.

While on this subject we should also bear in mind that sin separates us from the perfect image of God. They who renounce God and follow after Satan are conformed to the image of him whom they follow. When Paul says that they who behold the glory of the Lord “are changed into the same image,” he conveys the thoughts that we had a different image before the change. In our moral and spiritual makeup we resemble him whom we follow. They who choose the devil as their father (Matt. 13:38; Jno. 8:44) bear his image. They who cry, “Abba, Father,” bear the image of their heavenly Father. The highest privilege accorded to man is to shine in the image of his Maker.

Kinship.— By creation, all men are children of God. If we are true to the purpose of our creation, we shall continue this relationship forever. We have blood relationship with every man, woman, and child in every clime and age. “God ... hath made of one blood all nations of men for to dwell on all the face of the earth” (Acts 17:24-26). This disposes of the silly notion that the different races now existing are of different origin. “Logically, it seems easier to account for the divergence of what was at first one, than the union of what was at first heterogeneous.”

Intelligence.— The difference in intelligence between man and the lower animals is that while the latter are governed by instinct man is governed by reason. It matters not that in certain instances the instinct of animals is so marked that it outshines the reasoning faculties of some inferior classes of men, the distinction between the intelligence of man and that of the lower animals is universally admitted. Man is the only created earthly being who bears the image of God in intelligence, the only difference between God and man being that while man is finite God is infinite.

Morality.— Morally, as well as intellectually, man bears the image of his Maker. “God hath made man upright, (Eccl. 7:29). His reasoning faculties cause him to look at questions from the standpoint of right and wrong. A

monitor (conscience) has been placed within him to prompt him at all times to take the side of right and thus be with the Lord. So long as man is true to the purpose of his creation he continues to shine in the moral image of God. As such he is upright, truthful, honest, pure, clean, sympathetic, reverent, pious, devoted, worshipful, buoyant, hopeful.

It is only when man falls or drifts away from his right attitude toward God that reason gives way to passion, intelligence is supplanted by lust, purity is destroyed, and man descends to a level with the lowest beast. In fact, it has been said that man is the only animal that is really depraved. The horse, the hog, the cow, the crow, the lion, the leopard, the moose, the muskrat, all fill the purpose for which they were created. It is true that they move in a much lower plane than that laid out for man, but in the infinite wisdom of God they were called into existence to fill the place assigned them, and true to their creation they are filling their place. It is left for man alone to defy his Creator, despise his inheritance, fling reason away, give way to passion, and wallow in the mire of beastly degradation. Moved by satanic impulses, he descends from the highest to the lowest scale in morals. Go to the vile dens inhabited by humans, demons, and vermin! behold the wretchedness and degradation—then go to a quiet, devotional service where men and women, cleansed from sin, filled with the Spirit and moved by heavenly impulses are worshipping the Lord in the beauty of holiness—and you have before you the wonder of the age: why the great mass of humanity should forsake the way of holiness and prefer to rot in the mire of sin and the image of the devil! The fatherhood of sinful man and the Fatherhood of man born again account for the difference in moral image between man lost and man redeemed.

Spirituality.— When the lower animals die their bodies decompose and that is the last of them. When man dies his spirit returns “unto God who gave it.” Inasmuch as “God is a Spirit” (Jno. 4:24) and “we are the offspring of God” (Acts 17:29), there remains no question as to us bearing the image of God in spirituality. This leads us to the consideration of our next subject, namely—

Immortality.— When Paul said that “sin entered into the world, and death by sin; that death passed upon all men, for that all have sinned” (Rom. 5:12), he proclaimed the doctrine that sin is the cause **of** death, and that if man never would have sinned, he never would have died. Moreover, since the edict was given, “In the day that thou eatest thereof

thou shalt surely die,” it follows that if man would have never eaten of it he would have never died. As further proof of this we quote the language of God at the time He drove Adam and Eve from the garden of Eden: “Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore” (Gen. 3:22, 23). We understand, then, that God created man immortal; that when man sinned “death passed upon him that that day he died a spiritual death, while physical death also set in, and man became mortal.

When God conveyed these facts to Adam, He also conveyed the fact that a Redeemer was coming (Gen. 3:15), a new tree of life (Rev. 22:2, 14) of which man may eat and live forever.

One thing should be remembered as we consider the immortality of the soul, and that is the fact of its eternal existence. The fact of death reigning in the soul (Eph. 2:1; Rev. 21:8) has nothing to do with its existence. Quickened by the Spirit, the soul lives, and in this condition is alive with God forever and ever. Devoid of eternal life, it is forever banished from God, “suffering the vengeance of eternal fire” (Jude 7)—in either case having eternal existence. There are those who tell us that man has no soul; that when a man dies he is dead, just as any other dead animal is dead; that death means death and life means life, and that is all there is to it. If there were only atheists who hold this view, we would pass it by in silence, just as we do many other atheists’ denial of Bible truths. But when we hear of people who pretend to believe God, to accept the Bible as His Word and an expression of His will, and still hold that kind of theory, it is fitting that we examine the Bible on that point. The eternal existence of the soul, living or dead, is clearly presented in Matt. 25:46: “And these shall go away into everlasting punishment: but the righteous into life eternal.” That a man may be spiritually dead and naturally alive is evident from such passages of Scripture as these: “She that liveth in pleasure is *dead* while she *liveth*.” “And you hath he quickened, who were dead in trespasses and sins.” That the soul is a part of man separate from his corporeal existence and animation is evident from such scriptures as these: “What shall it profit a man, if he shall gain the whole world, and lose his own soul.” “And I saw the souls of them that were beheaded” etc. The Bible is clear in its evidence that man has an immortal soul to be saved or to be lost, to spend eternity in the realms of the blest or in the regions of the doomed. God has designed that man should shine in His image, not only in time, but in eternity.

Free Agency.— Man is a free agent, in that he is at liberty to choose whatever course in life he will. There is not a voluntary action of ours, but that we might have done the very opposite had we chosen to do so. In the garden of Eden, there was placed before Adam and Eve the tree of life and the tree of knowledge of good and evil. They could take of one and live forever, or they could take of the other and die. God says to us, “Behold, I have set before you this day a blessing, or a curse: a blessing if ye obey, a curse if ye do not obey.” When Joshua stood before his people he gave them their choice: “Choose ye this day whom ye will serve.” God gives man the freedom of choice, which of necessity carries with it a moral obligation, as we shall notice later on. We talk of being “compelled” to do so and so. There is nothing in it, unless perchance we were physically overpowered and compelled to go through motions to which our wills gave no assent. But so far as the human will is concerned, it is absolutely free; we may will to do as we please. If we are saved, it is because we have voluntarily accepted Jesus Christ, not because we were compelled to accept Him. If we are lost, it is because we voluntarily rejected Him, not because someone compelled **us** to remain away from Him. The forces of this world have power over the body, and through influence have power over the mind; but the human will is the sole property of its possessor. We are absolutely free to will as we please, and, so far as there is freedom from physical obstructions, we have power to act as we will.

“But,” says someone, “does this not conflict with the doctrine of predestination? Did not God raise up Pharaoh to serve the very purpose which he carried out? Was not Judas Iscariot raised up to carry out his nefarious plot against Christ? Was not Christ crucified by the ‘determinate counsel and foreknowledge of God?’ How harmonize the freedom of the will with these facts?”

In reply to these questions we wish to state, in the first place, that the statements we made with reference to the free agency of man are self-evident and absolutely in harmony with Scripture. If therefore any theory or doctrine is contradicted thereby, the trouble is with said theory or doctrine, not with Scripture nor with what we said in support of Scripture. The theory that God has fore-ordained some to be lost and foreordained others to be saved, and that therefore they will be saved or lost according to this fore-ordination in spite of themselves, is utterly at variance with God’s Word and plan of salvation. The Bible does uphold predestination, but only the kind that is based upon fore-knowledge.

Rom. 8:29. We can easily see how that God, fore-knowing all things, saw thousands of years before how Pharoah and Judas and Cyrus and many other men would act upon their own free will, and predestinated them to their lot and fate. But that is not saying that these men could not have done otherwise had they so willed and that He would not have had a different work for them had they chosen to be different from what they were. If fatalism were the true doctrine of predestination, then all the world would be saved; for God says distinctly that it is not His will that any should perish, "but that all should come to repentance" (II Pet. 3:9). But since man is a free agent, salvation is offered to "whosoever will." The Gospel is free; and all who will, may partake of its glorious benefits.

Responsibility.— Man's freedom of choice fixes upon him the responsibility for the choice he makes. If God had foreordained us to be saved or lost, then God would be responsible for our salvation or damnation. But since the Gospel is for "whosoever will," upon each individual rests the responsibility of choosing or rejecting it. Along with the privilege of choosing comes the responsibility for the results of our choice.

Man is a responsible being. "The soul that sinneth, it shall die," is the divine edict. "Whosoever shall call upon the name of the Lord shall be saved," emphasizes the responsibility of choice on the other hand. "We must all appear before the judgment seat of Christ." "So then every man must give account of himself to God." "Whatsoever a man soweth, that shall he also reap."

A Compound Being.— Man is a compound being. He has many qualities in common with the lower animals; at the same time he has intellectual, moral and spiritual qualities in common with his Maker. There is a fleshly side and a spiritual side to him. Walking after the flesh, he is carnal, beastly, devilish. Walking after the Spirit, he is upright, holy, Godlike. For a study of the dual nature of man, read the seventh chapter of Romans.

While man resembles the lower animals in physical structure and carnal passions, he is also endowed with a mind that enables him to rule the world; a mind that has power, in a single moment to girdle the earth; in one moment exploring the starry heavens, the next, sinking deep down into the bowels of mother earth; at one moment, interesting itself with

the groveling things of time and sense, the next, casting itself heavenward and communing with our Maker. Withal man is the possessor of a soul that refuses to go down into the dust with the tenement of clay that provides for it a temporary home; but, at the point of dissolution, takes its flight to the great God who gave it existence.

As we view this matchless being whom God has been pleased to call man; on the one hand weak, helpless, unworthy, while on the other he stands as a son of God and joint heir with Christ of immortal glory; on the one hand so weak that Christ says to him, “Without me ye can do nothing,” but on the other, rising on wings of faith and by grace and power of God able to say, “I can do all things through Christ;” without the grace of God the vilest of all creatures, while through the atoning merits of the blood he becomes the noblest handiwork of God, we are made to cry out with the psalmist and send this confession to the throne of God: “I will praise thee; for I am fearfully and wonderfully made; marvelous are thy works.”

The Ideal Man

We hear much of the ideal man. Outside of Christ, that man has never lived since the fall. No past nor future “golden age” can produce such a man. Yet we find him in Adam. “And God saw everything that he had made (including man), and, behold, it was very good.” Of man it is said, “God hath made man upright” (Eccl. 7:29). He was perfect—unmarred by sin, untrammelled by death, in full dominion over all the earth. It is interesting to note the characteristics of this ideal man.

1. *He was upright.* “God hath made man upright.” So far as integrity, honesty, faithfulness, reliability, etc., were concerned, there was not a flaw in his character.

2. *He was intelligent.* The Bible description of primitive man (“a little lower than the angels”) does not harmonize with the Darwinian version (a little higher than the monkey). Adam did something that the wisest of naturalists now living are not able to do: “And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field” (Gen. 2:20). No man since Adam has ever attained his height in intelligence.

3. *He was industrious.* He was charged with exercising dominion over all the earth (Gen. 1:28, 29), especially to keep and dress the garden (Gen.

2:15). The temptation for man is to take it easy, and the idealist dreams of plenty of money with nothing to do. But God looked *at* things differently, and when He placed man into the best circumstances possible He gave him plenty of work to keep him busy. The tramp life is not the highest ideal. Idleness is not conducive to the development of the best there is in man.

4. *He had an ideal home.* Not only was it a home of peace and plenty and love and happiness and usefulness, but the specific commandment was given to “be fruitful and multiply.” “Race suicide” had no part in Edenic perfection. It is a natural result of human depravity. No home can be ideal without children in it. If, under the providence of God, children are withheld from any married couple, then let them throw open their homes to other children whom misfortune has rendered homeless. The home was ideal in the sense that the cheering presence and holy influence of God was there.

5. *He was free from death.* When God said, “In the day thou eatest thereof, thou shalt surely die,” He also taught us that so long as Adam refrained from eating the forbidden fruit he should continue to live. So long as Adam obeyed there was no death in him.

6. *He was subject to temptation.* Was this ideal? Yes; Christ also was subject to temptation, and we give Him the greater glory because He did not yield. What can give us more genuine satisfaction than the knowledge that we have stood the test, overcome the tempter, conquered by the power of the blood of the Lamb? Adam was the happier, his life the more glorious, because of the presence of the tree of knowledge of good and evil—so long as he did not yield. Therein lies our warning against the danger of rushing into temptation. Knowing our infirmities, we should not cease praying, “Lead us not into temptation.”

7. *He was perfectly happy.* Pure, sinless, no death in his system, no pain to cause him uneasiness, no depravity to distract his soul, a life companion agreeable in every respect, in the midst of the most delightful surrounding's, plenty of work to keep him busy, the constant and cheering presence of God to bring joy into his soul, his lot was most delightful and glorious.

8. *He was in full communion with God.* “And God said,” is heard

frequently in connection with the description of Edenic conditions. These were messages of perfect wisdom, perfect love, giving perfect satisfaction to the soul. The most delightful experience of any child of God is his communion with His Maker. His most comforting experience is the abiding presence of the Holy Comforter. Thus was the happiness and glory of Adam and Eve made complete because God was in their presence. Such were the conditions in the ideal life of our first parents. There were conditions there which we cannot hope to reach. This world has since been spoiled by sin, and all men have become affected by it. But so far as lies within our power, let us look to this perfect model and strive to reach it.

The Fall

In an evil hour man lost his inheritance, fell from his lofty station, and brought the shame and disgrace of sin and of death upon the whole human family. The devil made Eve believe that she could better her conditions, and a shameful fall was the result. Through a mixture of truth and falsehood he made her believe that she was unduly restricted from her highest privilege by not being allowed to partake of the tree of the knowledge of good and evil, and in reaching forth for this “larger experience” she opened her eyes to behold herself a fallen creature, subject to the aches of an evil world.

We are not to discuss, at this time, the consequences of the fall. That is to be considered fully in a succeeding chapter. All that we wish to do here is to note the fact of the fall, compare it with the glorious state which was sacrificed in the transgression, leaving the reader to reflect upon the monumental folly of turning aside from the Word of God and accepting in its stead the device of Satan.

We have already described conditions in Eden. Let us now contrast with this man’s pitiable condition in the fall. Innocence was no longer a part of their character. Shame, fear and sorrow had now taken possession of the soul “dead in trespasses and sins.” They were driven from the Garden, the ground was cursed for their sakes, and with flaming sword were they kept from the tree of life, lest they eat of it in their awful condition. Looking at man in his fallen condition we note his wretched depravity. “Even his mind and conscience is defiled” (Tit. 1:15). Without hope, without God, cursed from God, in the throes of death, with nothing but certain, fearful, eternal doom staring him in the face is the awful condition which man

brought upon himself when he turned aside from the ways of God, listened to the voice of the tempter, and tried to improve upon his condition which under the providence of God blessed his soul. As an outcast from the paradise of God, outcast from His presence, robbed of purity, robbed of peace, depraved, wretched, in bondage to sin and to Satan, poor, fallen man presents a lamentable spectacle as compared with his former glory. May heaven pity his condition!

The Promise

And heaven did pity poor, fallen man. When God conveyed to Adam and Eve the knowledge of what they had done, He graciously coupled with this the promise of a Redeemer. Gen. 3:15. That they might not make the mistake of eating of the tree of life and live forever in their pitiable condition, he set a watch over the tree of life and kept them away from it. The goodness and love of God are nowhere more strikingly evident than in this hour of man's deplorable fall. In the promise of the Redeemer there was unfolded to man a plan of salvation which included a more glorious state even than that which man enjoyed in Eden. Here they were subject to temptation and falling; over yonder we shall be forever removed from the power of the tempter, and sin will never defile nor enter the sacred domain of the blest. Thus in the fall of man a larger sphere of glory is opened to him, and God is correspondingly more glorified. But for the fact that through the fall millions of souls are forever lost to God, we might even have a feeling of gladness that man did fall and this more glorious and eternal haven of rest was opened up to him. But God is wise. It was not His will that man should fall. He had made abundant provisions for man's wellbeing and glory, and gave special warning as to what would happen in case man transgressed. Man proved unfaithful, however, and this world presents an awful spectacle of wretchedness and depravity, prefiguring the still more appalling conditions in the eternal realms of the doomed. At the same time the world also contains numerous object-lessons showing us God's goodness and glory, evidences that "all things work together for good to them that love God." Let us praise Him for His boundless love and goodness to the children of men, and spend our lives in the great work of persuading men to accept His redemptive plan.

The Mission of Man

In all of God's dealings with man, He has some design in what He does. The practical question for man is, What is my mission? what is God's design in placing me here and keeping me here? Too many people imagine that they are here to get all they can out of the world; whereas, they should consider that God keeps them here to the end that they may put all they can into the world. Selfishness is one of the greatest enemies to the human soul. The man who dreams of spending his life in gratifying his carnal desires here, and then, growing pious and turning to God just before death, will find himself grievously mistaken. No man with a spark of the love of God in him will think of such a course. "Except a man be born of God, he cannot see the kingdom of God." The new birth takes all the selfishness out of our souls. Like our Master, we want to spend our lives to the glory of God and the eternal welfare of human souls. God gives us existence here that we might be glorified with Him in eternity. Our mission is, not only to be true to Him so far as we ourselves are individually concerned, but also to spend our lives in the great work of rescuing souls from the thralldom of sin and building them up in the service of God. If going to heaven were all that God wanted of us, He would take us at once to glory after our conversion. But the very fact that He keeps us here is evidence that He has a mission for us to fill. As a human family we have filled our mission only when the whole human family is safe for glory. As individuals we have filled our mission when we have done all in our power to bring about that happy result.

Future Destiny

This present world is but a shadow of the world to come. The conditions in the realms of the blest are fore-shadowed in the experiences of God's people. The conditions in the regions of eternal doom are fore-shadowed in the lives of the unsaved. Here we speak of two roads: the broad and the narrow, the wrong and the right, the Satan-controlled and the heaven-directed, the road that "leadeth to destruction" and the way "that leadeth unto life." This all foreshadows two destinies, of which the Bible plainly speaks. As there are only two roads there will be only two destinies, only two places for the eternal abode of immortal souls. One of these is the place "prepared for you," provided you are true to the purpose of your creation. The other is the place "prepared for the devil and his angels," into which also will be cast the wicked, "and all the nations that forget God."

Here, in a single vision, in vivid contrast, do we see the whole history, the whole duty, the whole of the opportunity and the possibility of man. It is noteworthy that our eternal destiny will not be fixed at the judgment bar but in this present life. When at the judgment bar the words “righteous” and “wicked” will be used, there will be expressed, in one single word, the condition of our lives and our choice of places for eternity. Time is a mere probation for eternity, fulfill your proper mission in time, and your soul will be enriched and glorified for and in eternity.

CHAPTER 4: ANGELS

The angel of the Lord encampeth round about them that fear him, and delivereth them.—Psa. 34:7.

The Bible speaks of three classes of intelligent beings: God, angels, man. Angels are ministers and messengers. As such the name has been applied to Christ, the great Messenger from heaven, the Mediator between God and man; to prophets and preachers, who as ministers and messengers have done so much to make God's Word and will known to man; to the elements, which are often used in a providential way to remind man of his condition and duty to God; to the innumerable hosts of celestial beings, to whom the word angels is most commonly applied.

From the fact that the word angel means a minister or messenger, and as such has been applied to other beings and objects outside the celestial beings to which this chapter is demoted, some have gotten the idea that these celestial beings are but the creation of the human fancy and have tried to torture all scriptures referring to them as meaning simply man, wind, fire, or other agencies through which God makes known His will to man. But this view is so manifestly absurd, and so contrary to the tenor of all Scripture that we shall not waste time to prove its fallacy. On the other hand, we shall dismiss all consideration of any other meaning of the word save that applied to these heavenly beings.

Angels are vastly inferior to God, but far superior to man in intelligence and power. They are a class of invisible, immaterial beings, concerning whom many questions may be asked which man cannot answer. There is no special description of them to be found anywhere in the Bible. Their origin is not definitely stated. Their relation to God and man is not accurately defined. Yet the Bible so frequently makes mention of them and their work in a matter-of-fact way that the faithful reader may learn much concerning them. Because of this lack of definite information concerning particulars on the one hand, and of numerous references to them on the other hand, many fanciful theories and wild speculations find their way into the printed page. These we shall endeavor to avoid. As we write we breathe a prayer that God may direct our pen and that we may be led to say the things that will be helpful to the reader in a higher appreciation of God's bountiful provisions for the safety and wellbeing of man.

Their Origin

They are created beings. "All things were made by Him" (Jno. 1:3. See also Neh. 9:6). Men and angels were created by God for purposes which we know in part now and hope to know in completeness hereafter. As to the time of their creation, we can only guess. On this the Bible is silent. Many suppose that this time may at least be inferred from what God said to Job: "Where wast thou when I laid the foundations of the earth? when the morning stars sang together, and all the sons of God shouted for joy" (Job 38:4, 7) ? It is thought by some that when the work of creation was completed the angels were present and celebrated the work of the Divine Architect.

Then another question arises: Were the evil angels included in this host which sang together? There seems to be no reasonable doubt that God created but one kind of angels; that what are now the evil angels were among the holy angels in the beginning. Jude refers to "the angels which kept not their first estate" (Jude 6), showing that their first condition was not the miserable condition in which they now find themselves. Christ refers to Satan as "a murderer from the beginning" who "abode not in the truth" (Jno. 8:44), which proves that he was once in the truth. We conclude, therefore, that in the beginning God created the innumerable hosts of heavenly beings which man has been pleased to call "angels;" that they were all holy, "very good" (Gen. 1:31); but that through pride or other causes a portion of them fell and became angels of their chief, the devil.

Their great Number

We spoke of the angels as "innumerable hosts." Behold the vision which Jacob saw, a ladder reaching from heaven to earth, and the angels of God descending and ascending upon it. Gen. 28:12. Again, as he was on his way to meet his brother Esau he met another company of angels which he is pleased to call "God's host" (Gen. 32:2). Elisha and his servant had a glimpse of what God has provided for man in the form of "ministering spirits" when they were permitted to see the mountains around them filled with horses and chariots, so that it was clear to the servant that they that were with them outnumbered even the mighty hosts of Syria. Christ had only to say the word, and "more than twelve legions of angels from heaven were ready to come and deliver Him from the power of His enemies. Matt. 26:53. As for evil angels, there are enough of them that the lake of fire was expressly prepared for the eternal abode of "the devil

and his angels” (Matt. 25:41). Paul refers to “an innumerable company of angels” (Heb. 12:22). John on Patmos saw and heard angels numbering “ten thousand times ten thousand, and thousands of thousands” (Rev. 5:11).

It has been said, and we believe it, that if our eyes could be opened and see, as Elisha and his servant saw for a brief time and as God and angels see all the time, we would behold myriads of these celestial beings, around us, above us, everywhere. But God has wisely withheld this scene from us, as He has many other scenes which He knows are not for our highest interests. But by and by the mortal veil which hides these glorious visions from the sight of mortal man will be taken away, and with undimmed eyes we shall behold a glory which beggars all description.

Attributes

1. Spirituality.— Angels are spiritual beings, without material bodies. “Of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire” (Heb. 1:7). True, they have appeared to man in visible, tangible form, just as God has at sundry times and in divers manners made Himself visible to man; but all such appearances have been miraculous, God and angels appearing to man in some tangible form that their being and office might be the more clearly comprehended by man. When the Holy Ghost appeared at the baptism in the bodily form of a dove we do not therefore get the idea that the Holy Ghost has the form and substance of a dove. Neither do we get the idea that angels wear the flesh simply because they have at times appeared to men in human form. Paul says that they are “ministering spirits.” Christ says, “A spirit hath not flesh and bones, as ye see me have” (Luke 24:39). Angels, whether in their original or fallen state, are spirits, subject to God or to Satan, according to their choice.

2. Individuality.— Angels are not an unrecognizable mass of beings, in that there is no distinction among them, but they are possessed with individual traits and offices, just like human beings. This is evident from the fact that the names and offices of some of them are mentioned in Scripture. Thus when the angel said to Zacharias, “I am Gabriel” (Luke 1:19), the faithful priest recognized that it was the same angel who centuries before had appeared to Daniel to bring important messages. Dan. 8:16; 9:21. When we hear the name Michael we think at once of

conflict (Jude 9; Rev. 12:7) for that seems to be the special mission of this angel. Thus among angels, as among human beings, individual angels have their individual traits and offices which distinguish them from other individuals.

3. Immortality.— Angels are immortal, not subject to death. Concerning the future condition of the righteous Christ says, “Neither can they die anymore; for they are equal unto the angels” (Luke 20:36). Men and angels differ in this: while the immortal soul of man is for the time being placed in mortal bodies, angels are not thus limited, for angels have no material bodies. After the death of man’s mortal body, men and angels are alike immortal. This has nothing to do with the eternal condition of souls or of angels. That the evil angels are to exist forever is evident from the fact that an eternal place, an everlasting condition, has been prepared for them. Matt. 25:41, 46. This reference is but a sidelight showing that the immortality of angels (both good and bad) is taken as a matter of course.

4. Power.— Superhuman power is ascribed by the inspired writers to the angels. David says that angels “excel in strength” (Psa. 103:20). In one single night Sennacherib’s army was destroyed by the same power. II Kings 19:35. Angels bore the ransomed soul of Lazarus home to glory. Angels, “mighty angels,” will accompany our Lord when He returns to earth to gather together the elect and to execute judgment upon the unrighteous. Matt. 13:39-42; 25:31; II Thes. 1:7). These are a few of the many references to the immense power of these heavenly beings. Whether it is strength, mighty deeds, or great velocity of motion that is under consideration, the power of angels cannot be measured by any standard which marks the limitations of the power of man.

5. Intelligence.— We noted the fact that angels are inferior to God and superior to man in wisdom. That angels are finite beings is evident from the fact that to the Church of Jesus Christ have been revealed things that in former times angels desired to know (I Pet. 1:12), while even now there are things unknown to angels (Matt. 24:36). When Christ says, “Not even the angels of heaven,” He infers that they are of an exceedingly high standard of intelligence yet not infinite in knowledge. The Jews had a very lofty opinion of the intelligence of angels, as is shown by the testimony of the woman of Tekoah: “My lord is wise, according to the wisdom of an angel of God, to know all things that are in the earth” (II

Sam. 14:20). Free from the impediments which limit the knowledge of man, and inquisitive enough to “desire to look into” the mysteries of God, they are a class which far outstrips man in intelligence; yet they fall below the sphere of infinity, which belongs alone to God.

6. Goodness.— This quality belongs, of course, to those angels only which kept their first estate. Fallen angels, like fallen men, have lost their goodness. But the angels of God are among the all things which God created and pronounced “very good.” Their goodness is evident from the fact that, they worship the God of heaven (Neh. 9:6; Phil. 2:9-11) and are subject to Him in all things as His messengers and ministering spirits to His saints. Subject to God in heaven, ministering spirits to the heirs of salvation, it is needless **to** produce arguments to prove their goodness.

7. Benevolence.— Again we name a quality which belongs to the angels of God only. The devil’s angels are as fully bent on the destruction of men as the angels of God are faithful to their highest interests. But God’s messengers and ministering spirits are occupied in acts of benevolence. And as God’s ministers they serve Him in carrying out His judgments. For illustrations, think of the many instances recorded in Scripture where angels ministered to the wants and the comfort of God’s people. Having meditated upon what the angels do for the living, take another look beyond the grave and see the soul of Lazarus transported home to glory by angels of the Lord. Hear the heavenly hosts sing the glad refrain, “Glory to God in the highest, and on earth peace, good will toward men.”

8. Happiness.— Again we pause to draw the distinction between the angels of God and the evil angels. The angels which left their first estate forfeited everything belonging to it, including happiness. But who can think of the myriads of heavenly hosts, ministering to the wants of the elect, rejoicing over sinners returning to the fold, in the hallowed presence of Father, Son, and Holy Ghost, uniting with the saints of God in singing the heavenly anthems, without conceding their glory and their happiness. They “do always behold the face of my Father which is in heaven” (Matt. 18:10).

9. Glory.— This follows from what has already been noticed. Angels who are filled with goodness, intelligence, power, wisdom, purity, happiness, benevolence; ministering to the necessities of saints, serving as God’s messengers and intermediaries between God and man, glorifying God

(Isa. 6:3; Luke 2:14; Rev. 4:8), and in His continual presence, can be considered in no other light than as glorious and glorified beings.

Offices and Work

1. They are Ministering Spirits.— Which ones? All the holy angels —“Are they not *all* ministering spirits” (Heb. 1:14)? Shall we attempt to enumerate all the instances cited in God’s Word where angels served in this capacity? The list is too long. Behold the vision of Jacob’s ladder with angels descending and ascending upon it. See the angels of the Lord in their ministrations to Abraham, to Daniel, to Zacharias, to the Virgin Mary, to the shepherds of Bethlehem, to the wise men, to the women at the tomb, to Peter in prison, to John on Patmos, etc. A careful search confirms us in the conviction that there is at least one guardian angel appointed for each person, and that so long as we are faithful we have the advantage of their guardianship. “The angel of the Lord encampeth round about them that, fear him, and delivered them” (Psa. 34:7). “He shall give his angels charge over thee, to keep thee in all thy ways” (Psa. 91:11). “In heaven their angels do always behold the face of my Father which is in heaven” (Matt. 18:10). “For this cause ought the woman to have power on her head because of the angels” (I Cor. 11:10). After Christ had triumphed over the tempter “angels came and ministered unto him” (Matt. 4:11). The Bible is full of illustrations proving the point in consideration. It is a comforting thought that in all times of temptation and trial the angels of God are not far away, and that at no time need we count ourselves without friends and without support.

2. They are God’s Messengers.— Behold the messengers of God bringing to Abraham the news of God’s purpose concerning Sodom; to Jacob, comforting him at a time when he felt himself utterly forsaken; to Isaiah, telling him of his life work; to Zacharias, telling him of the coming of John the Baptist; to the Virgin Mary, telling of the coming advent of Christ; to the shepherds of Bethlehem, announcing the birth of the Savior; to Peter in prison, showing him the way out; to John on Patmos, revealing the glories and trials and triumphs of the Christian Church; to many others which space forbids to mention. Oh the riches brought to the Church of Jesus Christ through the ministrations of these heavenly messengers!

3. They Execute the Purposes and Judgments of God. —

God makes use of angels in the work of carrying out His will concerning men. The angel of the Lord entered the Assyrian camp and slew 185,000 men; stood in the way of Balaam, and convinced him that he was more stupid than the beast upon which he rode; overawed the guards at the tomb as our Savior rose in triumph. Angels directed the work of separating Lot from his evil associates; proclaimed the glad tidings that a Savior was born to earth; will be the servants of God gathering together the golden sheaves for the final harvest (Matt. 13:41, 42); will accompany Christ the King when He comes to visit judgment upon the wicked (II Thess. 1:7). As God uses angels as His ministers and messengers in this dispensation, so will He use them as His messengers and executors in the judgment to come. See Matt. 25:31, and II Thess. 1:7-9.

4. They Glorify God.—

Nowhere do we find any one more fully devoted to the praise and glory of God than are these heavenly beings. “When God laid the foundations of the earth these morning stars rejoiced together and shouted for joy.”—Wakefield. Hear the message of the cherubim who sang in the presence of Isaiah: “Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory” (Isa. 6:3). Listen to the heavenly refrain heard on the hills of Bethlehem: “Glory to God in the highest, and on earth peace, good will toward men” (Luke 2:14). There never was an appearance of angels among men that God was not thereby glorified. No message from these heavenly beings has ever been heard that did not have in it the element of praise and worship to Almighty God. Themselves full of the glory of God, one of their chief offices is to glorify His name, and to lead men into the same channels. Then let us not forget to imitate the example. By and by we shall be in the presence of His glory, where saints and angels unite in singing His praise forever. Let our lips proclaim the praise of Jehovah, joining with the heavenly hosts in singing, “Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever.”

What the Bible does not Teach

As noted before, there are many things which we would like to know about angels and concerning which the Bible is silent. Other things are taught only by inference. This leaves much room for the imagination. Men have exercised their imaginations, and as a result many things which

have no Bible foundation have been taught as facts. To attempt to mention and combat all errors would make this chapter too long. So we shall confine ourselves to a few things which the Bible does not teach. The Bible does not teach—

1. *That angels have wings.* Perhaps they have—we would be the last to say that they have not; but the Bible does not say that they have. More than this, since angels are spirits, not material beings, they have as little use for wings as has the human soul after leaving the mortal body. The laws which govern the movements of spirits are entirely different from the ones governing the movements of material bodies. There is one notable reference (Isa. 6:2) which seems to contradict the statement which stands at the head of this paragraph. But it should be borne in mind that if this proves that all angels have wings, then it proves that the men (angels) mentioned in Gen. 18:2, Gen. 19:2, and Acts 1:10 must also have had wings. The fact is, angels, like God Himself, have at different times, for purposes of recognition, appeared to men in tangible form; but this proves nothing concerning their form as spiritual beings. Our main purpose in calling attention to this thought is to encourage the idea of thinking of angels as spiritual, not material, beings.

2. *That angels inhabit the planets.* Perhaps they do. If God has need of them there they are certainly there, just as they are in heaven and on earth; But as for them needing a place to live, as mortal man needs a place to live, there is nothing in the Bible, or outside of it, to substantiate the theory. When the soul of man leaves this mortal body it will not stop on any of the planets but will go direct to God who gave it. A spirit needs no material planet upon which to test its feet.

3. *That angels are the disembodied spirits of people who lived in former worlds that have been destroyed.* All that we care to say about this theory is that the Bible is so absolutely silent upon it that it is absolutely without Bible foundation, and therefore can be nothing but idle speculation.

4. *That the righteous will become angels in the glory world.* This doctrine has enough foundation to find its way into hymn books. Who has not been moved with the song,

*“I want to be an angel,
And with the angels stand.”*

But the merit of that song ends with its poetic ring. The Bible nowhere speaks of good people becoming angels. Saved people are saints here,

they will be saints in heaven. Angels had existence before man was formed. While angels are; spirits, saints will appear in glory in glorified bodies. While the saints of God “are as the angels in heaven” in a number of respects, it is quite clear that they are not now, nor will they ever become, angels.

Those who believe that the righteous on earth will become angels in heaven often quote Rev. 22:8, 9, where an angel, represents himself as John’s fellow-servant, as proof for their theory. But a careful examination of that reference will convince anyone that it teaches no such doctrine. We have already noticed that angels are ministers and messengers of God in carrying on His work. Man also performs the same offices, but in a different sphere. It is therefore true that men and angels are “fellow-servants” of God even though they work in different realms of the Kingdom. When it comes to the recognition of *brethren* it will be noticed that the angel does not say “*our* brethren the prophets,” but “*thy* brethren the prophets,” showing that while he classed himself with John and the prophets as a “fellow-servant” he recognized a distinction when it came to a classification of orders of beings. This verse is in harmony with the rest of the Scriptures in recognizing saints and angels as two distinct orders of beings, subject to and in the service of the same God.

Eternal Destiny

Of the Unrighteous Angels.— On this the Bible is clear. The eternal lake of fire was “prepared for the devil and his angels” (Matt. 25:41). Jude says that God left the fallen angels to their own habitation, “reserved in everlasting chains under darkness unto the judgment of the great day” (Jude 6). In other words, there is no escape from their fallen condition, and in the final judgment they will be consigned, together with Satan and all the wicked to the eternal place prepared for them. Matt. 25:41; II Pet. 2:4; Jude 6.

Of the Holy Angels.— There are two things which we have already noticed concerning the holy angels: (1) They are immortal. (2) They are God’s constant, faithful, ministers and messengers. We noticed their presence in the creation, in the Old Testament dispensation, in the New Testament dispensation, in the judgment—and can we by any possible means come to the conclusion that they being immortal can spend eternity in any other place than in the presence of God and the blood-

washed throng of heavenly saints? What the relation between saints and angels will be in eternity no one knows; no one needs to know: but we have abundant reasons to believe that both will be immeasurably happy and crowned with glory forever.

CHAPTER 5: THE BIBLE

The Word of our God shall stand forever.—Isa. 40:8.

A Revelation From God

“In the beginning God,” are the significant and suggestive opening words of Holy Writ. As nature is an effect whose cause is God, so the Bible is an effect whose cause is God. He “who commanded the light to shine out of darkness, hath shined in our hearts” (II Cor. 4:6).

When we consider the infinite wisdom, power, and goodness of God on the one hand, and the folly, frailty, and sinfulness of man on the other, we readily see that a supernatural revelation was at once possible, probable, and necessary. The Bible is that one universal and supernatural message of God to man. It is the only infallible and authoritative revelation of God’s will; the only, yet the all-sufficient source of divine truth. Its opening chapters tell us of the primitive happiness of man in unbroken communion with God, his Maker, and with free access to the tree of life the fruit of which had the property of extending life perpetually. The next we hear of this once happy being we find him in ruins through disobedience and sin. A curse falls upon him, but with the curse the gracious Maker wraps up a promise of redemption through the seed of the woman. As revelation unfolds itself through many centuries we see the scarlet thread of redemption strung with bright jewels of promise of the Coming One until in the fullness of time the Redeemer appears. “God commendeth his love toward us, in that, while we were yet sinners, Christ died for us” (Rom. 5:8). “As by one man’s offence death reigned by one, *much more* shall they that receive the abundance of grace and the gift of righteousness reign in life through One, Jesus Christ” (Rom. 5:17, R. V.). Thus we have in the Bible an unfolding of the plan and process of salvation. Tracing this to its closing chapters, we find that we have been following the perimeter of a golden circle; for here we find man, as redeemed, now doing His commandments, once more having access to the tree of life, no longer in the garden into which Satan may enter, but in the New Jerusalem into which in no wise shall enter anything that defileth or maketh a lie, but the throne of God shall be in it and his servants shall serve him and they shall see his face. Rev. 21:27; 22:3, 4.

*“Most wondrous book! bright candle of the Lord!
Star of eternity! the only star By which the bark of man could navigate*

*The sea of life, and gain the coast of bliss
Securely: only star which rose on Time,
And, on its dark and troubled billows, still,
As generation, drifting swiftly by,
Succeeded generation, threw a ray
Of heaven's own light; and to the hills of God,
The everlasting hills, pointed the sinners eye.”—Pollok.*

Names, Titles and Symbols

1. Bible.— This title is both unique and suggestive. It denotes at once unity and pre-eminence. The term “Bible” is derived originally from the Greek word *biblos*, a name applied to the outer bark of the papyrus reed which the ancients used for writing material. The name of the material then passed into the use made of it, and *biblos* came to mean book. There is an interesting bit of history connected with the form and use of the word. The diminutive of *biblos* is *biblion*, i. e., “little book.” Both forms are frequently found in the New Testament. For example, we have *biblos* in Matt. 1:1; Mark 12:26; Luke 3:4; Acts 1:20; Phil. 4:3 and Rev. 20:15. *Biblion* is the form used in Luke 4:17; Jno. 20:30; Gal. 3:10; Heb. 10:7. The plural of *biblion* is *biblia*. This plural form we find in John 21:25 and II Tim. 4:13. It was this diminutive plural form “biblia” that came to be generally applied to the Scriptures about the middle of the second century. As we have seen, the term *biblia* is the plural form of the word in Greek. Later the Latin Christians applied the same form to the Scriptures as a whole. They called the Bible “Biblia.” This form is in the singular number in Latin. From this singular noun in Latin we have the English form, “Bible.” So the term “Bible” is derived from the original Greek plural. *biblia* and the later Latin singular *biblia*. The Bible, in keeping with the history of the word, is composed of books; but it is also pre-eminently the Book. It is as high above all other books as its Author is above all other authors.

*“It is the book of God.
What if I should Say God of books!
Let him that looks
Angry at that expression, as too bold
His thoughts in silence smother
Till he find such another.”*

The following incident may again be repeated: Sir Walter Scott when dying said to his son-in-law, "Bring me the Book." Looking at the twenty thousand volumes in the library of the great author, Lockhart inquired, "Which book would you like?" The dying man replied, "There is but one Book—the Bible."

2. The Scriptures.— This is the title most frequently used by the early Christians and is often found in the Bible itself. See Matt. 21:42; Mark 12:24; Luke 24:27; Jno. 5:39; 10:35; Acts 8:35; Rom. 4:3; I Cor. 15:3; II Tim. 3:16; II Pet. 1:20. The word "scriptures" means writings. The term is applied to sacred and divine truth that has been committed to writing. Our Savior (Cf. Jno. 21:25) as well as holy men of God spoke many truths that have not been recorded. Such truths are not Scripture. It is a noteworthy fact too that the Greek word *graphe* translated scripture is never applied to mere human writings.

3. Testament.— The word "testament" properly signifies covenant. This term is not derived from the *form* but from the *matter* of the Scriptures. It is the term used by God Himself to designate the relation between Himself and His people. Gen. 6:18; 15:18; Ex. 2:24. The Bible mentions seven great covenants: The Adamic (Gen. 3:14-19), The Noahic (Gen. 8:20 to 9:27), The Abrahamic (Gen. 12:1-3), The Mosaic (Ex. 19 to 30), The Palestinian (Deut. 30:1-9), the Davidic (II Sam. 7:5-19), and the New Covenant (Heb. 8:6-13). The expression *new covenant* (testament) was first used by Christ at the institution of the Lord's supper, and later was immortalized by Paul as applying to the ministry of grace as accomplished and revealed in the new dispensation. Later the Jewish Scriptures were called the Old Testament. In the third century Origen speaks of the divine Scriptures as the Old and the New Testaments. Thus we see that the term that was first used to designate the relation between God and His people was finally applied to the books that contained a record of that relation.

4. The Word of God.— This is the term most frequently used in the Bible. (See Mark 7:13; Luke 8:21; Acts 6:7; II Cor. 4:2; I Thess. 2:13; Heb. 4:12; I Pet. 1:23; Rev. 1:2.) This title seems to be more suggestive and impressive than any other. "Words," says Wordsworth, "are the incarnation of thought." The Word of God is the incarnation of the thought of God. This impressive and expressive title is also applied to the

Savior. (See Jno. 1:1; Rev. 19:13.) Christ is the living Word, as the Bible is the written Word. Between these there is a striking analogy. The following comparisons from Collett are worthy of note:

*“Both are the expression of the mind of God.
Both partake of the human and the divine.
Both have an eternal existence.
Both came as God’s message to bless a lost world.
Both are despised and rejected of men.
Both will judge us at the last.”*

5. Other Characteristic Terms.— It is interesting to notice the three psalms which deal in a special way with God’s Word: Psalms 1, 19, 119. In the first, David speaks of the blessedness of the man that meditates “in the law of the Lord.” In the nineteenth, he draws an analogy between the perfection of the law of God as operating in the material, and as manifesting itself in the spiritual world. Just as there is perfect harmony in the law of the physical world, so the Law of God is “perfect, converting the soul.” As there is nothing hid from the heat of the natural sun, so the Sun of Righteousness lights every one coming into the world. Jno. 1:9. In the 119th Psalm we have the law of God portrayed in seven prismatic colors: “testimonies,” “ways,” “precepts,” “statutes,” “commandments,” “judgments,” “word.” Each of these terms has its shade of meaning and it is a matter of interest to notice the use of each. It is significant too that this psalm of 176 verses (the longest chapter in the Bible) deals with the Word of God, and that reference to the Word is made just one hundred seventy-six times—once for each verse. While a few verses make no mention of the Word, in a few others it is duplicated.

Symbols of God’s Word.— The Bible is represented under a number of figures or symbols, each of which will repay a careful study. It is—

1. The *seed* that begets the new birth.— Jas. 1:18; I Pet. 1:23.
2. The *laver* for our cleansing.— Eph. 5:26 (Marg.).
3. The *mirror* to show us our condition.— II Cor. 3:18; Jas. 1:25.
4. The *light* for our pathway.— Ps. 119:105.
5. *Meat and drink* for spiritual health and growth.— Jno. 6:35; 7:37; I Pet. 2:2.
6. A *critic* or discerner to approve or condemn.— Heb. 4:12 (Gr.).
7. The *sword* or *hammer* for the Christian warfare.— Jer. 23:29; Eph.

6:17.

Its Structure and Divisions

The Bible naturally and familiarly divides itself into two great parts, the Old and the New Testaments.

The Old Testament consists of thirty-nine books as follows:

Books of the law—five.

Historical books—twelve.

Poetical books—five.

Major prophets—five.

Minor prophets—twelve.

The New Testament is divided into twenty-seven books, as follows:

Biographical—four.

Historical—one.

Pauline epistles—fourteen.

General epistles—seven.

Prophetical—one.

It may be of interest to notice

The Alphabetical Arrangement of the Old Testament

While the Jews possessed the same Old Testament Scriptures that we do, they numbered only twenty-two books. There were five books of the law, while the two books each of Samuel, Kings, Chronicles, Jeremiah with Lamentations, Ezra with Nehemiah, were counted as double books. Judges and Ruth were also counted as one book but not as a double book, because, Jerome says, the events of the history of Ruth transpired in the days of the Judges. The twelve minor prophets were regarded as one book. Was there any divine intention in this number and arrangement? Evidently the Jews understood it so. They saw a striking analogy between the number of letters in the Hebrew alphabet and the number of books in the Hebrew Bible. As the Hebrew alphabet contained twenty-two letters so the Hebrew Bible contained twenty-two books. There were five double letters in the Hebrew language corresponding to the five double books in the Scriptures. Jerome says, "There are two and twenty letters among the Hebrews. But among the Hebrews five letters are double: Caph, Mem,

Nun, Pe and Sade. Hence by most men, five hooks are considered as double: Samuel, Kings, Chronicles, Ezra and Jeremiah. Therefore as there are twenty-two letters, twenty-two volumes are reckoned.” Epiphanius adds his testimony thus: “There are twenty-two letters among the Hebrews, and following this number they estimate their books at twenty-two, although there are in reality twenty-seven. But since five letters among them are doubled and therefore there are really twenty-seven letters, which are reduced to twenty-two, so for this reason they enumerate their books as twenty-two though in reality twenty-seven.”

If we reckon the Hebrew Scriptures as containing twenty-seven books, we recognize the same number as in the New Testament. This number, twenty-seven, is a trinity of trinities —three times three, times three. Whatever construction we may place upon this alphabet arrangement, we may safely conclude that if there be a sacred language it is the Hebrew. We see also that the alphabet structure enters into the inspired arrangement of individual chapters and books. For example, Psalms 25, 34, 37, 119 and 145 are alphabet psalms. The 119th Psalm contains twenty-two sections of eight verses each, each section representing a letter of the Hebrew alphabet in consecutive order, and all the verses in a section beginning with the letter indicated. The book of Lamentations is also constructed upon the alphabet arrangement.

Unity and Design

The sixty-six books of the Bible were written by about forty different authors extending over a period of about sixteen centuries. These human authors were the most diverse in personality, vocation and individual accomplishments. Here is Moses, learned in all the wisdom of the Egyptians; David, the sweet singer of Israel; Solomon, the wisest among men; Jeremiah, the weeping prophet; Amos, the gatherer of sycamore fruit; Daniel, the statesman at a foreign court; Matthews a publican; Luke, a physician; Peter and John, humble fishermen; and finally, Paul, he who sat at the feet of the great teacher, Gamaliel, like Moses, a very learned man. Notwithstanding all this diversity of time, vocation, personality, and individual accomplishments, their messages blend harmoniously into one great volume declaring the purpose, will, and character of the one great God who is at the same time its “Author and Finisher.” The subject matter of the writers and the literary character of the books are also most varied. Here we find law and history, philosophy

and prophecy, biography and dogma, expressed in all the fundamental literary forms known to the world; and yet, amid this diversity of human authorship, subject matter, and literary expression, the Bible is one Book. The human authors are the workmen, God the architect. As Dryden says,

*“Whence but from heaven could man unskilled in arts
In several ages born, in several parts,
Weave such agreeing truths.”*

The unity of purpose, the evidences of design, the symmetry and perfection of parts everywhere so apparent in the Bible, can only be accounted for by the fact that the Bible was planned and executed by one Supreme, Infallible, and All-pervading Intelligence.

1. Unity of the Bible Organic.— According to Cuvier, the greatest of modern comparative anatomists, a complete organism is governed by three laws: (1) Each and every part is essential to the whole. (2) Each part is related to and corresponds to all other parts. (3) All the parts of such an organism must be pervaded by the spirit of life. Here we have unity, harmony and vitality. One cannot help but notice how beautifully Paul has antedated Cuvier in his description of organism. Thus: “In whom the whole building (unity) fitly framed together (harmony) growth into an holy temple in the Lord (vitality)” (Eph. 2:21). Looking at the Bible as a building, this language has a most striking application.

The books of the Bible, while not arranged in a *chronological*, are nevertheless arranged in a *logical* order. Each book is in its proper and natural place. None can say to the other, “I have no need of thee.”

Urquhart first called attention to the fact that the historical books of the Old Testament are linked together in groups corresponding to different aspects or phases of life and experiences in the history of God’s people. The link that unites these several books is the Hebrew letter *vav* and should be, and usually is, translated “and.” The books from Genesis to Numbers are thus linked together, each book beginning with the word “and,” because they deal with Israel *outside* of the land. Those from Deuteronomy (which looks forward to the land) to II Kings are thus linked because they deal with Israel *in* the land. Chronicles and Ezra are thus joined because they relate to returning captives. Nehemiah and Esther, because they deal with those who did *not* return.

In Titus 2:11-13 we seem to have a key to the organic arrangement of the

New Testament. “The grace of God that bringeth salvation hath appeared,” answering to the Gospels and Acts; “teaching us,” etc., answering to the epistles; “looking for that blessed hope,” answering to Revelation. It has also been observed that each one of the five epistolary writers stands for one great theme: Paul for faith, Peter for hope, John for love, James for good works, while Jude treats of apostasy.

Of the many books that might be used to illustrate the organic and structural unity everywhere apparent in the Bible, space will permit the notice of but a few. Take for example Genesis, the first book of the Bible which speaks of first things and Revelation, the last book of the Bible which speaks of last things.

The book of Genesis has been sundered into as many as a hundred and seventy fragments by the critics. That there is an organic unity and symmetry in the book indicating that it is the work of one author is evidenced by the following analysis based on a series of phrases found in the book itself:

- (1) The beginning (introductory), chapters 1 to 2:3.
- (2) The generations of the heavens and earth, 2 :4 to 4:26.
- (3) The generations of Adam, 5:1 to 6:8.
- (4) The generations of Noah, 6:9 to 9:29.
- (5) The generations of the sons of Noah, 9:1 to 11:9.
- (6) The generations of Shem, 11:10-26.
- (7) The generations of Terah, 11:27 to 25:11.
- (8) The generations of Ishmael, 25:12-18.
- (9) The generations of Isaac, 25:19 to 35:29.
- (10) The generations of Esau, 36:1 to 37:1.
- (11) The generations of Jacob, 37:2 to 50:26.

We see that the key phrase, “generations,” which means things “brought forth” occurs ten times in the book and stamps it with an indissoluble unity and convicts the critics of sacrilegious error.

In the book of Revelation we notice both an organic and a numerical unity.

- (1) Introductory, chapter 1.
- (2) The seven churches, 2 and 3.
- (3) The seven seals, 4 to 7.
- (4) The seven trumpets, 8 to 11.
- (5) The seven personages, 12 to 14.
- (6) The seven vials, 15, 16.
- (7) The seven dooms, 17 to 20.

(8) The seven new things, 21, 22.

After the introductory chapter we have here a series of seven sevens.

Another interesting, example of structural design is the passage dealing with the servant of Jehovah. Isa. 40 to 66. The first five verses of chapter 40 introduce the theme, Comfort and Glory, through the coming servant of Jehovah. Then we have three sections of nine chapters each. Each section begins with an appeal and closes with a solemn warning. In chapter 40:6 we have the opening appeal, "The voice said, Cry." The section closes with the solemn refrain, "There is no peace, saith my God, to the wicked" (48:22). The next section begins with the more urgent appeal, "Listen, O isles, and hearken ye people from afar." Again we have the closing refrain, "There is no peace, saith my God, to the wicked" (57:21). Both appeals seem to have fallen upon unheeding ears, and the cry becomes an alarm: "Cry aloud, spare not, lift up thy voice like a trumpet" (58:1). The final doom of those who turn a deaf ear to such gracious and urgent appeals is given in the solemn closing words, "Their worm shall not die, neither shall their fire be quenched" (66:24). But that is not all. The middle nine chapters of the book may again be divided into three sections of three chapters each. The middle three chapters of this section have again a middle chapter. (This should begin at 52:13.) The middle verse of this middle chapter will then be verse 5 of Isa. 53. Here we have the pivotal truth of the whole twenty seven chapters; in fact, the central truth of the Bible: "He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." So in this middle verse of the middle chapter of the middle three of the middle nine chapters of this grand Messianic poem stands the suffering Savior, the great Remedy for sin, offering peace and salvation through His vicarious death.

2. The Unity Progressive.— From Genesis to Revelation "one increasing purpose runs." The revelation of Bible truth is progressive. Genesis is pre-eminently a book of first things. We have here the beginning of light, life, love, sin, sacrifice, salvation, jealousy, justice and judgment, in fact every great truth mentioned in the Bible is here found in germ form. Each succeeding writer adds his quota to the truth already revealed, and thus carries it a step forward until we come somewhere to an exhaustive treatment of the subject in hand. There is usually but one comprehensive treatment of each great theme of doctrine. Any subsequent treatment or reference to such treatment is usually of a

practical character. The following are examples of final and exhaustive mention of the subject indicated: New birth (John 3); Jesus the bread of life (John 6) ; Jesus the good shepherd (John 10) ; ordinance of feet-washing (John 13) ; unity of Christ and the believer (John 15) ; the high priestly prayer (John 17) ; devotional covering (I Cor. 11) ; love (I Cor. 13) ; giving (II Cor. 8, 9); faith ,(Heb. 11); hope (Heb. 6); power of the tongue (James 3) ; resurrection (I Cor. 15).

Two characteristic examples may be given of the progress of doctrine:

a. *The Doctrine of Christ in the Old Testament.* The first reference to the coming One is found in Gen. 3:15. This is very general. The seed of the woman is to bruise the serpent's head. Next we find that Christ is to be the seed of Abraham. Gen. 12:3. Then His lineage is narrowed down to the tribe of Judah. Gen. 49:10. After this He is revealed as a great prophet. Deut. 18:15-19. David foretells His suffering and death. Psalms 22. Isaiah adds the further details that He is to be born of a virgin (7:1); His name shall be called Wonderful (9:6); He is to be despised and rejected of men (53:3); and to suffer a vicarious death (53:5). Micah adds the place of His birth (Micah 5:2); and Daniel the time of His appearance (Dan. 9:25). It may here be said that these are only a few of the many prophecies that point forward to Christ. It is said there are over three hundred predictions concerning Him in the Old Testament. Christ is the center of Old Testament prophecy. "To him give all the prophets witness" (Acts 10:43). A. J. Gordon at one time presented his children with a dissected map of scores of different pieces. He instructed them not to try to put it together any way but the right way, so as not to break it. In a little while he came back and to his surprise the children had already put the map properly together. He inquired how they had succeeded so well. His son replied, "Father, there is a man on the back." That explained it all. The father had not noticed that. The children had found a foot, a hand, and other different parts of the body here and there until they had constructed their man. There is a man in the Bible, the man Christ Jesus. The more this fact is recognized the better will one be able, like Philip (Acts 8:35), to begin at any scripture and find Christ in it and preach Christ from it.

b. *The Doctrine concerning Satan.*— The character of Satan is revealed in at least seven different scriptures, each bringing out some new characteristic. First he appears as a liar. Gen. 3. In the opening chapters

of Job we find him as an accuser. In Zech. 3:1 he appears as a hinderer; in Matt. 4, as the arch tempter; in Luke 22:31, as the instigator of doubt; in Acts 5 as the instigator of lies; and finally in II Thessalonians he is revealed as the arch deceiver, sitting in the temple of God and exalting himself above all that is called God. It is interesting to notice how the Christian armor (Eph. 6:10-18) is given as a safeguard against Satan as he attacks God's people in these different characteristics. The order in which the different parts of the armor are given coincides with the order in which the characteristics of Satan are revealed, and thus again the unity of the Bible is attested. Against Satan as a liar the Christian is provided with the girdle of truth; as an accuser, his attacks are frustrated by the breastplate of righteousness; as a hinderer, he is thwarted by the Christian with his sandals of peace; the shield of faith gives victory over him as the tempter; the helmet of salvation is assurance against doubt; the sword of the Spirit is the weapon that defeats him in his efforts to instigate lies; and finally, watchfulness and prayer safeguard the believer from being led astray by the man of sin, the arch deceiver.

The Inspiration of the Bible

1. The Nature of Inspiration.— Inspiration is that operation of the Holy Spirit upon the writers of Scripture by virtue of which they were enabled and directed to communicate and record divine truth without any mixture of error. Later we shall give some of the evidences proving that the Bible is authentic; that is, it truthfully records the subject matter of which it treats. Taking for granted then that the Bible is authentic and authoritative in its statements, we do not reason in a circle if we accept its own assertions as to its inspiration. Whatever it has to say on this subject is just as final and conclusive to the believer as that which it says on any other subject. Let us notice first a few scriptures which in a general and comprehensive way describe the nature of inspiration: "All scripture is given by inspiration of God" (II Tim. 3:16). "Given by inspiration of God" is the translation of one Greek word, *theopneustos*, and signifies, "Filled with the breath of God."—Cremer. Breathing consists of both inhalations and exhalations. God did not only inbreathe divine truth upon the writers of Scripture, but He also exbreathed it. That is to say, He not only acted *upon* but *through* the writers. In fact, the very word "scripture" signifies that which is written.

Another passage bearing out the same thought is II Pet. 1:20, 21. Here we

see that “holy men of God spake as they were moved by the Holy Ghost.” Notice, holy men *spake* as they were *moved*. The Holy Ghost acted upon and through them in uttering the truth. The Old Testament is a record of such utterance. The reference is to the “prophecy of Scripture” (Ver. 20), which in its preceptive and predictive aspect, occupies a large part of the Old Testament Scriptures.

In considering the nature of inspiration, let us see how it differs from revelation and illumination. Failure to do this has frequently led to endless confusion and contention.

a. *Inspiration Distinguished from Revelation*.— In revelation God makes known to man truth not known before, or not knowable to man in any other way. In other words, in revelation there is a discovery of new truth. “All scripture,” we have noticed, “is given by inspiration.” Not all, however, is given by revelation. Inspiration guides the writer in communicating truth given by revelation. It also guides him in selecting and faithfully recording truth previously known.

b. *Inspiration Distinguished from Illumination*.— Illumination may be defined as that operation of the Holy Spirit upon God’s children whereby they are enabled to understand and appreciate divine truth. Illumination is common to all Christians while inspiration is confined to the writers of the scripture. Illumination is continuous; inspiration is intermittent. Illumination admits of degrees, some Christians being more enlightened than others, while inspiration does not admit of degrees. By way of illustration let us notice that there may be

(1) Inspiration without revelation, as for example, the book of Chronicles, Esther, the greater parts of the Gospels and Acts and Philemon.

(2) Inspiration with revelation: The Pentateuch. See Ex. 20:1; 24:4; Deut. 31:24. Paul’s writings. See Gal. 1:11, 12. The book of Revelation. Rev. 1:1, 11

(3) Inspiration without illumination. See Num. 24: 15-24; Jno. 11:49-52; I Pet. 1:10, 11.

(4) Inspiration with illumination. See I Cor. 2:12, 13.

(5) Revelation without inspiration. See Jno. 21:25; II Cor. 12:4.

(6) Revelation without illumination. See Dan. 12:8, 9; I Pet. 1:12.

(7) Revelation with illumination. See Dan. 9:23-27; 10:1, 8, 21; Matt. 13:1-23.

(8) Illumination without inspiration. See Luke 24:32, 45; Jno. 14:26; I Jno. 2:27.

(9) Revelation and inspiration with illumination. See Dan. 10, 11; I Cor.

2:10-13.

(10) Revelation and inspiration without illumination. See I Pet. 1:10-12.

2. Proofs of Inspiration.— Among the many proofs that the Bible is inspired the following may be mentioned: (1) its moral sublimity; (2) its historic integrity; (3) its scientific accuracy; (4) its literary excellence; (5) its organic unity; (6) its gracious influence; (7) its remarkable preservation; (8) the testimony of archaeology; (9) the testimony of Christian experience; (10) the fulfillment of prophecy; (11) the declarations of the Bible itself.

Space will admit only the consideration of the last proof given.

a. *Proofs* from the Old Testament that the Old Testament *is inspired*:—

(1) Testimony in the Pentateuch: “I will be with thy mouth, and teach thee what thou shalt say” (Ex. 4:12). “God spake all these words” (Ex. 20:1). “Moses wrote the words of the Lord” (Ex. 24:4). “Ye shall not add unto the word neither shall ye diminish aught from it” (Deut. 4:2).

(2) Testimony from the historical books: “Joshua wrote these words in the book of the law of God” (Josh. 24:26).

“The Spirit of the Lord spake by me, and his word was in my tongue” (II Sam. 23:2).

(3) Testimony from the poetical books: “The words of the Lord are pure words: as silver tried in the furnace of earth, purified seven times” (Psa. 12:6). “Forever, O Lord, thy word is settled in heaven” (Psa. 119:89). “Therefore I esteem all thy precepts all right (omitting the italics)” (Psa. 119:128). “Thy word is true from the beginning” (Psa. 119:160). “Every word of God is tried: trust in him.

Add thou not unto his words, lest he reprove thee, and thou be found a liar” (Prov. 30:5, 6, R. V.).

(4) Testimony from the prophetic books: “Hear, O heavens, and give ear, O earth: for the Lord hath spoken” (Isa. 1:2). “The word of the Lord came unto me” (Jer. 1:4). “Son of man, go, get thee unto the house of Israel, and speak with my words unto them”. (Ezek. 3:4). “Daniel had a dream and visions then he wrote the dream, and told the sum of the matters” (Dan. 7:1). Among the minor prophetic books, Hosea, Joel, Jonah, Micah, Zephaniah, Haggai, Zechariah, each begin with, “The word of the Lord came.” Amos and Obadiah begin with, “Thus saith the Lord,” while Nahum, Habakkuk and Malachi have the word “oracle,” or “burden” in the opening verse.

It has been calculated that such expressions as “Thus saith the Lord,”

“The Lord spake,” and “the word of the Lord came” are found 3,808 times in the Old Testament.

b. Proofs from the New Testament that the Old Testament is inspired.—

(1) Jesus believed that the Old Testament scriptures were inspired and absolutely trustworthy. This should be final to all Bible believers. He quoted three times from the book of Deuteronomy when tempted by the devil. Notice also the following passages giving Jesus’ estimate of the Old Testament Scriptures: “Ye do err, not knowing the scriptures” (Matt. 22:29). “All things must be fulfilled, which were written in the law of Moses, and the prophets, and the psalms, concerning me” (Luke 24:44). “Search the scriptures” (Jno. 5:39). “The scriptures cannot be broken” (Jno. 10:35). Jesus believed in these miraculous narratives of the Old Testament:

The creation. Matt. 19:4.

The flood. Luke 17:27.

The destruction of Sodom. Luke 17:29.

Lot’s wife. Luke 17:32.

Jonah and the whale. Matt. 12:40.

(2) The testimony of Peter: “The Holy Ghost by the mouth of David spake” (Acts 1:16). “Holy men of God spake as they were moved by the Holy Ghost” (II Pet. 1:21). “Be mindful of the words which were spoken before by the holy prophets” (II Pet. 3:2).

(3) The testimony of Paul: “God ... spake in time past by the prophets” (Heb. 1:1). “The Holy Ghost saith” (Heb. 3:7. Cf Psa. 95:7.) “All scripture is given by inspiration of God” (II Tim. 3:16).

c. Proofs from the New Testament that the New Testament is Inspired.—

(1) Testimony of Jesus: “Heaven and earth shall pass away, but my words shall not pass away” (Matt. 24:35). “Teaching them to observe all things whatsoever I have commanded you” (Matt. 28:20).

(2) Testimony of an angel: “No word from God shall be void of power” (Luke 1:37, R. V.).

(3) Additional testimonies in the Gospels: Read and connect, Matt. 24:35; Jno. 14:26; Jno. 16:12; Matt. 28:19, 20; Jno. 16:12, first clause; 16:13, last clause; Jno. 17:20, last clause.

(4) Testimony of Paul: “The things that I write to you are the commandments of the Lord” (I Cor. 14:37). “The gospel which was preached of me” I received “by revelation of Jesus Christ” (Gal. 1:11, 12).

“The word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God” (I Thess. 2:13).

(5) The testimony of Peter: “In all his (Paul’s) epistles, as also the other scriptures” (II Pet. 3:16).

(6) The testimony of Jude: “Remember ye the words which have been spoken before by the apostles of our Lord Jesus Christ” (Jude 17 R. V.).

(7) The testimony of John: “If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part, out of the book of life” (Rev. 22:18, 19).

c. The Extent of Inspiration.— Practically all professed followers of the Lord Jesus Christ are ready to say, I believe in the inspiration of the Bible. If, however, inquiry be made as to what is meant by inspiration, the answers may be quite different. Let us briefly examine a few of the popular but erroneous theories regarding inspiration, and then give what we believe to be the true scriptural position.

Erroneous Theories

1. The Intuition Theory.— According to this theory the writers of the Bible merely possessed in a higher degree the natural insight into truth common to all men. Moses was inspired, so was Plato; Paul was inspired, so was Shakespeare. There may have been a difference in the *degree*, but not in the *kind* of inspiration. This theory, while popular, is God-dishonoring, and those who hold it can, at best, be but “blind leaders of the blind.”

2. The Illumination Theory.— This theory holds with the intuition theory that inspiration of the writers of Scripture was not of a special kind. While it denies that all men are inspired, it claims inspiration for all Christians. The productions of religious men of the present day, it is claimed may have equal, and even superior worth to those of the writers of scripture. If this theory were true, there is no reason why changes should not be made in the Bible—some parts discarded, others added. Since, however, no new divine truth has been discovered since the days of the apostles, the inspiration of present-day teachers must be inferior, both in kind and degree, to that of the writers of Scripture.

3. The Mechanical Theory.— This theory had its advocates in the early history of the Church. Justin Martyr, for example, believed the

divine Spirit acted upon the writers of Scripture just as a plectrum acts upon a harp or lyre. Athenagoras made the comparison to a flute player playing a flute. This theory looks only at the *objective* side of inspiration. Men were nothing but passive machines operating under the power that moved them. They were mere pens, not penmen. It is the opposite of the intuition theory, which looks, only at the *subjective* side of inspiration, and ignores an immediate and supernatural action of the Holy Spirit in the communication of truth.

4. Partial Inspiration.— The familiar slogan of this school is, “The Bible contains (not is) the word of God.” Some books or parts of books are divinely inspired, others are not. Who or what is to determine what is inspired and what is not inspired? The answer is, the cleavage of critics and the consensus of opinion of modern scholars. Urquhart says: “This they have tried to do and they have given their results in a few encyclopedias, Bible dictionaries, and the Polychrome Bible. The Bible in tatters has been handed back to ministers and teachers all over the land as the new critical revelation.” This theory we can only hope will die “amid its worshipers” and find an early grave.

Before passing on to the true scriptural view of inspiration it becomes necessary to examine the translation of a Scripture passage upon which the advocates of partial inspiration base their erroneous and destructive theory. The translation referred to is the revised version of II Tim. 3:16: “Every scripture inspired of God is also profitable.” From this language it is claimed that some scripture is inspired of God, and some is not. Only that part which is thus inspired is profitable. Before examining this translation let us first listen to what a few eminent scholars have to say regarding it:

Tregelles, the only man ever pensioned by the British government for scholarship, after quoting the authorized version, comments on the verse thus: “To some who are aware much controversy has been carried on over this text, it may seem as if I were *assuming* the authorized version to be correct. I *do* so assume, because the words will really bear no other rendering without violence to both sense and construction.”

Dean Burgon has pronounced the revised version of II Tim. 3:16 the most astounding literary blunder of the age.

Doctor Scrivener says, “It is a blunder such as makes itself hopelessly condemned.”

The great scholar and biblicist, Nathaniel West, has ventured the

assertion that the verse was translated ambiguously in order to make a concession to, and a loophole for, the higher critics, so as to give color to the doctrine that *some scripture is not inspired*.

Let us now examine and compare the two translations with the original Greek. The phrase “given by inspiration of God” (authorized version) or “inspired of God” (revised version) is the translation of one Greek word, *Theopneustos*. The Greek has but five words which literally translated are, “All scripture God-breathed and profitable.” We have here two adjectives, “God-breathed” (*theopneustos*), and “profitable” (*ophelimos*); modifying the same noun, scripture. How have the translators dealt with these adjectives? In the authorized version they are both placed in the predicate position and joined together by the connective “and,” thus: “All scripture (is) God-breathed and profitable.” But in the revised version these two adjectives are disconnected, making one modify the subject direct, while the other is put in the predicate position, thus: “Every God-breathed scripture (is) also profitable.” One of the greatest scholars of his day said, “Any school boy might have been flogged for perpetrating such a translation.” Bishop Middleton, a man who is a high authority upon matters of this kind says, “I do not recollect any passage in the New Testament in which two adjectives apparently connected by the copulative are so unnaturally disjointed.” Years ago the same author challenged the production of a solitary instance in the compass of the whole Greek language where the divulsion of two adjectives standing and connected as these two in II Tim. 3:16 could be found and justified. No one has yet succeeded in finding one. In fact the revisers stand self-condemned in the translation of this passage by their translation of passages of similar construction elsewhere. For example, take Heb. 4:13: “All things are naked and open unto the eyes of him with whom we have to do.” Here the noun is “all things.” The two adjectives modifying it are “naked” and “open.” As in II Tim. 3:16 the verb is wanting. To be consistent with themselves the revisers would have had to translate, “All things naked are also open,” etc. Of course, the absurdity prevented them from doing so. “What reason,” asks Nathaniel West, “can they give for violating Greek syntax in translating II Tim. 3:16? They can give no reason. They have been challenged over again and again to do it and have remained silent. The truth is they yielded to the demands of higher criticism.”

It has been well said that the passage as in the authorized version stands like an angel with a drawn sword in the path of every mad prophet who

would seek to deny the plenary inspiration, infallibility, and supreme authority of God's Word in order to make room for criticism. It now remains for us to consider the true scriptural view, namely,

Plenary Inspiration

By this is meant that the Bible is inspired from cover to cover; that every part is alike inspired, and that the words of Scripture express, inerrantly, the truths God wished to convey. As H. B. Smith has said: "Inspiration gives us a book, properly called the Word of God, inspired in all its parts. The inspiration is plenary in the sense of extending to all the parts, and of extending also to the words." A. A. Hodge defines plenary inspiration as "a divine influence, full and sufficient to secure its end. The end in this case secured is the perfect infallibility of the Scriptures in every part as a record of facts and doctrine, both in thought and verbal expression."

Plenary inspiration may be said to be dynamical as to its mode of operation and verbal as to its result. Objections are being made to these terms, but we believe if rightly understood, as used here, these objections would prove unfounded. Concerning the term *dynamical*, Canon Westcott has said: "I can think of no better word which may be conveniently used to describe an influence acting upon living powers and manifesting itself through them according to their natural laws." Augustus H. Strong uses the same term. "Inspiration," he says, "is plenary, dynamical." The Greek word "dunamis" is repeatedly used in Scripture as referring to the power of the Holy Ghost, operating upon and through holy men of God. (See Luke 1:17; 9:1; 24:49; Acts 1:8; 4:33; 6:8; II Cor. 12:9.) In II Pet. 1:21 we have both the divine *power* or dynamic, "holy men were moved by the Holy Ghost," and the *verbal results*—these holy men spake; that is, uttered words as a result of this dynamic.

Individuality of Inspired Writers.— It is sometimes objected that this view of the inspiration of the Bible makes no allowance for the individuality of the writer. I can here do no better than to quote from a few authors who hold to the plenary inspiration of God's Word as herein defined. Gaussen says: "So far are we from not acknowledging this human individuality stamped throughout on our sacred Book that on the contrary it is with profound gratitude—with an evergrowing admiration—that we contemplate this living, actual, dramatic, humanitarian character diffused with so powerful and charming an effect through all parts of the

book of God.” Westcott, who was regarded as one of the greatest of modern scholars says: “A perfect dynamical inspiration alone is sufficient and natural. It presupposes that the same providential Power which gave the message selected the messenger; and implies that the traits of individual character and the peculiarities of manner and purpose which are displayed in the composition and language of the sacred writings are essential to the perfect exhibition of their meaning. It preserves absolute truthfulness with perfect humanity, so that the nature of man is not neutralized by the divine agency and the truth of God is not impaired, but exactly expressed in one of the several aspects of the individual mind. The letter becomes as perfect as the spirit, and it may well seem that the image of incarnation is reflected in the Christian Scriptures, which, as I believe, exhibit the human and divine in the highest form and the most perfect manner.” Again the same author says: “The human powers of the divine messenger act according to their natural laws even when these powers are supernaturally strengthened. The language of the lawgiver, the historian, the prophet, the psalmist, the apostle, is characteristic of the position which each severally occupied. Even when they speak most emphatically the words of the Lord, they still speak as men living among men, and the eternal truths which they declare receive the coloring of the mind through which they pass; they are authoritative because they are the voice of God; they are intelligible for they are in the language of men.” A. A. Hodge says: “The natural and the supernatural continually interpenetrate, thus God providentially produced the very man for the precise occasion with the faculties, qualities, education, and gracious experience for the production of the intended writing. Moses, David, Isaiah, Paul, or John, genius and character, nature and grace, peasant, philosopher, or prince—the man and with him each subtle accident was providentially prepared at the proper moment as the necessary instrumental precondition of the work to be done.”

Words as well as Thought Inspired.— That inspiration extends to the words and not to the thought only is evident from the following considerations:

1. The Scriptures directly affirm this fact. The Bible is a record of God’s truth. But a record consists of language. Scripture is language, or words committed to writing. When the Bible declares that Scripture is inspired it thereby vouches for the inspiration of the words. Notice such scripture passages as the following: “I will be with thy mouth, and teach thee what

thou shalt say" (Ex. 4:12). "Write thou these words" (Ex. 34:27). "I will put my words in his mouth" (Deut. 18:18). "The Spirit of the Lord spake by me" (II Sam. 23:2). "Speak with my words" (Ez. 3:4). "Well spake the Holy Ghost by Isaiah the prophet" (Acts 28:25). "We speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth" (I Cor. 2:13). "Write * * * * what the Spirit saith unto the churches" (Rev. 2:1, 11). From these scriptures we conclude that God is responsible for the very words uttered.

2. God nowhere is said to have given thoughts to men and then left them to express them in their own words. In some instances at least the writers of Scripture did not understand the messages they wrote, hence they could not have expressed them in their own language. See Num. 22; Dan. 12:8, 9, I Pet. 1:10-12, and II Pet. 1:20, 21, where we have the direct teaching that prophets and holy men of God spake not by their own will and that they searched diligently and inquired concerning the import of their own messages.

3. In the New Testament, when quotations are made from the Old, we find that arguments and doctrines are based not only upon lengthy passages but even upon phrases; as in Heb. 12:26, 27: "Yet once more;" upon single words; as "all" in Heb. 1:8, and "one" in Heb. 1:11; upon the tense of a verb, Luke 20:37, and upon the number of a noun, Gal. 3:16.

4. Jesus in referring to the Old Testament Scriptures declared that "not one jot" (the smallest letter in the Hebrew language), or "tittle" (a mere point in certain Hebrew letters, extending the base line so as to distinguish them from other letters) "shall pass from the law until all be fulfilled" (Matt. 5:18). Jesus (like Paul in Gal. 3:16) declared not only for *verbal* inspiration, but even for letter inspiration. And if Jesus had such a reverence and sacred regard for the inviolability of the Old Testament Scriptures, what should ours be for the New? Are we claiming too much when we declare with the great Bible scholar, Dean Burgon, that "the Bible is none other than the voice of Him that sitteth upon the throne — every book of it, every chapter of it, every word of it, every syllable of it and every letter of it is the direct utterance of the Most High?"

5. The wisest of men frequently have trouble to express adequately their own thoughts, which are finite, in words how much less adequately could they be supposed to express the infinite thoughts of God in words if left to themselves. 6. Warnings connected with the sacredness and inviolability of Holy Writ always have reference to words. Moses' warning is, "Ye shall not add unto the *word* which I command you" (Deut. 4:2). Solomon's

warning, "Every word of God is pure add thou not unto his *words*" (Prov. 30: 5, 6). John's warning, "If any man shall add unto the *words* of the prophecy of this book" (Rev. 22:18, R. V.).

7. From the nature of the case it is but reasonable that God should make a revelation of His will in words, for that is the only way men have to appreciate and understand His thoughts and purposes.

Testimonies of Scholarly Men.— It has been claimed by some that most of the great scholars of **the** world have rejected the doctrine of verbal inspiration. We give here a few of the many witnesses **of** noted scholars and Biblicists to this doctrine.

"The inspiration of the Scriptures extends to the words. In the most formally didactic passage in the whole Bible on this subject (I Cor. 2:10-13) the apostle expressly asserts that the truths revealed by the Spirit he communicates in words taught by the Spirit."—Charles Hodge.

"That we have an inspired Bible and a verbally inspired one, we have the witness of God Himself."—A. A. Hodge.

"The divine influence exerted upon the writers of the Bible was such that what they wrote was what the Lord would have them say, and they were preserved from error in both thought and verbal expression."—William Henry Green.

"We have the most emphatic testimony that inspiration extends to the words of Scripture." —Francis L. Patton.

"The sixty-six books of the Old and New Testaments are veritably the Word of God, as absolutely as were the ten commandments written by the finger of God on the two tables of stone."—Tregelles.

"Nothing can be more clearly, more expressly, or more precisely taught in the Word of God, and while other important doctrines may be met with passages of seeming opposition, there is not in the language of the Scriptures one expression that even appears to contradict their plenary and verbal inspiration."— Robert Haldane.

"I believe in the plenary inspiration of every word of the original text of Holy Scripture and that the inspired writers were infallibly guided by the Holy Ghost both in their selection of matter and the choice of words."— Bishop Ryle.

"Whilst the individuality of each writer was preserved the words themselves with their various inflections as well as the subject matter were given to them by the direct inspiration of God."— Robert Anderson. Spurgeon and twenty-nine others, including the most able scholarly men

of England, issued a manifesto, in which they say: "We are constrained to avow our firmest belief in the verbal inspiration of all the Holy scriptures as originally given." The General Assembly of the Presbyterian Church of America declared themselves as follows: "The Bible as we now have it in its various translations and revisions, when freed from all errors and mistakes of translators, copyists and printers, is the very word of God and consequently wholly without error."

Remarks.— It should be remembered that the plenary inspiration does not always vouch for the truth of the *sentiments* expressed. On the other hand it recognizes that there are sentiments recorded and designated in God's Word as lies and falsehoods. Such are Satan's words to Eve, "Thou shalt not surely die;" his words to Job, "All that a man hath will he give for his life." Job's friends also expressed a number of sentiments that were untrue, and were met with God's rebuke. It is true, however, that Satan lied and that Job's friends uttered falsehoods, and the Bible makes a true record of such lies and falsehoods. The fact in such cases is, the record is inspired and not the sentiment.

Some Objections Considered.— Let us notice some of the objections to the doctrine now under consideration. Following are the more important ones:

1. *The charge of discrepancies and contradictions.*— It is admitted that there have been errors of copyists and translators, and with these have come the variable readings, and in some instances seeming contradictions. The Christian Church has never claimed infallibility for the translations or for the copies of Scripture in their present form, but she *does* claim this for the original autographs. She also claims on the highest authority that not one important doctrine or fact of Christianity is affected by these variations and seeming contradictions. It stands unquestioned that if all the facts were known all such seeming discrepancies and contradictions would be removed.

2. *What does it avail if the original autograph copies of the Bible were infallible if the Bible as we have it today is not?* We might with equal propriety say, What use is there in following Christ, seeing that there is no one today who is adequately repeating His life before us? Dr. Burrell gives this quaint, yet pertinent illustration: "A man who wears a pair of patched trousers may have little interest in knowing that they were whole when they came from the tailor's hands, but not so in the case of the

tailor. His reputation demands that they shall have been perfect when they were delivered." It has been well said that we have no more right to suppose that God gave a revelation of Himself and of His will to man that contains a single error than that we have a right to think that He made a world in which sin existed.

3. Objection is made to the verbal inspiration of Scripture because of *the seeming lack of verbal conformity in the quotations made from the Old Testament in the New*. First, it is a matter of fact that in most cases the quotations are given with perfect verbal accuracy. In the second place, it does not follow that if the words of the Old Testament were infallible and an infallible writer of the New Testament makes use of a passage from the Old Testament that he must transfer the words unchanged. A. A. Hodge well says: "Surely if a human author may quote himself freely, changing the expression and giving a new turn to his thought in order to adapt it the more perspicuously to his present purpose, the Holy Spirit may take the same liberty with His own." See also Fairbairn's "Hermeneutical Manual," and Lee, "The Inspiration of Scripture," where this objection is fully answered.

4. *The differences in the verbal statements of the Gospels* are sometimes held up as disproving verbal inspiration. When it is remembered that the four writers—Matthew, Mark, Luke, and John—wrote to different classes of people and that each one adapted his message to the purpose in hand, the verbal variations, the additions and omissions apparent in the four Gospels, and bearing in mind the great amount of unquoted material (Jno. 21 :25) they had to draw upon had they needed it, these things will appear rather as proofs of verbal inspiration than arguments against it. Sometimes there is an apparent but not a real contradiction.

Take, for example, the superscription on the cross as given by the four evangelists. Let us observe (1) that the superscription was written in three different languages—Hebrew, Latin and Greek. (2) that according to the words of each evangelist preceding the superscription there was a different purpose in each; (3) that Matthew would likely quote from the Hebrew superscription, Mark from the Latin and Luke from the Greek. John, who wrote later and for all Christians, includes Jesus' place of residence which the others have not given. We see that just as we need the four accounts of the life of Jesus to give us a full and complete Gospel so we only get the full superscription on the cross by combining the accounts of the four evangelists. Let us compare these different superscriptions and notice that there is no contradiction but perfect

harmony:

Matt. 27:37: "This is Jesus the king of the Jews."

Mark 15:26: "the king of the Jews."

Luke 23:38: "This is the king of the Jews."

John 19:19: "Jesus of Nazareth, the king of the Jews."

Entire superscription— "This is Jesus of Nazareth, the king of the Jews."— Adapted from Collett.

How We Got Our Bible

Many faithful followers of our Lord Jesus accept the teachings of God's Word as implicitly as though they had just come fresh from the hands of the divinely inspired authors. Such faith is to be commended. It is not blind credulity because he who has an experimental knowledge of the salvation which the Bible offers (and moreover sees and hears what the Bible has accomplished for others) has as much ground for faith in the all-sufficiency of God's Word as the man who, having had his natural appetite satisfied has faith in the nourishing properties of a loaf of bread. But not all men have such faith. Questions like the following are being asked as never before: How was the Bible formed? In what language was it first written? What about the translation? is it trustworthy? What about the books of the Bible, are they genuine? are they authentic? Are all the inspired books included and preserved in our Bible? What about the Apocrypha? Why is it not included?

Such questions as these are asked not only by honest and dishonest doubters, but by many honest believers, especially by such as come in contact with doubters and are seeking to win them for Christ. Let us answer these questions under the following two general heads: (1) The formation of the canon.

(2) The preservation of the canon.

1. The Formation of the Canon.— The word "canon" means rule. See its use in II Cor. 10:13-16 and Gal. 6:16. All the books that are divinely inspired are said to belong to the canon, and as such they are the *rule* for our faith and practice. Other books like the Apocrypha are said to be uncanonical. Let us notice—

a. *How the books of the Old Testament were brought together.* It is remarkable how much light is thrown on this question by the Bible itself.

Besides this, there is a vast amount of Jewish tradition. Space will allow but a brief reference to the latter.

Taking these sources of information together, let us see what we can learn. When Moses had made an end of writing the law he delivered it to the priests and elders who then put it in the side of the ark of the covenant in the most holy place. Deut. 31:9, 26. Joshua is directed to this book of the law by God Himself (Josh. 1:8), and at the close of his life he writes the book bearing his own name and adds it to the book of the law. Josh. 24:26. Later when Samuel had told the people the manner of the kingdom he wrote in the book and laid it up before the Lord. I Sam. 10:25. When Joash was crowned king we find that the testimony was delivered to him, doubtless with the addition of the historical and prophetical books, from the time of Joshua to David. II King 11:12. The testimony which had now been transferred from the tabernacle to the temple, here fell into disuse, but later it was discovered by Hilkiah and resulted in the revival of Josiah's reign. II Kings 22:8. To Isaiah the word comes: "Write it before them on a tablet, and inscribe it in a book, that it may be for the time to come for ever and ever" (Isa. 30:8, R. V.), while in Isa. 34:16 (R. V.) he adds the remarkably significant words: "Seek ye out of the book of the Lord, and read: no one of these shall be missing, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them." No doubt, the poetical books were added in Isaiah's time.

Similar instructions are given to Habakkuk (Hab. 2:2); to Ezekiel (Ezek. 43:10, 11); to Daniel (Dan. 7:1). Daniel informs us that he understood by the "books" (Dan. 9:2) that Jeremiah had foretold that the desolation of Jerusalem was to continue for seven years. So we see that Jeremiah had been added at this time and was one of the books of the Scriptures.

After the return from the exile, Ezra and certain of the priests and Levites read and explained the books of the law to the people (Neh. 8:1-8; 9:1-3). It became imperative now that a collection be made of all the inspired writings. This appears to have been done during the days of Ezra and Nehemiah at which time we have the passing of the last of the Old Testament prophets with the contribution of their writings. That the day of prophetic visions had ceased is evident from Zech. 13:3: "It shall come to pass, that when any shall yet prophesy, his father and his mother shall thrust him through."

According to Jewish tradition the canon was completed by a company of scribes known as the "Great Synagogue," over which Ezra himself

presided and whose names appear in Neh. 10. It is expressly stated as a historical fact, "that Nehemiah founded a library into which he gathered books about the kings and prophets and the books of David" (II Maccabees 2:13).

b. *The Apocrypha*. If the question be asked as to why the Apocrypha has not been included in the canon, the following facts are a sufficient answer:

(1) The word "apocrypha" signifies that which is hidden away, whereas the Bible is a revelation.

(2) The fourteen books comprising it were not included in the Hebrew Bible.

(3) The Jews have never received them into their canon, though they were probably written by Jews.

(4) Christ and His apostles never quoted them.

(5) They do not claim divine inspiration while some, at least, disclaim it.

(6) They contain statements contradictory with themselves, with history and with Scripture.

(7) They are not found in the catalogues of inspired books for the first four centuries of the Christian era.

c. *How the books of the New Testament were brought together*. The Gospels are a record of what Jesus *began* to do and teach. (See Acts 1:1.) As we have seen, each of the four evangelists had his own distinct purpose in writing his Gospel; Matthew writing for the Jews, Mark for the Romans, Luke for the Greeks, while John, who writes considerably later, presents us with a universal Gospel.

Matthew and John were apostles, hence were divinely qualified for their work, according to the promise of Christ; namely, the Holy Ghost "shall bring to your remembrance whatsoever I said unto you" (Jno. 14:26). According to the early church fathers Mark was the amanuensis of Peter. Papias, one of the earliest writers says, "Mark was the interpreter of Peter." Irenaeus testifies thus: "Mark was the disciple and interpreter of Peter and gave forth to us in writing the things which were preached by Peter." Luke was the constant and faithful companion of Paul. According to Irenaeus, Luke, the companion of Paul, put down in a book the Gospel preached by Paul. Tertullian says: "Luke's digest was usually ascribed to Paul." There is another point of interest regarding Luke's adaptability for his work. According to Erasmus, Lightfoot, Trapp, Gill, Urquhart and others, the clause in Luke 1:3 should be translated, "Having had perfect understanding of all things *from above*." "From above" is the translation

of the Greek word *anóthen*. It is usually thus translated elsewhere. See for example, John 3:31; 19:11; James 1:17; 3:15, 17; John 3:3, 7— margin. Assuming this to be the correct rendering Luke would here contrast his *inspired* record with other *uninspired* accounts of his day. The same author wrote also the Acts. Here we have a record of what Jesus *continued* to do and to teach through His apostles in the power of the Holy Ghost.

In the Gospels, as we have seen, we have a record of what the Holy Ghost brought to the remembrance of the apostles. Jno. 14:26; 16:4. In the epistles, on the other hand, we have a record of the “many things” that Jesus had not told His disciples because as yet they could not bear them but which the Holy Ghost would show them (Jno. 16:12-15) after His coming as the Spirit of truth. Thus we see that what the apostles did and taught after Jesus left them were really but the continuance of what Jesus began to do and teach in the Gospels. Last of all Paul, *[It should be noticed that while other inspired writers wrote later, Paul nevertheless was the last one of the scriptural writers to be chosen.]* “born out of due time” (I Cor. 15:8), was chosen by a special act of Providence to be a chosen vessel to the Gentiles and complete the Word of God. Col. 1:25 (Gr.). He repeatedly declares that his Gospel is not his own, but that it was given by revelation of Jesus Christ; (Gal. 1:12), and that the things he wrote were the commandments of the Lord (I Cor. 14:37).

We have noticed in connection with the discussion of the formation of the books of the Old Testament that Nehemiah “founded a library into which he gathered books about the kings, the prophets and the books of David.” It should be distinctly understood, however, that such a collection of books does not *make* them Scripture. They were that already. Let us again call to mind Isa. 34:16: “Seek ye out of the book of the Lord and read; no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his Spirit it hath gathered them.” The Holy Spirit, the Author of the books of the Bible, also brought them together. They stand and live by their intrinsic worth and innate authority. All this applies to the New Testament as well.

Some have erroneously imagined that the councils of the early Church decided the canon of Scripture. Such a conclusion is entirely unfounded. The early church councils had nothing to do with such a sacred task. Dr. George Salmon writes: “It is a remarkable fact that we have no early interference of Christianity in the making of a canon; no council discussed the subject; no formal decisions were made * * *

by their own weight the inspired books crushed out all rivals.” Even J. Patterson Smyth, who surely cannot be accused of ultra conservatism, cites this anonymous quotation: “The Bible was formed even as the Church itself was formed, by the action of that Holy Spirit which was the life of both.”

2. The Preservation of the Canon.— Space will not allow in any sense an exhaustive treatment of this subject. Such as desire a full and extensive treatment will find it in works specially written for that purpose; a bare outline must suffice here. A few definitions and explanations may be necessary before we proceed.

a. A *manuscript* is a copy of the Scriptures in the original tongue. There are two kinds of manuscripts: cursive and uncial. The uncial (from inch) are so called because they are written in large capital letters. The cursive are written in a running hand.

b. A *version* is a translation of the Scriptures into another tongue.

c. The Old Testament was originally written in Hebrew, the New Testament in Greek.

d. The Old Testament canon, as we have seen, was closed in the time of Ezra, that is, sometime in the fifth century, B. C. The New Testament canon was closed about the end of the first century of the Christian era.

Let it be observed, first, that as far as we know all the original manuscripts have perished. If it be asked why the Lord did not preserve these intact, one answer is that they might have been worshiped; another is, they evidently were not necessary. The fact is, there is no original copy of any ancient work in existence. For example, we have no original of Homer, Virgil, Plato, Cicero or any of the ancient classical writers. Still we study their works with practically as much confidence as if we had the original autograph copies. Why do we do this? The answer is because we have sufficient evidence that the writings are genuine and authentic. Scholars accept these writings with practically the same confidence as if they had just left the hands of their respective authors. But what is most gratifying to the Bible reader is that there is much more evidence in support of the genuineness and authenticity of the Bible than there is for any other ancient work. With how much more confidence then may the Christian open his Bible with the assurance that he has here a book substantially the same in form and containing absolutely the same divine message as the early Church possessed.

Let us now trace the thread of evidence back to the days of the apostles,

and in the case of the Old Testament, to the close of that canon.

Printed copies. It is an easy matter to trace the Bible's record back to the middle of the fifteenth century. At that time printing was invented and it is an interesting fact that the Bible was the first book printed. There are still extant a few of the original printed copies. Thus we see that printed copies of the Bible date back nearly four hundred years.

Manuscripts. The manuscripts take us back to the middle of the fourth century—the cursives to the tenth century, the uncials the rest of the way. It should be remembered here that a manuscript of the Old Testament is always in Hebrew, one of the New Testament, always in Greek. Strange to say, the oldest Hebrew manuscript extant belongs to 1106 A. D. There are others for which a greater age is claimed but *oft* this there is no certainty. The most plausible explanation for the late date of Hebrew manuscripts seems to be as follows:

A body of Hebrew scholars known as Masoretes—presumably the successors of the scribes of Old Testament times—held a most scrupulous vigil of, if not a superstitious regard for, the purity of the Old Testament text. They counted the number of verses and marked the middle letter of each book and how often each letter occurred. They indicated the middle letter of the Pentateuch and the middle clause of each book of it. They exercised the most scrupulous care in making copies of the Scriptures. A venerable rabbi is said to have warned a young scribe thus: “Take heed how thou doest thy work, for thy work is the work of heaven, lest thou drop or add a letter and so become a destroyer of the world.” These Jewish critics flourished from the time of the destruction of Jerusalem till about the ninth century. After having taken the utmost pains in gathering and examining manuscripts it is believed they then decided upon a pure text and had all other manuscripts destroyed.

Of the Greek manuscripts there are now known to exist about four thousand. It should be said, however, that most of these are only portions of the Scriptures. As before stated, no ancient work of any author can in any way compare with the Bible in the matter of genuineness and authenticity. Dr. Kenyon of the British Museum writes: “Scholars are satisfied that they possess substantially the true text of the principal Greek and Roman writers whose works have come down to us — of Sophocles, Thucydides, of Cicero, and of Virgil. Yet our knowledge of their writings depends on a mere handful of manuscripts, whereas the manuscripts of the New Testaments are counted by hundreds and even thousands. True there are the so called variable readings. These however

do not affect any important historical fact, nor do they involve any fundamental doctrine of our faith. Westcott and Hort say: "With regard to the great bulk of the New Testament there is no variation and therefore no room for textual criticism. The amount of what can in any sense be called substantial variation is but a small fraction of the residuary variation and can hardly form more than one-thousandth part of the entire text."

The three oldest Greek manuscripts are the Vatican, the Sinaitic and the Alexandrian. These date from about 350 to 450 A. D., the Vatican being the oldest. These manuscripts are in the custody of the three great representative Christian bodies—the Vatican with the Roman Catholics in Rome, the Sinaitic with the Greek Church at St. Petersburg, and the Alexandrian with the Protestant Church in London.

One important proof of the purity of the present text is the fact that neither of these three oldest manuscripts was accessible to the translators of the authorized version, nor to Luther. But they were used by the revisers and yet we find that no important doctrine of the Church has been affected by the revision. Again where the revision differs from the authorized version, it frequently agrees with Luther's translation.

We have seen that the Greek manuscripts date back to about the middle of fourth century. A. D. In the year 312 A. D. the emperor Diocletian ordered all Bibles to be destroyed. This no doubt explains why we have no manuscripts of an earlier date. In the year 330 A. D. emperor Constantine ordered fifty carefully prepared copies of the New Testament scriptures, one supposed to be the Sinaitic.

The question now comes. How span the bridge between the earliest 'manuscripts and the clays of the apostles. The answer is by means of earlier versions, and quotations from the early church fathers. The most important early version is that of Jerome, known as the Vulgate. This was a revision of a still earlier version, the Itala. Previous to this there was an old Latin version current among the Roman churches, also a Syriac version known as the Peshita, or plain version, among the Greek churches. Both these versions date from the second century. Of course, neither of these is extant now but they were in use for several centuries, as is evidenced by extracts in the ancient Christian writers.

The testimony of the early church fathers is both interesting and valuable. More than fifty writers of the first four centuries quote from the Bible. Of these, the most important are Polycarp, thirty years the contemporary of the apostle Paul; Justin Martyr, who wrote about 140 A. D., Irenaeus, 170

A. D., Clement, 194 A. D., Tertullian and Origen, 200 A. D. Dr. Keith, who has made a record of New Testament quotations found in the works of the church fathers, reports 767 passages quoted by Irenaeus, 389 quoted by Clement, 1802 by Tertullian, while the works of Origen contain 5765 quotations from the New Testament, *including every book contained therein and excluding all the so-called Apocryphal books.*

The learned, conscientious, accurate and painstaking scholar, S. P. Tregelles, in speaking of Origen says: "In his writings he makes such extensive use of the New Testament that although a very large number of his works are lost and many others have come down to us only in defective Latin versions, we can in his extant Greek writings alone (I speak this from *actual knowledge and examination*) find cited at least two-thirds of the New Testament. So that had such a thing been permitted as that the Gospels and some of the other books being lost, we might restore them in a great measure by means of the quotations from Origen."

Another scholar from Scotland, Sir David Dalrymple (Lord Hailes), who had in his possession all the patristic writings of the first few centuries says: "I have been busy for two months searching for chapters and sentences of the New Testament and have marked down what I have found and where I found it, so that any person can examine and see for himself. I have actually discovered the whole New Testament from those writings, *except eleven verses*, which satisfies me that I could discover them also."

We have now traced the records back to the days of the apostles, thus: The printed copies take us back to the fifteenth century; the manuscripts to the fourth; the early versions to the second, and the quotations from the fathers to the apostles themselves. Let us briefly examine the evidence that we have of the same Old Testament that was in the hands of Christ and the apostles, and as it appeared at the close of the canon in the days of Ezra.

We have already noticed the work of the Masoretes. We have also made reference to the Syriac and Old Latin versions, both of which contain the whole of the Old Testament. Jerome's translation likewise included the Old Testament Scriptures and these he translated directly from the Hebrew. Here again the testimony of the church fathers, chief among whom may be named Rufinus, Jerome, Origen, and Melito, is of special interest. In general their testimony is that *they name the books of the Bible as we have them*, and make special mention of the Apocrypha as

not of canonical authority. It should be said that the Old Latin version was not made from the original Hebrew, as was the Syriac, but that it was a translation of an earlier Greek version known as the Septuagint. This version was made about 285 B. C. in Alexandria.

Another source of evidence are the Targums. These were in the form of a running commentary, and were made for the Jews after they had been carried into captivity, B. C. 588. They were in the Chaldee, or eastern Aramaic dialect, because the Jews gradually ceased to employ the Hebrew as a spoken language, so that there was need of an interpretation. These Targums which were employed up to the time of Christ and later, prove that the Old Testament was the same in the time of the apostles as at the close of the Old Testament canon. It is significant that the translation of Jerome and that of the Syriac from the Hebrew and of the old Latin version from the Septuagint mutually substantiate each other and give conclusive testimony and identification of the existence of an original pure and single text. Besides the versions- mentioned there are many others, but these are sufficient to establish the main line of evidence.

The testimony of Josephus is of special value here. He was born in the year 37 A. D. He makes reference to precisely the same books as we have in the canon today and excludes all others. After alluding to the time of the last of the Old Testament prophets he says: "Fact has shown what confidence we place in our writings. For although so many ages have passed away, no one has dared to add to, nor take anything from them, nor to make alterations. In all Jews it is implanted, even from their birth, to regard them as being the instructions of God, and to abide steadfastly by them, and if necessary to die gladly for them." Thus we see that the Jews to whom were committed the oracles of God had a most sacred regard for the inviolability of the Scriptures, and preserved them with the utmost care and veneration.

Finally the frequent use made of the Old Testament in the New is decisive testimony to every believer. Jesus quotes from it as final authority. He refers to the Scriptures as a distinct body of writings familiar to all. He makes the same divisions as we find in Josephus and the early fathers; namely, law, prophets, and psalms. See Luke 24:44. When we think of the importance Jesus attaches to even the jot or tittle we cannot help but conclude that the providence of the Almighty preserved without error or alterations that law to which Jesus refers. And if the Old Testament was thus preserved, which was but a shadow of things to come, what can we expect of the watch-care of God over the New Testament Scriptures

where we have the record of Him who “spake as never man spake,” and who Himself left us the testimony, “Heaven and earth shall pass away, but my words shall not pass away.”

Let us recall the solemn threefold charge we find in Scripture, as to its sacredness and inviolability. In the first portion of the Bible the solemn warning of Moses, the meek: “Ye shall not add unto the word which I command you, neither shall ye diminish aught from it” (Deut. 4:2). In the middle portion of the Bible we have the words of Solomon the wise: “Every word of God is pure add thou not unto his words” (Prov. 30:5, 6). And finally, at the close the words of John the beloved: “If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life” (Rev. 22:18, 19).

In vain do the shafts of the critics fall upon this “impregnable Rock.” In vain do the skeptics strike their hammers upon this eternal Gibraltar, or the Jehoiakims come with their pruning knives to cast its fragments into the fire of their own kindling. As Dr. John Clifford has expressed it:

*“Last eve I paused before a blacksmith door
And heard the anvil sing the vesper chime.
Then looking in, I saw upon the floor,
Old hammers worn with beating years of time.*

*“‘How many anvils have you had?’ said I,
‘To wear and batter all those hammers so?’
‘Just one,’ he said, then with a twinkling eye,
‘The anvil wears the hammers out you know.’*

*“And so I thought the anvil of God’s Word
For ages skeptic blows have beat upon.
Yet though the noise of falling blows was heard,
The anvil is unharmed, the hammers gone.”*

The written and the living Word are alike divine and eternal. Every knee shall yet bow and every tongue confess to the power and the eternity of both. “I find no fault with this man,” and “Truly, this was the Son of God,” are irresistible conclusions, the enemies of God themselves being witnesses. It is but fitting, as it is needful, that every follower of the written Word give a similar testimony concerning the Bible, and declare

with no uncertain sound: *I find no fault with this BOOK, for truly, it is the WORD OF GOD.* “For all flesh is as grass, and the glory of man as the flower of the grass, the grass withereth, and the flower thereof falleth away: but the word of the Lord shall endure forever. And this is the word which by the Gospel is preached unto you.”

CHAPTER 6: THE LORD'S DAY

The sabbath was made for man the Son of man is Lord also of the sabbath.— Mark 2:27, 28.

The word “Sabbath” is taken from the Hebrew language and means “cessation” or “rest.”

The principle of a rest day is first introduced in Gen. 2:2, 3 where God set the example of resting after labor and blesses and sanctifies the rest period.

In connection with this subject there have arisen many questions which are the cause of endless controversies and confusion of many souls. The cause of Christ has suffered, on the one hand because of those who have failed to grasp the liberty extended in the Gospel and with a veil over the face in reading the law of Moses continue to struggle for the perpetuation of the Jewish Sabbath, and on the other by the throngs of cold and careless church members who join the world in the mad rush for gain and pleasure, trampling underfoot the very principle itself revealed in the rest and blessing of God and its application in the Gospel.

Need for the Day

A day of rest for the conservation of human powers and the honor and worship of God commends itself to human reason as being a moral obligation, and therefore the duty of all men even in the absence of a positive commandment. The testimony of the ages proves that such a day is indispensable for the physical, mental, moral, social, and spiritual wellbeing of man. Communities where this day is neglected as a rule, speedily lapse into impiety and a coarser civilization. We look upon this rest day, not merely as an arbitrary command from God but as an evidence of the divine wisdom of God in establishing what He knew would be for the highest interests of man.

The Day in History

In the Creation.— As stated before, the first mention of the day is found in Gen. 2:2, 3: “And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.”

From Adam to Moses.— There is no scripture to show that the rest day was observed from Adam to Moses. It is the testimony of the early church fathers that the patriarchs had no sabbath. (See Eccl. Hist. of Eusebius, Book I, Ch. 4.) However, whether God's people of the patriarchal age kept a rest day, or how they kept it, does not determine Christian duty. God in the various dispensations has given commandments in accordance with the times and conditions under which the people lived. The laws of God as given in one dispensation need not necessarily be God's will for another. (See Christ's instructions in the Sermon on the Mount.— Matt. 5:21-48.) The first reference to the rest day, after Genesis, is found in Ex. 16:23, a little while before the giving of the law upon Mt. Sinai.

The Jewish Sabbath.— The seventh day was formally set apart as the Sabbath on Mount Sinai, where it was given from the mouth of God and afterwards written with other commandments upon two tables of stone by the finger of God. These ten commandments were called "the tables of testimony" (Ex. 31:18) because they were to be an enduring witness of the covenant between God and Israel throughout that generation.

The ten commandments are not, as some suppose, of perpetual obligation. In the Gospel are vices forbidden and virtues commanded which are not named in the decalogue. When our Savior was questioned as to the greatest commandment (Matt. 22:36-40) He did not quote from the decalogue but from other parts of the covenant (Deut. 6:5; Lev. 19:18); not the "thou shalt not's" of the ten words, but the "thou shalt love" of a higher law; and declared that "upon these two hang all the law and the prophets. This higher law of love to God and fellow creatures is the essence of the moral law, was the essence of the ten commandments, has always been the duty of all people of all ages, and can never cease to be in force. The ten commandments as written in the Sinaitic covenant are a part of the old covenant given to a certain people coming from Egypt and going to Canaan (Ex. 20:2; Deut. 5:6) for a limited time (Jer. 31:31, 32) and on temporal promises (Ex. 20:12). The moral precepts found in the law of Moses are not binding upon Christians, because the law of Moses is still in authority (for it is not) but because moral principles are always binding from their very nature, being an essential feature in both the law and the Gospel. Rites and ceremonies in the law of Moses are not binding in the new dispensation unless expressly incorporated therein.

We give these facts at this time that the reader may understand that our reason for keeping the rest day as we do is not because of what is written in the old law but for reasons peculiar to the dispensation in which we now live. The Jewish Sabbath together with the covenant of which it was a part, passed away with the ushering in of the Christian dispensation.

From the giving of the law on Sinai until the day of Pentecost we read a great deal about the Sabbath—

Sabbath teaching, Sabbath warnings, Sabbath promises, Sabbath penalties. After Pentecost we find no more teachings (for the Jewish Sabbath)—no warnings against its neglect nor penalties inflicted for its violations. Why? Evidently because the covenant that made it obligatory was done away. The moral element in the Sabbath which comes from creation and beyond— which always was and always will be duty; i. e., a portion of time devoted to *rest* and *religion*— is Christian duty even without a commandment; but the *special form* for a *certain people* in commemoration of deliverance from temporal bondage, as we have it in the Jewish covenant, marks it clearly as a national ceremony which was not intended to survive the system to which it belonged.

The Christian Sabbath.— When Jesus sent forth His disciples to “preach the Gospel to every creature” He assured them that He had all power in heaven and in earth (Matt. 28 :18) ; that “the Son of man is Lord even of the sabbath day” (Matt. 12:8). In Eph. 2:15 Paul states that the law with its commandments and ordinances was abolished by Christ, and in Col. 2:13-16, speaking of the same, he goes into details showing that it included their yearly, monthly, and *weekly* holy times and mentions the Sabbath in the very word and very form of the word that is used in the fourth commandment as given in the decalogue. It is idle to contend that this is not the weekly Sabbath of the decalogue. (See Gr. of Col. 2:16 and Ex. 20:10; also R. V. Compare the Gr. of Col. 2:16 with Ex. 35:3; Lev. 23:38; 24:8; Num. 15:32; 28:29; Deut. 5:12; Isa. 58:13; Matt. 28:1; Luke 4:16; Acts 13:14.) We see clearly from Col. 2:16 that Paul used the very word that he could use to designate clearly the weekly Sabbath.

There is no empty void in the new covenant. The things of the old have their counterpart in the new. As the old passover gives place to the new Lord’s supper, so the old Jewish Sabbath gives place to the new Lord’s day. Rev. 1:10.

If the Jewish Sabbath has been done away (a fact which we have already proven) the objection is likely to rise that there is no commandment for

any other day. To this objection we reply: Even admitting that there is no “thus saith the Lord” for the religious observance of the first day of the week, there remains the moral obligation, as we have already observed, for every intelligent creature to devote time to rest and religion.

Jesus told His disciples that He had many things to tell them that they could not bear at that time and implied that He would tell them later. Acts 1:2, 3. After His resurrection He was with His disciples, taught them in reference to the Kingdom, and gave them commandments. From the fact that the first day of the week so clearly and positively became the day religiously observed by the Church we conclude that the Lord had revealed His will in the matter; else why do we not hear some opposition and contention for the old holy day for their assemblies and communions? Be that as it may; the fact remains we have neither a command nor an example of the apostolic Church for seventh day observance but the plain naming of it as a thing passed away while for first day observance we have the example of Christ and the apostles. Paul also exhorts the Church that they should observe not only what he writes to them, but also the spoken words, adding that they should follow their leaders as ensamples. (See II Thess. 2:15; Phil. 3:17).

In addition to this, we have the united testimony of the apostolic fathers in favor of first day observance, and that the Jewish Sabbath was done away.

Observations

1. The seventh day Sabbath was never given to any other people but the Jews.
2. For aught we know our *first* day may be the real original *seventh* by God’s count, even as Adam and Eve’s *first* whole day in Eden was God’s *seventh*.
3. If God holds some definite 24 hours to be the holy time, then if He should reveal to us that it begins here at sunset, to keep the same exact time our brethren in India would have to begin at sunrise, others at midnight, and still others at noon. If all earth’s people begin their Sabbath at sunset or midnight, then each Sabbath on the earth is 48 hours long.
4. Suppose that there are three brothers who are Sabbath-keepers. One travels eastward around the earth, the other travels westward around the earth, and one remains at home, all working six days from sunset to

sunset, and keeping Saturdays. It will be found when they come together that they are keeping three different days. How shall they now keep the law? Two of them evidently have the wrong day, although the three began with the same day and kept the Sabbath with scrupulous care after each six days of secular toil.

5. By the law the Sabbath was to be from sunset to sunset, and no fire was to be kindled on the Sabbath day.

How would this apply in the frigid zones, where from sunset to sunset is almost a year?

6. We call attention to these things to show that God in His wisdom gave these Sabbath regulations to Israel, to which people and country these regulations were adapted. It can be clearly seen that the Old Testament Sabbath law is not adapted to nor intended for the world-wide Church of Jesus Christ.

7. In the Lord's day we have all the privileges of the Old Sabbath with none of its burdens and bondage.

Why We Observe the First Day of the Week

Having noticed the day in its historical setting, we are now ready to answer the question we are so often asked, Why observe Sunday instead of Saturday? or, Why keep any day as a day of rest and worship? We shall first enumerate a number of reasons already given, and then proceed to add new ones.

1. From the example of God in the creation, the fact that the rest day has a prominent place in both old and new covenants, and especially from the example and teaching of Christ and His disciples, it is clear that the principle of observing a rest day is a moral obligation binding upon all people of the present dispensation.

2. The Jewish Sabbath, together with the ceremonial law of which it was a part, was done away in Christ. In the Gospel there is not a breath of a commandment for its observance, and not an evidence that it was kept by the Christian Church after Pentecost as a Christian institution. The Christian Sabbath being a day set apart in a special manner for the extension of God's kingdom and righteousness, very suitably comes *first* in the week.

3. The beginning of the material world had a memorial day. The beginning of the Jewish nation had a memorial day. Why should not the best and greatest dispensation have one? If so, what day should it be?

Why on Monday, on Tuesday, or Wednesday? Why on Thursday, when Christ was betrayed; or on Friday, when He died; or on Saturday, while He was held in the embrace of death? How suitable that it should be on the resurrection day, when death and hell were overcome and Christ was made Lord of all?

4. Jesus Himself set the example for Sunday as a meeting day and a day to expound the Scriptures. He began the day by hallowing it with His resurrection. On the resurrection day He met with the two who were on their way to Emmaus and expounded unto them the Scriptures. That same evening He appeared to the other disciples when they were assembled, revealed His identity, pronounced the blessing of peace upon them, imparted to them the Holy Ghost, and gave them superhuman power. Jno. 20:19-23. Thomas, however, was absent; but “after eight days” (which by common usage meant the eighth day, the next Sunday) Jesus met with them again, when Thomas was present and he was at once convinced and acknowledged Him as his Lord and God.

The meaning of “after eight days” is clear when we notice the usage of the times. “In three days” (Matt. 26:61; 27:40); “the third day” (Matt. 16:21; 20:19); “after three days” (Mark 8:31); all meant the same thing—and in the same manner “after eight days” meant the same as “the eighth day.” It was also a common thing in the writings of the apostolic fathers to designate the first day as the eighth day, no doubt patterning after the apostle John. Justin Martyr (A. D. 140) says: “The first day after the Sabbath, remaining the first of all days, is called, however, the eighth, according to the number of days of the cycle, and (yet) remains the first.” (Dialogue with Trypho, Ch. XLI.) Cyprian (A. D. 250) says: “The eighth day, that is the first day after the Sabbath, and the Lord’s day.” (Epistle 58, Sec. 4.)

5. The great meeting on the day of Pentecost, when the Holy Ghost was fully given and the thousands were converted to Christ, took place on Sunday. This is clearly shown by the directions in Lev. 23:15: “unto the morrow after the seventh sabbath.”

6. The Church was to have a regular meeting day. Heb. 10:25; I Cor. 11:20. There is no record that Christians ever met on the seventh day for definite Christian service.

The Syriac Version is generally admitted to be the oldest version of the New Testament. Speaking of the communion service (I Cor. 11:20, Syriac version) Paul says, “When therefore ye come together, ye eat and drink, not as is becoming on the day of the Lord”— thus lending strength to the

view that the Lord's day or first day of the week was the communion day. In Acts 20:6, 7 it is clearly and definitely stated that the disciples came together on the first day of the week to break bread, and that Paul preached for them on this occasion. "Came together" was a common phrase to designate church meetings. (See Acts 10:27; I Cor. 5:4; 14:23, 26; Heb. 10:25.) Paul had been with them a week (and certainly over the seventh day), yet there is no account of any communion service until the first day of the week. If the seventh day was the holy day, why did they wait until the next?

That Sunday was the communion day is supported by the testimony of the ancient writings. The Apostolic Constitution, written about 250 A. D., says, "On the Lord's day meet more diligently (partaking of) the oblation, the sacrifice, the gift of the holy food." (Book II, Sec. 7, Par. 55.) Fabian, A. D. 250: "On each Lord's day the oblation of the altar should be made by all men and women in bread and wine." (Decrees of Fabian, Book 5, Ch. 7.)

7. From the time of Christ's resurrection the first day of the week has been the authorized rest day of the Christian Church. Of this, there can be no reasonable doubt. In I Cor. 16:1, 2 we learn that the first day of the week was the day for assembling the offerings of the Church and suggests it therefore as the meeting day of the Church. The object of these instructions was that "there be no gatherings (collections) when I come." Verse 2 seems to show conclusively that they were not to lay it by at home but have it together in a common treasury. What better time than on this day. In this (excepting the day) they followed the custom of the Jews who on the Sabbath put aside money for the poor. (See Adam Clarke on I Cor. 16:1, 2.) Justin Martyr (A. D. 140) says of Sunday: "And on the day called Sunday all who live in cities or in the country gather together in one place, and the memories of the apostles or the writings of the prophets are read bread and wine and water are brought, and the president in like manner also offers prayers and thanksgiving, according to his ability, and the people assent, saying, 'Amen;' and there is a distribution to each, and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons. And they who are well-to-do, and willing, give what each thinks fit; and what is collected is deposited with the president, who succors the orphans and widows." (Apology, Ch. 67.)

Here is testimony perhaps not over fifty years after the death of John the apostle showing what we have found in Scripture, that Sunday was the

day for religious service, like Pentecost; for communion, as in Acts 20:6, 7; for the giving of charities, as in I Cor. 16:1, 2, and that the example was first set by the Lord Himself. The apostolic fathers very commonly spoke of the resurrection day as “the first day of the week,” “the eighth day,” “Sunday,” “the Lord’s day,” after the usage of John the revelator in Rev. 1:10. (See Encyclopedia Britannica on “Sunday;” Sozomen, A. D. 440; Augustine, A. D. 354; Eusebius, A. D. 324; Peter of Alexandria, A. D. 306; Anatolius, A. D. 270; Apostolic 231: Tertullian, born A. D. 160; Clement of Alexandria, A. D.

Constitution, A. D. 250; Cyprian, A. D. 250; Origen, A. D. 194; Dionysius, A. D. 170; Justin Martyr, A. D. 140, born about the time the apostle John died; Epistle of Barnabas, A. D. 119-126; Pliny, 104; “Didache,” A. D. 90-100; John the revelator, A. D. 96.) This long list of writers has left testimony that has come down to our times that the early Church held the first day of the week in religious observance, that it was called “the Lord’s day,” and entirely distinct from the Jewish Sabbath. We would gladly have given full quotations from each, but space forbids. They may be found collected in Vankirk’s “Thirteen Chapters on First Day Observance.”

By these testimonies we can see clearly what was the practice of the apostolic Church and stop the mouths (Tit. 1:10, 11) of vain talkers who scatter through the world the false statements that the pope changed the Sabbath to the first day of the week. By these testimonies it is shown conclusively that Sunday was the regular day of worship in the apostolic Church, even as we have shown by Scripture that it was so held, named, spoken and written about as a common thing centuries before there was a pope or a Roman Catholic Church. *[Let those who wish to pursue the subject farther in greater detail consult the book, “Seventh Day Adventism Renounced,” by D. M. Canright. The work is reliable and unanswerable on the Sabbath question.]*

Counsel for Our Times

We have now considered this subject from a scriptural and historical standpoint. There yet remains the duty of considering it from the standpoint of present day observance. The day having been set before us, there remains the practical question, How, in the light of existing circumstances, shall it be kept?

In this matter we have a plain path of duty, made clear by the example of

God and the revelation of Scripture. As stated before, while the law has been changed and we are no longer to keep the Jewish Sabbath day which was done away in Christ, yet the moral obligation to keep the rest day holy unto the Lord is as sacred as it ever was. We think of the Lord's day as

1. A Day of Rest.— “And God did rest”—so should man. The secular cares of life should be laid aside and the day of rest devoted to other purposes. All kinds of business, all manual labor of any kind, excepting that which is necessary (Be sure that you get the right use of the word “*necessary*”) should be dispensed with on the Lord's day.

2. A Day of Worship.— It should be observed that this is a day of rest from secular toil, not a day of rest from the service of God. In this the example of the apostolic Church is a safe rule to follow. Both morning and evening were utilized in divine services and worship. Truly, they were about their Father's business. “Rest” means a change, not laziness. In this case the change should be from diligent toil in secular affairs to diligent exercise in the direct work of glorifying God and helping to advance the interests of His cause. The admonition, “Not forsaking the assembling of yourselves together,” is as needful today as it ever was. Nor should the worship on this day be confined exclusively to the morning and evening service at Church. With the heart filled with the spirit of devotion to God, our part in the public services is sure to be of the worshipful kind, and the remainder of the day is sure to be kept in a way that harmonizes with it.

3. A Day of Opportunities.— With business cares and secular toil laid aside, there is great opportunity to fill the mind with heavenly things and lead the minds of others in the same direction. Thus there is before us, each Lord's day, the opportunity to do one or more of the following: Pray, attend services at the house of the Lord, read the Bible and other religious literature, engage in spiritual conversation, relieve the sufferings of the afflicted, help some needy soul to a higher experience in Christian life, and perform such acts of mercy as may come within our sphere. Are you looking for opportunities to do good on the Lord's day? If so, you will find plenty to keep you busy, without having to listen to any suggestions from the tempter to furnish you something to do which is not worthy the child of God.

4. A Day to be Kept Holy.— What is meant by this statement? We

keep the day holy, whenever we spend it in a way in which we can truthfully say that we are keeping the commandment, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." This throws light on such things as sleeping unusually late on Sunday mornings, crowding the week's business affairs over into Sunday, reading Sunday newspapers, staying at home from church to entertain company, fixing up big dinners, pleasure excursions whether on railroads, trolley cars, automobiles, or buggies, Sunday afternoon parties where the conversation is at least questionable, and other forms of desecrating the Lord's day too numerous to mention. Apply this test, and you will not go wrong in heart, even though a mistaken head may occasionally lead you into things that would not bear the test. Keep this day in a way in which the above test is complied with at all times, and each Lord's day will be to you and to others a day of refreshing.

5. A Day of Preparation.— Every week brings with it its share of trials and perplexities. There is nothing that helps us to stand the test so much as the spiritual and moral refreshing that we get through a hearty observance of the Lord's day. Not only does the physical rest which we get through laying aside our business cares and toils help us to bear our physical and mental burdens during the coming week, but the added strength to our moral and spiritual fiber which we receive through a proper exercise in religious privilege and duties helps us to stand proof against the trials and temptations which beset us in natural life. To neglect the opportunities of the Lord's day means to make us easy victims to the snares and temptations of the business world. As a part of our work on Saturday should be to prepare for Sunday, so our work and experience on Sunday should be such as to prepare us to stand for righteousness during the remainder of the week.

Some Questions Answered

1. How would you answer the man who insists that he is running his business on Sunday for the good of fellowmen?

Money blinds the eye to the true motives. A dollar held close to the eye will shut out the sun. How many people would conduct their business on Sunday if they knew it would mean a money loss to them? Sabbath breaking is a great evil. We should not "do evil that good may come."

2. Can a Christian be consistently employed at a blast furnace or mine pump, on an ocean steamer, or similar work the nature of which

definitely requires Sunday labor and debars him from the privilege of attending public services on the Lord's day?

Such places should be avoided by Christian people. There is plenty of employment for reliable, industrious people without choosing that which is detrimental to individual spirituality and encouraging others who put business and pleasure above religion. If all Christian people would consistently avoid all work that cannot be done to the glory of God, it is remarkable how much of this "necessary" Sunday work could be dispensed with.

3. Should Christian workers whose business makes Sunday the busiest day in the week observe some other day of the week as a day of rest?

As a rule the change from week-day duties to Sabbath duties is sufficient rest. People who, like our Savior, are engaged wholly in spiritual work, need special times of relaxation; and in so doing they are simply following His example (Mark 6:31), but no double Sabbath is needed. The amount of time needed for physical and mental recreation depends upon the nature of our work and the extent of our physical endurance.

4. To what extent should children's play be restricted or prohibited on the Lord's day?

There are two extremes to be avoided. Children are dedicated neither to *gloom* nor to *fun*; but to *good cheer*, from the Gospel standpoint.

5. Is there not danger that in making Sunday such a busy day in religious work we defeat the design of God that it should be a day of rest?

There is no danger that Sunday will become too busy a day if the work is wholly scriptural and spiritual. Jesus' Sabbaths were His busiest days.

6. Do we not lose valuable time by stopping the wheels of progress in the business world every seventh day?

No doubt; but this is a case in which you cannot measure loss by dollars. The millions of earth are perishing, not for want of the extension of our great business enterprises, but for the lack in the extension of the kingdom of God.

7. What are the greatest dangers confronting us on the Sabbath question? Idleness, pleasure, business, indifference, and empty religious activities.

8. What difference is there 'between keeping the Lord's day as a holiday and keeping it as a holy day?

To keep it as a holiday means to keep it for *carnality* and *self*. Even where the day is kept wholly for rest and recreation, without worship or Christian service, the experience is at best empty and disappointing. To keep it as a holy day means to keep it for spirituality and Christ, and will

bear good fruit for time and for eternity.

PART 2 Satan and his Works

CHAPTERS

1. SATAN by Geo. R. Brunk
2. TEMPTATION by A. D. Wenger
3. SIN by J. S. Hartzler

SATAN AND HIS WORK

It is the business of Satan to destroy what God does for man. Thus the first reference we have to Satan is the work that he did in deceiving our first parents and prevailing upon them to forfeit all of God's blessings. It is important that we know the character and work of this arch enemy of human souls, for since the first temptation in the Garden **of** Eden he has not ceased to beguile the unwary and to lead them into sin and ruin and endless death. As we behold his work three themes loom up before us—SATAN, TEMPTATION, SIN! These three themes are considered in this part of our book. A still more horrible picture is to follow as we shall consider, later on, the **Lake of Fire**, the eternal abode of the arch deceiver of man and of all whom he through temptation lures into sin and who die in their sins. It is not a pleasant theme, but the facts brought out in these pages are living realities and should not be ignored. It is shortsighted policy to shut our eyes to facts which are painful **to** behold. Let us therefore look all things squarely in the face, and wherever we see danger, sound the alarm. All that is evil in the world may be written in these three words— SATAN, TEMPTATION, SIN.

CHAPTER 7: SATAN

He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. —Jno. 8:44.

Introductory Thoughts

The word “Satan,” in the original, means *an adversary, an accuser, the hater*.

The word “diabolos,” which is translated “devil,” means *accuser, calumniator*.

For evil spirits other than Satan the word “demon” is used. This distinction is made throughout the original but is not preserved in the King James version. There is therefore but one *devil*, which is *Satan*, but there are many *demons* who are his subjects. (Compare the authorized and revised versions with the original Greek.)

The origin of evil is a subject over which there has been much speculation. This has resulted in widely different theories, ranging from the ridiculous denial of its existence on the one hand to the blasphemous ascribing of it to God on the other.

We want to approach and consider this subject with becoming modesty, recognizing the fact that in spite of the triumphs of human reason in matters pertaining to the material world there is a realm of spirit mystery as far beyond the unaided human mind in height and depth as the wonders of astronomy are beyond the groveling mole or as the mysteries of geology are beyond the chirping sparrow. In reference to natural truth we may by bold investigation and experimentation go forth and discover, returning richly laden with the spoils of knowledge; but in spirit mysteries we must take a humbler place, folding our hands as it were, and with our faces upturned toward heaven content ourselves with what God in His wisdom sees fit to reveal through His holy Word. Neglecting this, we can but wander on in doubt and error until the end of life.

There seems to be a growing tendency to rid the world of both devil and God, and by a cunning manipulation of Scripture change “the truth of God into a lie.” “*Good is God,*” say they, “and *evil is the only devil*” Thus both fear and reverence diminish, and iniquity abounds. So blinded has the world become that the world’s greatest peril has become the subject of continuous jest, even flaunting their wickedness into the faces of the pious by using representations of the devil as a trade mark upon common

articles of merchandise.

It has been held that the doctrine of a personal devil was evolved from the mind of man, as many heathen legends have been, from the fact that it is so gradually unfolded in Scripture—being veiled under the form of a serpent in Genesis, touched but sparingly in the middle periods, and brought out very clearly and definitely in the New Testament. This theory is but thinly veiled infidelity that rejects the teaching of Christ. It would rob us of the Bible, gives no solution either of the origin of evil or its cure, and could by the same class of arguments rob us of the Deity Himself, at one stroke making the whole world orphans holding out their hands to eternal emptiness. As God does not banish night by suddenly precipitating upon us the full strength of the meridian sun to blind and to bewilder, but gives us first a flush of light, a crimson sky, a veiled sun and by and by the perfect light of noon; so also has it pleased Him to reveal gradually to man the great truths that “pertain to life and godliness,” whether it be the existence and work of Satan, the immortality of the soul, the resurrection of the dead, the coming of the Savior, or the eternal destiny of man.

It is but reasonable to believe that heathen legends of unseen evil intelligences are but corruptions of clearer truth; committed to their ancestors in ages past—like the story of the flood, which in some perverted form is held by almost every heathen nation.

Rejecting every human theory that militates against the Word of God, from the ancient heathen doctrine of “malignity of matter” to the modern error that the devil is simply terror personified, with the side lights of reason and experience, we take up “the sure word of prophecy” which is as “a light that shineth in a dark place,” saying: “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them” (Isa. 8:20). The Bible gives us all the necessary truth, but does not minister to idle curiosity. We may therefore expect that in the consideration of this subject difficult questions will arise to which we may find no answer and which by blind unbelief will be taken as an occasion to sneer; but light enough will be found for faith to walk in, for hope to stand upon, and humility will bow down upon her face and await the time when “we shall know as we are known.”

HIS Personality

The personality of the devil is set forth in Scripture in as clear a light as is

that of God Himself.

As “the prince of this world” (Jno. 14:30) he exercises dominion. He disputed with an angel (Jude 8, 9) reasoned with Christ (Matt. 4:1-11), pretended to give Eve greater light (Gen. 3:1-5), talked with God concerning Job (Job 1:6-11), transforms himself into an angel of light that he may cause men to fall (II Cor. 11:14, 15); his coming, going, and working are set forth as real and as strong as those of the holy angels (Matt. 4:11; Zech. 3:1, 3; Jude 8, 9); he is proud (I Tim. 3:6), malignant (Job 1:9; 2:4), a liar and a murderer (Jno. 8:44), will be punished (Matt. 25:41), and is conscious of his doom (Rev. 12:12; Matt. 8:28, 29). If such scriptures do not prove his personality there is no meaning in words.

The Author of Evil

Because of such scriptures as—“Shall there be evil in a city, and the Lord hath not done it” (Amos 3:6) ? “I make peace, and create evil” (Isa. 45:7), etc., it has been held that God is the author of moral evil. The word evil, as used in Scripture, sometimes means wickedness and sometimes punishment or calamity. “Tribulation and anguish, upon every soul of man that doeth evil (wickedness), of the Jew first, and also of the Gentile; but glory, honor, and peace, to every man that worketh good” (Rom. 2:9, 10). “Thus saith the Lord of hosts, the God of Israel; behold, I will bring evil (punishment) upon this place, the which whosoever heareth, his ears shall tingle” (Jer. 19:3). Thus we see that God is the author of the evil that befalls the wicked in the sense of punishment, but He is not the author of the moral evil or sin which brings that punishment justly upon them.

God is perfectly holy (Isa. 5:16), cannot sin or cause others to become sinners (Rom. 1:23; Jas. 1:13), created all things very good (Gen. 1:31), cannot “do evil that good may come” (Rom. 3:8). The Bible nowhere teaches that God is the author of moral evil. But it does teach that Satan is the author of evil. “When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.” From the time that Satan first beguiled Eve and caused her to sin, the awful blight of sin and death has held sway in the hearts of men and the once lovely paradise of God is justly described a “wilderness of woe.” Since “the angels which kept not their first estate” (Jude 6) were cast “down to hell” (II Pet. 2:4), we infer that as man was created pure and holy and by transgression became a sinner, so angels were created sinless and by transgression were changed into demons.

Because God is just He could not consistently be the author of moral evil, which the Bible plainly and emphatically teaches that He will terribly punish.

Because man fell through the deceptions of Satan it seems to be taken for granted that he could not have fallen without a tempter. But this is not necessarily correct. The Bible teaches the possibility of self-deception as clearly as being deceived by others. Jas. 1:22. Freedom of the will, limited knowledge, limited experience, and inferior position with active mind would seem to make the fall of angels or men possible through self-deception without being solicited to evil by outside influence.

It is impossible for us to know the process by which a holy angel became a malicious devil, or what was his first sin. Had God seen it wise for us to know, He would have undoubtedly revealed it to us. But from the fact that he stirred up Eve to aspire to be a god and asked the Savior to worship him, and that he causes the man of sin to set himself up in the place of God, it seems most likely that pride manifesting itself in becoming the rival of God instead of His servant was the first sin. This idea seems to be supported by the words of Paul to Timothy: "Lest being lifted up with pride he fall into the condemnation of the devil" (I Tim. 3:6).

God has been charged with the authorship of evil because He made evil possible. To this we answer that if God had not given free will to intelligent creatures there could have been no *merit* in men nor angels and therefore no *reward*. Merit and reward could not be possible without making evil and punishment possible. Had God made sin unavoidable (which He did not) then the charge would be unanswerable. As it is, God has not only made it possible for people to avoid sin and its consequences, but gives them every possible encouragement and enlightenment to do so.

Dumb, unreasoning brutes that follow blind instinct from *necessity* earn no reward.

Balaam, whom God *compelled* for the people's good to do right, was not himself benefited thereby or made better.

If God would *compel* men and angels to do right it would be His act, not *theirs*, and it would therefore not be rewardable in them.

"If I do this willingly, I have a reward" (I Cor. 9:17).

God may, and does, force the understanding, the memory, and other faculties of the mind, but *He does not force the will*. God says: "If any man will do His will . . ." (Jno. 7: 17). "Behold, I stand at the door, and

knock: if any man hear my voice" (Rev. 3:20). "How often would I" but ye would not" (Matt. 23:37). "Turn ye, turn ye why will ye die" (Ezek. 33:11)! "God hath not appointed us to wrath, but to obtain salvation" (I Thes. 5:9). It is not His will "that any should perish, but" (II Pet. 3:9).

If a forced righteousness could have glorified God and made His creatures happiest, no doubt God would have chosen it for men and angels. The fact that He did not so choose should be considered evidence that He chose a better way, and that the freedom of the will is absolutely essential to acceptable service to God and to a meritorious righteousness which can be rewarded.

God is the author and preserver of all good; Satan is the author and fomentor of all evil.

HIS Power and Influence

When we look at the accomplishments of world famous leaders (as, for instance, Napoleon, who rose from obscurity and influenced multitudes to follow him into the very jaws of death, and with the wave of his sword he assembled armies, overthrew thrones, and held the destiny of millions at his command) we marvel; but a greater than Napoleon is here. Angels are greater in power and might than men. Satan rules not only the bodies of men but their souls—not only in this world, but in the world to come; not only men, but angels; not only for a few years, but for the countless ages of eternity; not only maiming the lives of millions, but destroying the immortal souls of countless multitudes.

He is the ruler of the darkness of this world. Eph. 6:11, 12. All outside the Gospel are in his power. Eph. 2:2; I Jno. 5:19. He is supported by the hosts of fallen angels, who together with himself, will be finally cast into the lake of fire.

As the prince of this world and "the power of the air" he dwells upon the earth deceiving the world (Job 1:6 cf Rev. 32:9) and spiritual hosts of wickedness are in heavenly places. Eph. 6:12. He puts evil suggestions into the minds of believers (Jno. 13:2; Acts 5:3; II Cor. 12:7), sows evil influences (Matt. 13:39), and hinders the work of the children of God. I Thes. 2:18. Transforming himself into an angel of light (II Cor. 11:14), he exercises his power in "lying wonders," deceiving the lost, resisting angels of God (Zech. 3:1; Dan. 10:13), sowing tares, and transforming his servants into apparent ministers of righteousness. Having miraculous powers, his works are often ascribed to God. Satan being more powerful

than human beings, man cannot without the mighty power of God, deliver himself out of his hands.

This is the being, whose great and terrible power has been likened to that of a roaring lion, whose subtlety has been likened to that of a serpent, whose bewitching power comes through his transforming himself into an angel of light, and whose treachery enables him to impress his attractive personality upon men while they imagine that he can appear only as a hideous monster, whose work has changed a paradise of God into a vast field of depravity and wretchedness and has debauched unnumbered millions of blinded victims whose moans and groans and wails and fearful curses will re-echo forever throughout the vaults and caverns of hell!

HIS Unfathomable Enmity

There is a degree of light and glory attainable by God's creatures which, if sinned against, precludes the possibility of redemption. Matt. 12:31, 32; Heb. 10:26, 27. The utter silence of Scripture on the redemption of fallen angels, together with the apparent certainty of their doom and their unchangeable enmity against God and good, supports the belief that their sin was not weakness but unforgivable presumption. When we consider the character of men we hardly find one so depraved but that there is some remnant of virtue remaining in him; but in the whole range of Scripture that bears upon the character of Satan we find not one redeeming feature about him. When Jesus delivered a poor unfortunate from the power of a demon that possessed him, the demon threw him down and seemed to do all in his power to destroy him before he relinquished his claim. This seems to be the devil's policy with reference to the world—he is bent on doing all the damage he can before being compelled to depart to the unblest region to which he is doomed.

Having organized his fallen associates into a kingdom dedicated to evil the leading features of which seem to be falsehood, malice, and destruction, he approached unsoiled Eden, gained the ear of his unsuspecting victim, and corrupted the fountain of the human race. Thus at one single stroke he robs heaven of unnumbered millions and gluts hell with wailing multitudes. It was there that he kindled the fire of sin that has burned on down through the ages, leaving behind a moral waste, a desert of smoking ruins.

Not content with sin's harvest of four thousand years, he boldly advanced upon the Son of God who came to open a way of escape for the bonded

millions, if possible to accomplish His ruin and leave the whole world powerless in his hands.

Failing in this he is now at work, by every device conceivable, by his degenerate wisdom to nullify the work of Christ in behalf of the world and to hold them captive still. He roars like a lion to frighten the timid. With his dazzling hypocrisy and lying wonders he blinds the foolish Samsons that sleep with their heads in the lap of the world. He catches away from the memory the words of truth, "lest they should believe and be saved." He seems to be the fountain of every vice heated white hot by unquenchable hate, stirred up to the most intense and ceaseless activity to undermine the throne of God and to damn the whole world to eternal wretchedness and oblivion.

HIS Devices

Having considered the character and power of Satan, let us further consider his works among the children of men. The Bible warns us against "the snare of the devil." The apostle recognized the importance of this warning, and was the more successful in leading the overcoming life in that he was able to say with truth, "We are not ignorant of his devices." We do well to open our eyes to facts, "watch and pray," learn what we can about the character and work of the enemy, keep out of the clutches of his power and cling to the power of Him who is able to deliver us from the power of every foe. Following are among the leading devices by which Satan blinds, entraps, corrupts, paralyzes, and destroys the world:

1. Fall of Man.— He sought to destroy the whole human family by corrupting the head—Adam and Eve. As a result man has not only temptation from without but also corruption from within to overcome, and Satan's fight is comparatively easier.

2. Temptation of Christ.— Having caused the fall of man, Satan attempted to draw the Savior into the same unholy alliance, thus forever preventing man's redemption. In this he failed; and in Christ's victory over Satan we have an example which all men may follow. Jas. 4:7.

3. Blindness.— He blinds the eyes of his victims. II Cor. 4:3, 4. The light of the glorious Gospel being hid from their eyes and knowing only the alluring and deceitful things of time and sense, they walk on in blindness and end in destruction.

4. Unbelief.— He is very successful in sowing the seeds of unbelief. He catches a few in the trap, “There is no God.” As an angel of light he does with many today what he did with Eve—causes them to disbelieve and to disobey God’s Word by showing them “something better.” Thus they abandon the doctrine of the blood atonement, deny the inspiration of Scripture (in whole or in part), ridicule the idea of the Deity of Christ, and at last they enter not the pearly gates because of unbelief. Heb. 4:2, 6; Rev. 21:8.

5. “Lying Wonders.”— He confuses the human mind, and seeks to undermine the Christian faith, with “lying wonders.” One of Satan’s successful devices, is to set himself up as God. The miracles of Moses might have had a salutary effect upon the Egyptians had not the magicians also performed wonders to counteract this influence. Paul assures us that “the man of sin” that will appear at last will set himself up as. God and perform wonders that will deceive those who do not love the truth. Simon the sorcerer, through the power of Satan, held the people of Samaria in error, supposing that he got his power from God. In Revelation it is declared that the spirit of devils will work miracles and even cause an image to live and cause the whole world to wander after the beast.

It seems that there is nothing that so quickly turns the hearts of the people away from the truth of God’s Word as the lying wonders performed by the servants of Satan. Emmanuel Swedenborg brought to light a new system of religion and founded a new church. The secret of his power over the minds of men, next to the direct influence of Satan, is the wonder of his spirit communications and apparent sincerity. Mary G. Baker Eddy, and C. T. Russell are other examples of extraordinary accomplishment in the field of religion that have no support by Scriptures but show themselves to be actuated by more than human energy.

In the Old Testament God forewarned the people that advocates of false religion would come and perform wonders and foretell events, and admonished them not to follow after them. So in the New Testament Jesus warns against false prophets that will do wonders and deceive, if possible, the very elect.

It cannot be too strongly stated that *superhuman* works and wonders do not prove a religion to be from God, for the devil can perform lying wonders in all deceivableness and unrighteousness. II Thes. 2:9, 10.

6. Hypnotic Power.— He exercises a hypnotic power over sinful man. Man in his normal state cannot be compelled by Satan to sin, but by cunning craftiness he deceives and leads the mind of man to choose that which is evil.

In hypnotism we see the power which one mind has over another that is yielded to its influence; how that the resisting mind cannot be controlled, but the pliable one gradually comes under the power of the operator until at last its own power of volition is lost and regardless of former standards of right it carries out the will of the hypnotist. If this is not the same law by which Satan controls the minds of his victims it is at least a good illustration of it. Satan cannot control the mind that resists him with the power and Word of God. Jas. 4:7. But his influence over the one who does not resist, though at first it may be imperceptible, gradually strengthens and extends as resistance wanes, until finally he gets full control and the victim is only a tool in his hands to carry out his will. Only the power of God can break the influence and power of Satan over his victims.

7. False Christs.— Another device of Satan is the false christs that rise up from time to time to draw people after them. False christs and prophets have more followers in the world today than all the real followers of Christ combined.

8. Religious Wars.— Another harmful device of Satan is to cause Christian leaders to quibble over differences while he drives the sheep away. Through this means churches have been torn asunder into factions, one or both sides drawn into error, malice, bitterness, and destruction, and by their examples they drove away and disgusted outsiders who remained impenitent and become more and more hardened in sin.

9. Perverting the Truth.— By exaggerating truth and magnifying God's eternal justice in the terrible punishment of sin in hell into apparent injustice, Satan drives some people away from God, and in other ways causes them either to reject the Scriptures or to twist them into error. In this way many have been led to disobey God's commandments, thus forfeiting His favor and falling under His hot displeasure. Through this means men have been led to substitute formalism for conversion, emotionalism for obedience to the Gospel, intellectuality for spirituality, reformation for regeneration, self abasement for humility, pride for Christian exaltation, polish for

godliness.

10. Heresies.— Perhaps the most far-reaching device among all classes of religious people is to ascribe to the Holy Spirit the thoughts and deeds of men that proceed either from Satan or from the human mind itself.

HIS Limitations and Destiny

While the power of Satan is great he is neither all wise, all powerful, nor everywhere present. These qualities belong to God only. As we contemplate this arch enemy of all that is good and meditate upon his terrible power and frightful havoc wrought among human souls, we turn to God with thankful hearts that there is a limit to the power of Satan and that the only power that is absolute and infinite is vested in the Friend from heaven. Satan has his limitations, as is evident from the following:

1. *He could not withstand Christ.* Christ overcame him in life (Matt. 4:1-11) and the devil was compelled to leave Him while angels ministered unto Him. Christ, through His death, brought to nought the works of the devil. Heb. 2:14.

2. *He cannot withstand the Christian.* “Resist the devil, and he will flee from you.” Though often beset with trials and temptations which cause him to go about his work “with fear and trembling,” the Christian has absolute assurance of victory. God has given him an armor by which he is able to “quench all the fiery darts of the wicked” and to “stand against the wiles of the devil.” “The gates of hell” cannot prevail against him who plants his feet upon the solid Rock.

3. *His field of labor is limited.* He had to get the permission of God to try the faithfulness of Job. He had to ask permission to enter the swine. Matt. 8:30-32. As already noted, his power is limited so far as the Christian is concerned. Jno. 12:31. Save in cases of trials which help to strengthen the believer, God does not permit Satan to touch His people.

Backsliders become so, not because they were overcome in spite of themselves, but because they let go the power of God and gave their consent that Satan might lead them. Satan works only where God permits him to work.

4. *He is under a perpetual curse.* From Gen. 3:14 to Rev. 20:10, the Bible has numerous references telling of the awful curse under which this frightful fiend and enemy of souls has been placed. All his demonic powers cannot avail in lifting this curse. The Bible records not one single

case where any happiness and glory is attributed to Satan, the imagination of men to the contrary notwithstanding. He is the personification of all that is vile and wretched and abominable, and he is powerless to lift the irrevocable curse which in justice was placed upon him.

5. *He will be tormented day and night forever in the lake of fire.* Matt. 25:41; Rev. 20:10. He will be as powerless in eternity as he is in time to lift this curse. His doom is sealed. His power is limited. God has provided a means of deliverance from the clutches of his power, made it possible for all men to keep outside the realms of his dominions, and warned all men against sharing his eternal destiny.

CHAPTER 8: TEMPTATION

*Let no man say when he is tempted, I am tempted of God: for God cannot be tempted of evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his **own** lust, and enticed.—Jas. 1:13, 14.*

God did tempt Abraham.—Gen. 22:1.

These two scriptures do not conflict. The subject considered by James is temptation “with evil,” which work belongs to Satan alone. God’s dealing with all for whom the devil is striving is for their good. The idea that “God did *prove* Abraham” (R. V.) is fully borne out by Heb. 11:17: “By faith Abraham, when he was tried, offered up Isaac.” God does not tempt, prove, try, or test us to find out what we are, for He knows that already; but by these means He exercises and strengthens our Christian graces.

“Ye shall not tempt the Lord your God” (Deut. 6:16). This command was frequently disobeyed by Israel in the wilderness. After many miracles before their eyes “they tempted the Lord, saying, Is the Lord among us or not” (Ex. 17:7). Sin is a temptation to the Lord, not to indulge in, for He hates sin, but to punish or to withdraw His help from the ungrateful and unbelieving offenders, which punishment they justly deserve. “Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents” (I Cor. 10:9). By needlessly exposing ourselves to danger, physically and spiritually, we may also tempt Him. Matt. 4:6, 7; Mal. 3:15.

Origin of Temptation

Temptation to do wrong originates from the devil, who is known as the “tempter” and by many other names. It is the act of Satan creating a feeling for something evil. The thought or intent of the betrayal was first put into “the *heart* of Judas” (Jno. 13:2). We can know and feel the condition or state of the heart better than we can tell others. It is mentioned hundreds of times in Scripture, and is the source of understanding, love, joy, sorrow, courage, pleasure, faith, etc. In ancient times “heart” often meant mind. Its meaning has been narrowed down to emotional powers and sometimes affections only. The heart has a thousand strings. Satan pulls at them all.

At first there was only one way to sin, for only one thing was forbidden. Since the fall of man there are many ways. Numerous feelings and emotions often arise through body and mind for forbidden things. The

senses of sight, hearing, taste, smell and touch; the appetites of hunger, thirst, sleepiness, restiveness, and sexuality; the powers of the mind to know, to feel, and to will; all these God has wisely bestowed for noble purposes. They combine to serve the welfare of the body, mind, and soul. Satan seeks their service. He works with the power of love, hate, hope, fear, trust, sympathy, admiration, reverence, mercy, humor, honor, shame, courage, joy, contentment, intention, disposition, humility, patience, satisfaction, imagination, attention, reason, judgment, etc.—a wide range of attack which the enemy has upon us.

Power of the Tempter.— The tempter knows our various tastes and dispositions far better than we do, and is familiar with all the powers and weaknesses of our being. He follows the deepest scientific researches and is ready to use at once the latest discoveries to further his evil designs. He “hath blinded the eyes of them that believe not” (II Cor. 4:4). Being “the god of this world,” he has moved the nations to organize and maintain large armies and navies and dash multitudes into perdition. He is in league with all his angels and demons to capture the human family. A powerful enemy, even Michael, the archangel, “durst not bring against him a railing accusation,” but asked the Lord to rebuke him. Jude 9.

[We are not to understand from this reference that Satan is such a powerful antagonist that Michael was afraid of him. If Paul, backed by the power of heaven, could say, “I can do all things through Christ,” certainly the archangel, wholly in the power of God, had nothing to fear from all evil forces combined. But two thoughts are vividly impressed by this reference: (1) Neither men nor angels are able in their own strength to overcome the tempter; God alone has the power, which power we may freely draw upon if we will. (2) It is vain to resist; the tempter or the forces of evil through carnal strife—a simple submission to God and His Word and a staying by the Word in testimony and in life will make us invincible before the power of the evil one.]

God alone has more power, knowledge, and wide-spread presence. “Going to and fro in the earth, and walking up and down in it” (Job 1:7), he came to try Job. Sometimes he comes as “a roaring lion,” and we know that danger is near. At other times he appears as “an angel of light,” and man is caught unawares. As the “prince of the power of the air” (Eph. 2:2) his authority extends from the heights attained by the highest aeroplane

to the lowest depths of the deepest mine, but his reign is usually in the air from one to six feet above earth, where the great mass of human beings live.

*“My soul, be on thy guard,
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the skies.”*

Many temptations bring a heavy heart. Many a soul seems to say, “I am tempted and tried on every side. Only God knows what a struggle I have. I do not see how I could stand any more. So near have I been to the yielding point that I do not wonder that others have fallen with the sin that would most easily beset me. Lord, deliver me. Lead me not again into temptations so manifold.” Man unaided is absolutely unable to withstand the power of the tempter, but deliverance is sure to come in answer to sincere and earnest prayer,

Jesus the Deliverer

“Suffer us not to be led into temptation,” is not Scripture. God, not Satan, is our Leader. Sometimes He leads where many darts come from the evil one, but we can always endure them if we cling to the hand of the Lord. I Cor. 10:13; Jno. 10:28. What Satan means for our harm is overruled for our good. The dark clouds fly away and the light of increased joy, faith, and patience fills our souls. It is after these tests that we receive the crown of life. Jas. 1:2, 3, 12.

Christ’s Example and Work.— Was Jesus actually tempted? Did He feel drawn toward the objects held out to Him by Satan? He became flesh, and dwelt among men. He was the son of David, and “a man of sorrows, and acquainted with grief.” “We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin” (Heb. 4:15). He was both the Son of God and the Son of man. To His humanity these temptations came really and truly, for He was tempted like ourselves in all points. He experienced the temptations “common to man” and even greater ones, for He was tempted to perform miracles to show that He was the Son of God. When hungry from a forty days’ fast and still in the wilderness and far from food, He was tempted to make and eat the bread which Satan

desired Him to eat. When in solitude and obscurity to the world He was tempted with the popularity and power of the mighty kingship of the entire world. Had He advertised a leap from the lofty pinnacle of the temple a mighty throng of curious spectators would have doubtless gathered to honor Him as He landed unhurt. To Satan He would not yield. He drew the mighty “sword **of** the Spirit” upon Satan three times, and “he departed from Him for a season,” as he does from all who use the Word of God as their defense. In the evening of His earthly career Christ said to His disciples, “Ye are they which have continued with me in my temptations” (Luke 22:28). He traveled the way before us, and vanquished the foe at every turn. He knows that Satan will assail us at every opportunity, so His promise is to be with us “even unto the end of the world.” “For in that he himself hath suffered being tempted, he is able to succor them that are tempted” (Heb. 2:18).

Burden for the Welfare of Others.— We have been the means in God’s hands of leading others to Christ, have given them instructions looking to growth in Christian attainments, and warned them against the wiles of the devil. Knowing the many snares and pitfalls of the present time, we are anxious that they do not “in the time of temptation fall away.” When opportunity affords we make inquiry as to their standing. Even greater was Paul’s concern for the Christians at Thessalonica. “For this cause,” says he, “when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain. But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity we were comforted.” How comforting such tidings of sons and daughters far away—but how unspeakably sad the news if they have made shipwreck of faith! Often before our eyes the enemy snatches lambs from the flock. On the King’s highway of holiness it is always safe, but a devouring lion waits at the side to destroy those who stray from the path of duty.

Strength in Trial.— The more able we are to bear temptations the stronger they are allowed to come upon us. “My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trial of your faith worketh patience” (Jas. 1:2, 3). The “fiery trial” (I Pet. 4:12) serves to refine, to purify, to strengthen us for the service. “Blessed is the man that *endureth* temptation: for when he is tried, he shall receive the crown of life” (Jas. 1:12). The more righteous the man the stronger the antagonism

of Satan, for he hates righteousness. The faithful martyr whose blood was “the seed of the Church” suffered temptations to forsake the Lord—a temptation as great, perhaps, as it is possible for us to suffer. All the powers of earth and hell combined cannot draw us away if we hold on to Christ.

The Tempter’s Avenues to the Soul

The Appetite.— The mind hears the bodily cry of hunger, its call for food to repair its wasted tissues. The nerves are the wires that carry the news of the suffering body to the mind which is reached through the brain. How the bridge is crossed from material brain to immaterial mind no one knows but God. The mind also feels the desire to satisfy the appetite and we hail the dining hour with delight. What a blessing our food is, and how we enjoy it daily! It stops hunger, nourishes the body, maintains life, and tastes good. When you realize that you have enough, stop. To eat more would be intemperance and gluttony. God’s laws would be transgressed thereby and we would suffer bodily and spiritually. With the good things God has given us we would bring a curse upon ourselves by yielding to excess. It is through this very temptation that Satan has led many people into “lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries.” “Whether therefore ye eat, or drink, or whatsoever you do, do all to the glory of God.”

Appetite for cocaine, opium, alcohol, and tobacco is a perverted appetite. It is not natural, for the first indulgence in these things sickens the body. Habitual gratification creates an abnormal craving for their use. The organism becomes diseased, and the cravings grow into agonies. The strongest wills give way before the onslaughts of these temptations, and in their own strength they fail to resist the evils which they see drawing them into degradation and ruin. Thousands of men will spend their last dime for strong drink when wife and children are ragged and cold and hungry. God has warned us against this terrible temptation. “Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder” (Prov. 23:31, 32). “Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise” (Prov. 20:21). Many a young man has accepted the invitation of his comrades and was treated to his first drink. Results: a blasted life and a drunkard’s doom. “Woe unto him that giveth his neighbour drink, that putteth thy bottle to

him, and makest him drunken also" (Hab. 2:15).

Some whom the tempter holds in the terrible grip of a perverted appetite say, "I cannot quit." But we know that the penitent soul may, by the help and power of God, be liberated entirely from this strong chain of the enemy. The habits can be given up by the grace of God, and all desire to indulge again in the use of these stimulants and narcotics be taken away entirely, for these appetites are unnatural. If we rely upon Him He will help liberate us from these abnormal cravings and give us power to control the God-given appetite.

The Eye.— To behold the sunshine and the rain, to guide our feet in walking and our hands in working, to gaze upon the wonders of nature in the earth beneath and the heavens above, to see our fellow beings and to read the Book of Truth, these are some of the valuable uses of the eye. We ought to be so thankful for sight that we would never use it against Him who gave it. But Satan demands its service. Through that window of the soul Eve beheld the forbidden fruit and Lot's wife looked back. "The lust of the eye" has a strong hold upon mankind. It leads to the saloon, the billiard hall, the ball room, the theater, the circus, to all popular games, to works of fiction, to the horse-race, and to many other things and places that are hurtful to the soul.

Raiment is to be worn by all, to prevent shame and to protect the body from heat and cold. God has blessed us with materials wherewith to clothe the body. "Having food and raiment, let us be therewith content"—but many are not. Instead of clothing the body in a simple, comfortable way, clothing is worn that is hideous, costly, uncomfortable, all because fashion dictates it. It is hard to tell to what extent the devotees of fashion would go were it not that officers of the law check them in their indecent attire. The adversary of souls has given this goddess an exalted place almost everywhere. Its worship is very contagious, spreading from heart to heart, and when the fashions once get firmly fixed in the heart they soon get fixed on the body and this great warning of God ignored: "Not with broided hair, or gold, or pearls, or costly array" (I Tim. 2:9).

The Affections.— "Be fruitful, and multiply, and replenish the earth," was commanded the human family. God has wisely given powers of propagation to mankind and the ordinance of holy matrimony for its purity and welfare. Yielding to temptation and overstepping the bounds of society and Scripture leads to the awful sin of licentiousness.

“Whosoever looketh on a woman to lust after her hath committed adultery already with her in his heart” (Matt. 5:28). David trifled with temptation and fell, as did Samson and Solomon. Flee like Joseph, resist like Paul. Indecent conversation between the sexes and caressing each other in the dark, constitutes reckless trifling, with temptation. Under such conditions affection sinks into lust, and purity gives way to degradation and shame. Every decent person, properly enlightened, will shun that kind of familiarity as one would a viper. Courting temptation has been the downfall and shame of unnumbered thousands. Licentiousness is degrading the human race, and may be the chief factor in its termination, as with the antediluvian world. Beware! lest Satan drag you into lifelong disgrace and shame and on to destruction. “The Lord knoweth how to deliver the godly out of temptations” (II Pet. 2:9). “Set your affections on things above.”

Other Avenues.— Space will not permit a discussion of the many ways the enemy comes to the mind directly, of the many snares the tempter lays with money, honor, and pleasure, and of temptations through the ear and the tongue.

Keep as far from wrong as possible. Turn from the evil as soon as temptation with it begins. Keep out of the way of temptation wherever possible. To allow it to come when you can prevent it is dangerous, and to harbor it is sinful. The Word of God is full of danger signals, and to these we should give heed. Some small thing as a touch, a taste, a smell, a sound, a twinkle of the eye, a pressure, a thought, etc., is often the starting point of the downward travel of a soul to the unblest world. “Touch not; taste not; handle not” the forbidden. “Above all, take the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.”

*“Yield not to temptation,
For yielding is sin;
Each vict’ry will help you
Some other to win.
Fight manfully onward,
Dark passions subdue,
Look ever to Jesus,
He’ll carry you through.”*

Overcoming Temptation

The Struggle.— It is no sin to be tempted, but it is a sin to yield. When any one is drawn away, he has always had a temptation first. “Every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death” (Jas. 1:14, 15). This is the way in which Satan is taking mighty hosts to perdition: temptation, drawn away and enticed by lust, conception (lust the mother and the devil the father) —“and sin, when it is finished, bringeth forth death!” “Do not err, my beloved brethren.” The forces of hell are strong, but the power of heaven is still stronger.

How to Meet the Tempter.— There are three ways to handle temptation: (1) Prayer brings the mighty help of God. Satan must give way before Him. “If God be for us, who can be against us?” (2) The Word of God “is quick and powerful” and has shielded many a soul. In the use of the Word we can do no better than to follow the example of Christ, who, when He was tempted, simply remained with the Word and the devil could not harm Him. Many have fallen victims to the tempter’s snares and power, when they might have overcome had they faithfully held fast the Word of God and refused to depart from it. To the end that we may overcome at all times we need to be well versed in Scripture that we may handle the sword of the Spirit effectively, and need to keep our conscience and will upon the altar of the Lord that we may never leave the Word through the allurements of sin. (3) Keep out of the reach of temptation as far as possible. To court it, run into it needlessly thinking that we will be strong enough to resist, is not only exceedingly dangerous but exceedingly sinful. “Watch and pray, lest ye enter into temptation.” The man who prays, “Lead us not into temptation,” and at the same time, through curiosity or other needless excuse, goes into the way of temptation, needs to learn a lesson in consistency.

Temptations Differ.— People are tempted differently. The strongest temptation for one is often not the strongest for another. It depends upon knowledge, environment, heredity, standing with God, individual makeup, etc. Satan puts upon his hook that which is most liable to attract the individual, be that strong drink, money, pride, lust, anger, etc. We are never free from the danger of attack from any side; therefore we should

walk circumspectly, watching all around.

Conscience.— Conscience helps greatly, especially if the heart has been “sprinkled from an evil conscience.” It is that secret judgment of the soul which discerns between right and wrong. Two witnesses in every Christian heart give testimony as to the right or the wrong. They are (1) a good conscience and (2) the Holy Ghost. Heb. 10:15, 22; Rom. 9:1; Eph. 3:16, 17. If the heart follows the dictates of these two faithful monitors the individual will have “peace like a river.” Otherwise, conscience is offended and the Holy Ghost is grieved. “I knew my duty and did it not,” touches the deepest depth of human woe. Disregarding the urgings of conscience weakens it, while acting conscientiously strengthens it for future service. Educate and cultivate, by the Word of God and obedience, a good, clear conscience. It is a mighty bulwark for the soul.

All Subject to Temptation— “There hath no temptation taken you but such as is common to man.” All flesh, since Adam’s fall, is alike susceptible to most of the temptations, and we encounter them, more or less frequently, all through life. Our Christian warfare would cease if it were possible to get into a state free from temptation. The apostles, and all faithful Christians since that time, have had a continuous fight. Jesus says, “Be thou faithful unto death, and I will give thee a crown of life” (Rev. 2:10). Paul, who had as much of God’s grace as any man now living, said, “I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway” (I Cor. 9:27).

Why the Struggle?— If the “old man is crucified” and we are “dead with Christ” why is there still such a struggle in temptation? There is but one crucifixion, and that was on the cross of self-denial when we began to follow Jesus. “They that are Christ’s have crucified the flesh with the affections and lusts” (Gal. 5:24). We are then new creatures in Christ. “Old things are passed away; behold, all things are become new” (II Cor. 5:17). We are born again, babes in Christ. Our nature is different, for we have become “partakers of the divine nature” (II Pet. 1:4). The old creature that was willing to go on in sin is in subjection; the new creature that serves God is ruling in its stead. This is a spiritual work.

But remember we have the same natural body that we had before, and the same natural mind, both of which we inherited from Adam. All that is

human about us we guide and govern by the power of the Holy Spirit. Because we are His, He gives us power and wisdom to control and subject the mind in its various operations, and the body in its senses and appetites, to His glory. We are “strengthened with might by his Spirit in the inner man” (Eph. 3:16). The new man, “which after God is created in righteousness and true holiness” (Eph. 4:24), is on guard for the soul’s safety, with the whole armor of God upon him. The subtle tempter who understands the workings of the mind far better than any psychologist, presents a dishonest deal, a fashionable dress, self-praise, anger, envy, scorn, a jest, filthy communication, etc. The “new man” cries, “No.” While through the craftiness of Satan the unwary soul is often made the victim of the temptation, the watchful, consecrated child of God will become more and more secure against the wiles and power of the devil. Praise fills his soul and there is no inclination or room to “give place to the devil.”

Mortification.— This is a lifelong work after our crucifixion. It is the act of cutting off or killing the feelings of mind and body for things sinful. Thus we cut off the hand or the foot or pluck out the eye that offends. “If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live” (Rom. 8:13). “Mortify therefore your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry” (Col. 3:5). The mortification of the natural propensities of our humanity, when Satan would use them to draw us into sin, means a continual warfare. “Fight on, my soul, till death.” “Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul” (I Pet. 2:11).

The Greatest Temptation

Of all the temptations that come in life, there is none other that works such fearful havoc as the temptation to delay salvation. “Procrastination is the thief of time,” and the thief of souls. When God calls to the unsaved; “Behold, now is the accepted time; behold, now is the day of salvation,” the devil says, “Not now: time enough yet.” All the hosts of hell are united upon the plan to delay conversion again and again, till death if possible, and millions are caught in the snare. Repent now—believe, and be saved.

* * *

With mind, body, and soul consecrated to God, with the Word of God as our unalterable guide and stay, with our affections set on things above and our minds occupied with noble thoughts and aspirations, with time fully occupied in working for the glory of God and our wills fixed, let come what will, we will hold on to God, the forces of earth and hell combined can never move us from the hope of our calling.

CHAPTER 9: SIN

Sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.— Rom. 5:12.

Definitions.— The word “sin” is a very short one, but it is one of the saddest ones in the English language. The Bible gives us no complete, comprehensive definition for sin, but taking the Bible as a whole we are clearly taught God’s attitude toward it as well as its awful effects upon man. Several partial definitions are given, which enable us to make a study of the subject before us; but a close study of either will readily reveal the fact that certain things are shown to be sin, rather than an effort made to explain the real meaning of the word. Here are a few of these partial definitions.

“The thought of foolishness is sin.”— Prov. 24:9.

“Whatsoever is not of faith is sin.”— Rom. 14:23.

“To him that knoweth to do good, and doeth it not, to him it is sin.”— Jas. 4:17.

“Sin is the transgression of the law.”— I Jno. 3:4.

“All unrighteousness is sin.”— I Jno. 5:17.

While all of these definitions are pointed and direct, none of them is comprehensive. For instance, which of them sets forth the idea that sin also includes the depravity of the hearts of those who have not yet sinned in actual transgression, or to whom God has not yet imputed sin? And does anyone doubt that sin also includes this?

Since a fountain cannot rise higher than its source, and since sin reigned in Adam from the fall, it came upon all his offspring. Bible students generally are agreed in recognizing this depravity and corruption which all have inherited through the fall as *original sin*, and those acts which naturally flow from a depraved heart as *actual* or *committed sin*. Theodore Parker is quoted as saying, “I seldom use the word sin. The Christian doctrine of sin is the devil’s own.” This is in harmony with Rom. 12:9: “Abhor that which is evil.”

Its Effects upon Man

Man’s first Contact with Sin.— Man in his primitive condition was pure and (experimentally) did not “know evil;” but he was subject to the three avenues given in I Jno. 2:16, and his fall was the result of the entrance of Satan and the yielding to temptation, doubting God’s Word,

wanting to be like God, lusting for what God had prohibited, and finally the breaking of the commandments of God. Notice the course, for man travels that same road in our day. That man was free to choose is shown by the commandment, by the curse pronounced on man for violating it, and by present power to will which is acknowledged by all. The consequences of these transgressions were that their eyes were opened and it caused fear, shame, sorrow, banishment from the garden, death (natural and spiritual), depraved minds, hearts, and consciences with a bondage of sin upon their posterity.

Demoralizing Influences.— The things which led the people gradually downward were pride, “fullness of bread,” idleness (Ezek. 16:49), wrong associations (Gen. 13:12, 13), wrong marriages (I Kings 1:1-11), wrong governments (I Kings 13:33,34), kings which caused the people to sin (I Kings 14:16), and wrong influences of women (I Kings 21:25). Indulgences in sin from generation to generation finally led to conditions as found in Jer. 21:26. Following the steps shown above will always bring about the same results,—hardness of heart and daring God.

A Bad List.— The sinfulness of sin is shown in such passages as Psa. 25:11, Job 22:5, Isa. 1:18 and Rom. 7:13. The cause for sin are the deceitfulness of the heart (Jer. 17: 9), not properly guarding the three avenues shown in I Jno. 2:16, and living out the principles of the wrong father (John 8:44). Some of the heinous sins are, dishonesty (Deut. 31:17), idolatry (I Kings 14:22, 23), covetousness (Psa. 10:7), thoughts of the wicked (Prov. 15:26), self-justification (Luke 16:15), and seven things so abominable that they have the hatred of God upon them (Prov. 6:16-19).

Man a Responsible Being.— The argument is often given that man has had no choice in regard to his coming into this world and therefore should not be held responsible, and since God knows all things He must necessarily have something to do with man’s disposition and yielding to sin. It should be remembered, first, that while God had something to do in regard to man’s coming into the world He has not placed him here without making a way possible to escape from the evils resulting from sin, and that while it is true that God knows what will befall man, He knows it without interfering with the decisions or will of man as we know things that are past without having had any part in bringing about the events.

The Fact of Sin.— With all of the foregoing as a foundation, much of

which needs no further discussion, may we study the subject a little more in detail. The Scriptures represent man as a sinful being, one who is transgressing the law which he ought to obey. On the other hand they are constantly holding up sin as a moral evil to be avoided because of the bad effect upon body and soul. This is also borne out in human experience. Conscience is constantly declaring that man is out of proper relations with God. It may justify certain acts (and man is trying to hush conscience by upholding these acts) but it condemns the general character of man. This is true even in the heathen world where the people are ignorant of the teachings of the Bible. The higher the standard of religion (all heathen nations have a religion of some kind) the more clearly this fact is brought out, and the tortures which man will pass through in order to get rid of sins are simply heart-rending. The reason for their knowledge of sin without knowing how to get rid of it is that the former is implanted into their very natures while the latter is not. Even governments by their restrictions and penal codes show that sin is something that must be recognized and reduced to a minimum. Justice and criminal courts, jails, reformatories, penitentiaries, gallows, and electric chairs are all evidences of this. Sin is not a matter of doctrine but a fact that may be observed in the actions of humanity everywhere. Cruelty, selfishness, sexual excesses, intoxication, and a score of other things equally bad might be presented as evidences of that fact.

How Man Becomes Depraved.— There has been much discussion as to how the depravity of man was brought about. Some argue that the fall of Adam had no effect on his posterity; that the result was entirely upon himself; that the child now born into the world is as holy as Adam was before the fall; that all the bad results are from bad teaching and example. Others claim that when man disobeyed, God actually planted evil into man and that this was a part of the curse. Still others claim that the depravity of man is simply the withdrawal of the good; that when God withdrew His Spirit from man he was subject to temptations which he had not the power to resist, and as the child partakes of the nature of the parents “evil is present.”

The first cannot be true from the fact that Cain who became a murderer would have had no one to teach him the evil, but malice and murder were in his heart, and it is evident that his parents and his brother would not have taught him this wrong for they would not have been taught it themselves. Again, the child manifests anger and even love for evil before

teaching could have any effect. The amount of evil in the world is not parallel to the amount of righteous teaching, but if teaching were the only point in question then good and evil would be parallel with the amount of good and bad teaching. It could not be otherwise.

The second argument is likewise fallacious. This would make the Lord the creator of evil in the hearts of men. Thus He would become the propagator of that which nothing but the blood of His own Son could remove. This certainly would be "a house divided against itself." True, the Lord sent evil spirits which troubled the people, but that is quite different from Himself becoming the author of evil in man. Believing that the last is the doctrine of the Scripture, it will be discussed at greater length. It is evident that God withdrew His Spirit from Adam and that the legal relation which he sustained with God for his sin passed upon his posterity. The nature of the curse shows that Adam lost the presence of the Lord in the relation which he sustained before the fall, and Job presents a challenge in saying, "Who can bring a clean thing out of an unclean? Not one." The parents are legally unclean, or imbued with sin, then how can the child be otherwise? A few quotations from the Psalms are very telling on this part of the subject: "The wicked go astray as soon as they are born" (Psa. 58:3). "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psa. 51:5). Rom. 5:12 and Eph. 2:3 are a few of the New Testament references on the subject. Mark 7:21-23 shows that evil thoughts come from within, but if teaching were the means of getting evil into the heart then these things would of necessity come from without before they could come from within. This is not the import of this scripture.

Probably there is no stronger argument in regard to this thought than that of the necessity of the new birth. The term "flesh" is used in contrast to that which comes from God, and is shown up in the light of strong opposition to that which is godly. The Scriptures teach that to be obedient to the flesh brings corruption, hence to be born of the Spirit is the only means of escape. That all peoples of all times are included as being under sin is set forth in strong terms in Rom. 3.

Some have regarded the body to be the seat of all that is sinful, but that cannot be accepted; first, because the natural propensities in man are not necessarily evil, provided they are kept in check as they are intended; secondly, because such sins as covetousness, hatred, etc., while they are conditions of the perverted mind and are evil, they are not the productions of the body but of the mind or spirit of man. While this must

be admitted, we must not forget that the body will commit no sin that is not directed by the mind; hence committed sin is a production of the mind or heart. Committed sin may well be termed the yielding of the higher or spirit nature in man to the lower or brute nature. If man did not possess through divine help the power to conquer that which is base, he would not have sin; but in that case he would not be a free moral agent and the “whosoever wills” of the Bible would not have much meaning. But who doubts this? Nay, man is blameworthy and responsible for his wrongs. Sin is not simply a misfortune like sickness or an accident like a broken bone, but it is clearly a fault.

Man’s Relation to Sin

From what has preceded it is clear that man is responsible for his sins, and that he should study the nature of sin, its deceptions, the inner moral quality that would tend to yield to it, and the effect upon the sinner. What then is

The nature of sin?

Probably a partial conception of its nature may be conveyed by the term, moral badness. It is opposed to that which is good and pure and is so absolutely against man’s welfare that he should, even if the Scriptures did not teach it, “abhor that which is evil.” It is an abnormal condition which man allows to exist within himself. He was made to glorify God, but experience and observation prove that impurity and ungodliness are the overflow of the heart of man left to himself, notwithstanding the fact that these things are detrimental, both to the purpose of his creation and to his well-being for time and eternity.

Sin is sin, whether it is known as such or not; but it is evident that he who sins against better knowledge not only has the greater condemnation (Luke 12:47, 48), but is paving the way for greater temptations to assail him and make the way more difficult. The greater the light possessed the greater the sin when the known path of duty is neglected or willfully set aside. This is the stage of sin where self-will and self-gratification override the will of God and the known duty of man. No one can retain right relations with God under such conditions of mind, for this is turning away from God and spurning His claim to our most humble service and love. God’s government or His law by which men ought to be governed must be pure and holy because of its source and will tend to that kind of a

life in the individual, hence this moral evil which tends in exactly the opposite direction must naturally work in opposition to God's holy will and Word.

The Effect of Sin.— Though man was created a pure and holy being with no sin in him and experimentally did not even know what “evil” was, with nothing within him which could tempt him to sin, he was tempted from without and yielding to the temptation brought most serious effects upon himself and his posterity. After that sin was within, and man might be tempted by that which was in him. The infant, though not responsible, has so much of the corrupt nature in it that it becomes intensely angry. This is true of children of all nationalities. One effect of sin then is that the seed is planted into the very nature of the child from its birth, or that depravity is universal. As the years of accountability come and the higher light presses itself upon the conscience, the person becomes responsible; and that which at one time was not reckoned as sin must now be considered as such, and the individual must be changed or the sin will drag him down. The extent of this degeneracy cannot be stated. That depends largely upon the individual. But there is a gradation in the first chapter of I John that should be considered very seriously, for more are bound that way than are conscious of it. First, “we lie” (V, 6). No one can long say or act that which he knows is not true, either with regard to secular or spiritual things without coming to the second step, “we deceive ourselves” (V. 8). This is manifest in nearly every case where individuals stand away from Christ against better knowledge. They continue to make excuses for their position until they believe, at least in a measure, what only a few years before they knew was not true. Having gone this far they will soon doubt what God says in His word and so “make Him a liar” (V. 10). They may deny this, but the fact that they remain away from Christ is evidence that while they believe many things in that Word, they do not believe the importance which it puts on the “today,” even though God has shown the positive need of giving this our closest attention. This gradation is given here because it so clearly shows the condition of the human heart where God does not rule.

But there is one other effect which should not be overlooked. Every thought and act has its effect upon the brain- cells and as acts are the results of thought and many times of thoughts often repeated, the need of getting away from sin in order to prevent the development of the wrong cells at once becomes apparent. Not only is this true of single sins but it is

doubly true of the individual who from choice regards sin too dear to forsake his sins and turn to God. As age advances these cells become more and more fixed, and when development is wrong from infancy to middle life the poor unfortunate sinner will have a much harder and much more prolonged struggle to make his life conform to the will of God than if these cells had never been developed. True, God can and will forgive; but He has never promised to take away the knowledge of sin, and who has not had the experience of battling against sin and temptation simply because of a knowledge of sin which he received when willfully indulging in it? This brain development has been watched by many evangelists and psychologists, and the ratio of conversions of young and old noted, so that it is now thought that the likelihood of conversion decreases fourfold with every ten years—that is to say, from ten to twenty there is a strong probability of conversion, but from twenty to thirty there is only one fourth, and from thirty to forty only one-sixteenth, and from forty to fifty only one-sixty-fourth as much of a probability of conversion as between the ages of ten to twenty. If this is true, sin becomes so much the more appalling, and its effect a thing to be shunned even more than the most venomous serpent or the most ferocious beast.

The Perpetuation of Sin

It is a law in both the natural and spiritual world that “like begets like” and the depravity of man is no exception to the rule. True, there are children who are very different from their parents, but it is not likely that ancestry need to be traced very far until the leading characteristics of the child can be found in the parents. This is true even with all allowance for pre-natal conditions which often have a great effect on posterity. As all humanity became depraved with the fall, it could not impart a better nature to its posterity than it had itself; hence the propagation of the race meant the propagation of depravity. This does not mean necessarily that conditions have been getting “worse and worse” from Adam’s time to the present, and that there is no good in the world. Good as well as evil has been transmitted, but it is not the kind of good that is needed to glorify God. In this way evil nature or depravity is maintained in the world and will be to the end of time.

The Guilt of Sin

Depravity is inherited but guilt is not. There must be sin committed or

actual duty neglected before the person is guilty. Then, too, we must distinguish between guilt and punishment, or even the liability to it. Guilt is not the verdict of courts, for there are many instances where they have condemned the innocent and cleared the guilty. Guilt as used in connection with sin is the moral delinquency which rests upon the violator of God's law. Courts may pass verdicts of "Not guilty," because the lawyer and the defendant have been able to hide the truth to such an extent that men everywhere believed the culprit to be innocent; but the "Judge of all the earth" says "guilty," for He knows the motives of men and never makes a mistake. Guilt, therefore, is not public sentiment nor even conviction of the individual conscience, but it is the relation in which God holds the transgressor. A person's guilt can never be separated from his sin.

Punishment for Sin

In Time.— Guilt is in itself a punishment for sin. The terror of this cannot be fully described. Haunted with guilt, the convict tries many expedients and as often fails to relieve his troubled conscience. Because he refuses to go to the right source for relief he is obliged to go on in his agony until a dying conscience, the insane asylum, or death itself ends his troubles to the natural eye. Pen fails to describe the punishment that man has suffered from this source. The reason may be that his sin has brought some calamity upon himself; such as imprisonment, a sentence of death, or some bodily affliction from which he is obliged to suffer as long as he lives. Or it may be that he has done some fellowman an injury, and being too proud to acknowledge his wrong, or the wrong being of such a nature that he cannot rectify it, his guilt lies heavily upon his burdened heart. Again, in other instances the real burden is the disapproval of a justly offended but loving heavenly Father. Sin is the inveterate enemy of that Father's cause and ruinous to His creatures, hence is hated of Him. Thus it is that a guilty conscience may be a very severe punishment even in this life.

The value of this kind of punishment is very great. Many have been kept from walking in forbidden paths simply because they knew that the reaping was the inevitable result of the sowing. It should not be considered that this is good service to God, or that it will satisfy Him; but since evil produces more evil, and the knowledge of God is likely to grow in those who recognize Him, it must be admitted that the individuals who

realize this and act accordingly are more likely to be converted and true service follow. This kind of punishment has great disciplinary effect.

In Eternity.— But there is still another punishment for sin, which though it is so dark that it cannot be thought of without a horror and a real sadness for the poor unfortunates, it must receive some attention here. It is that which comes beyond a sinful life. This subject will be treated under another head and it is not the intention to discuss it further here than simply to show its relation to the subject of this chapter. The punishment referred to thus far all comes in this life. This comes beyond the grave. There will be a separation in the Judgment (Matt. 25:32). It has been said that even this is mercy, as the wicked would be in great misery in the presence of God and the praises of the redeemed. The wicked will be sent to a place not prepared for them (Matt. 25:41). It will be perpetual. Think of the class of society that will be there. Rev. 21:8.

Fear of hell never in itself saved any one. It may serve as a means of awakening the lost, and even the nominal church member is roused from his lethargy by a fear of having his part with the doomed. The scene is too dark to look upon. Let us have so much interest in the home of the blessed, the loving kindness of God, and the enjoyment of those who have gone before that neither the punishment in this world nor that which is to come may be ours.

The dreadful picture which is found in the Scriptures of that which has sin as a foundation should not only cause the sinner to shun it as he would a serpent, but it should stir the Church to see so many going that way and at the same time know what their destiny will be if they are not checked in their mad career.

PART 3 The Plan of Salvation

CHAPTERS by J. E. Hartzler

1. REDEMPTION
2. ATONEMENT
3. FAITH
4. REPENTANCE
5. JUSTIFICATION
6. CONVERSION
7. REGENERATION
8. SANCTIFICATION
9. ADOPTION

THE PLAN OF SALVATION

“All have sinned, and come short of the glory of God.” “The soul that sinneth it shall die.” “Death passed upon all men, for that all have sinned.”

Such is the sad commentary upon the human family. “God created man upright.” As the crowning work of creation he was placed, pure and undefiled, happy and rich beyond measure, in the paradise of God, and given dominion over all the earth. But man fell from his lofty position, forfeited his rights to the blessings of God, and was therefore driven from the Garden, banished from the tree of life, and brought upon himself and the whole human family the ignominy of sin, of shame, of defilement, of wretchedness, of death! Man deliberately sinned away his inheritance, and man must therefore bear the consequences. Moreover, by his own strength he can do nothing to redeem and deliver himself. He is helpless, absolutely helpless. Sin is preying upon his vitals, and death reigns in his soul. Such are the awful facts, which the Word of God clearly reveals.

But God in His wisdom and love has conceived a way of deliverance, a “plan of salvation.” When He conveyed to Adam and Eve the knowledge of what they had brought upon themselves He graciously coupled with it the promise of a Redeemer. “From the foundation of the world” He prepared a Kingdom for such as should accept this Redeemer as Savior and Lord. Briefly stated, this plan of salvation consists of the sacrifice of the only begotten Son of God, through the shedding of whose blood the sins of the world were atoned for and all who will may have eternal life.

How lost sinners may be restored into favor, friendship and fellowship with God and become “joint heirs with Christ” for immortal glory is set forth in the chapters which follow.

CHAPTER 10: REDEMPTION

We have redemption through His blood, the forgiveness of sins, according to the riches of His grace.—Eph. 1:7.

In this chapter we shall consider the questions of the fall of man; from what man has been redeemed; results of redemption, how accomplished, and the extent of redemption. But first of all it is needful that we understand fully what is meant by and included in the word “redemption.” In other words, we must decide on a

Definition

The Hebrew word for “redeem” is “gaal,” and means “to free; to be freed.” Ex. 6:6; Lev. 25:49, etc. The Greek word translated redeem is “agorazo” and means, “To acquire at the forum.” See Gal. 3:13; 4:5. Another Greek word “lutroo,” means, “To loose by a price.” See Luke 24:21; I Pet. 1:18, etc. The word “redemption” in the Hebrew is “geullah,” and means, “The right or price of redemption.” Lev. 25 :24, 52. Another Greek word “apolutrosis,” translated “redemption” means, “a loosing away.” Luke 21:28; Rom. 3:24; 8:23. “Lutrosis” is used twice (Luke 2:38; Heb. 9:2) and is translated “redemption, meaning “a loosing away.”

To summarize: we may conclude that the word “redemption” carries the idea of “setting free;” “the acquiring at the forum at a certain price.” It means a loosing from something, a setting free. The man who is redeemed is he who is bought and set free. The German theologian, Wendt, holds that “lutron” means a “ransom.” He finds the best explanation in Matt. 11:28-30: “Come unto me, all ye that labor and are heavy laden, and I will give you rest.” “By the voluntary God-consecrated sacrifice of His life to suffering and death, He delivers from their bondage to suffering and death many, namely all those who will learn of Him And so to transform death from being a dreadful foe to a means of salvation.” (Teaching of Jesus, Vol. II; p. 231.)

The Fall of Man

It is self-evident that since redemption has been accomplished, since man has been freed, he must have fallen into hostile hands, must have gotten away from God’s intended position for him. This getting away from God, whether by falling or failing to rise; this being captured by a foreign power, we summarize in the expression, “The fall.” The Biblical account

of the fall is given in Gen. 3. Little, if any, time shall be given here to the different types of theological thought which today deny the reality of the fall. We accept the Genesis account in a complete sense as containing the truth, as well as every fundamental fact or element in the origin of sin and the fall of man.

Man was placed under most favorable circumstances, but through deliberate disobedience and yielding to sin he destroyed that holy and original relationship between himself and God. If, as some tell us, the story of the fall is but an allegory, then who knows but that the story of Noah, of Abram and others are also allegory? Even though it were allegorical (which it was not) the principles would be none the less true. The principles of Christian living are no less true in Bunyan's *Pilgrim's Progress* because it is an allegory. Allegory always rests on facts.

But few, if any, critics will go so far as to advocate that the stories of Abram, Moses, Joshua and others are but allegory. The fall of man, like all other records of the Pentateuch, is but a part of a continuous record of events. To teach that man did not fall, but only failed to rise, is a contradiction. To fail to rise to our best is a great fall in itself. Sins of omission, as well as sins of commission, cause men to fall. So in the end it matters little what method men adopt for the fall, the fact still remains. The Scriptures give one continuous testimony to the fact of the fall of man. Jesus Christ believed the Mosaic account of the creation and fall of man. (See Matt. 19:4, 5.) If the Son of God can believe the account, certainly men will not be worse if they believe it. Men today are no better able to know the truth in these matters than was the Son of God. Jesus never questioned the truthfulness of the Old Testament records.

Paul also declared that, "By one man sin entered into the world In Adam all die." "I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ" (II Cor. 11:3). "For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression" (I Tim. 2:13, 14). If we deny the authority of Paul on this point, how can we trust him on any other? If Christ was deceived, how can we trust Him? But the fact is Moses, Christ, and Paul all agree in their testimony and no impartial jury could reject it.

The results of the fall may be stated in but few words. Contrary to the once common view that man in the fall sustained no special moral loss, that his loss was only the loss of the garden and that he was created a mortal being and would have died anyway, we have evidence that as a

result of the fall man brought about God's displeasure; that he lost the image in which he was created (Col. 3:15); that he brought upon himself physical death (Gen. 3:19) as well as death spiritual (Ezek. 18:4); that Adam in the fall paved the way for the fall of every other man and brought a hopeless and helpless condition upon the human race. This leads to the consideration of the question,

From What was Man Redeemed?

1. From the devil. "And He was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake" (Luke 11:14). From this and numerous other scriptures it is evident that men have been demon-possessed, under the control of Satan. It was the work of Christ to cast out devils and deliver men from them. Men have been set free, loosed from the devil; and by this we mean that man has been set free from a condition brought about by the evil one.

2. From the world. "Who gave himself for our sins, that he might deliver us from this present evil world" (Gal. 1:4). No sane or rational mind will question the fact of moral evil in this present world. The universal conviction of the human race admits the fact. Trouble, sorrow, sickness, suffering, jails, etc., are present realities and are the outward expressions of evil in the human family. If, as some would have it, man did not fall, then, why all this sorrow, evil, and suffering in the world? If the evolutionary idea of the rise of man be true, then it is evident that man started on a very low plain (and this is contrary to Gen. 1:27) or else as yet, he did not rise very high. The present world is sorely afflicted with evil; and it is from this present evil world from which man has redemption.

3. From the power of sin. (Read Rom. 6:14-18, also 7:14-25.) It cannot be denied that sin exercised a wonderful dominion over men. Men have become the servants of sin, and this means subjection to sin. But through redemption man has been provided the privilege of becoming free from sin, the old master, and becoming the servant of righteousness. It was Paul's experience of having been carnal, sold under sin. Sin held dominion over him. The things which he did in sin his conscience would not allow; and the things he knew to be right, the things he desired to do, in these he failed. And he frankly admits that it was not he that did the things but that it was sin dwelling in him.

The seventh chapter of Romans has been interpreted in several ways. The most common are the following: (1) That the experience in this chapter was the pre-conversion experience of Paul. (2) That it was Paul's post-conversion experience. (3) That the experience of Rom. 7 is the normal Christian experience. (4) That Paul was speaking the experience of the entire human race with his own experience as a back-ground. Whatever position may be taken on this chapter one thing is evident: Paul had learned that the power of deliverance, freedom and redemption came through Jesus Christ, whether he spoke for himself or the race. One thing Paul knew: there were two laws in his body warring against each other, and the dominating law was the master.

4. From the curse of the law. "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. 3:13). Redemption from legalism is what the Jew needed. The text quoted was spoken to Jews, not Gentiles. The Gentile has sufficient curse upon him aside from creeping in under the law. Our judgment is recorded in Romans chapters one and two. We are judged not by Mosaic law, but by the law within our hearts. But whether it be law on tables of stone or the heart, we have redemption through Jesus Christ; we have been loosed from the curse. Law broken which was written in the heart is equally criminal with that broken which was written on tables of stone. There is no difference; all have sinned. But Jesus Christ has become a curse for us; He has paid the price and the justice of God will not allow the curse to continue.

5. From all evil and iniquity. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Tit. 2:11-14. See also Gen. 48:16). Men need not wait until death to be set free from all iniquity; they may be free now and in this present time. The old slave-holder will offer new inducements for your return to him, but it is yours through the power of the Christ never to return to him with all his inducement and temptations. Through His redemption men have been set free, loosed from all iniquity. Even Jacob realized the possibility of deliverance from all evil.

6. From death. “I will ransom them from the power of the grave; I will redeem them from death” (Hos. 13:14). Even though Israel had destroyed herself, yet the Lord promised to help her. He will yet redeem her from the power of the grave; He will redeem her from death. Jesus Christ Himself will be a fatal plague to death and will utterly destroy the grave. In fact, it is already done; the grave was not powerful enough to keep the Christ. In the death of Christ death died. In the burial of Christ death was laid to the eternal grave. In the tomb of Christ the grave was buried and sealed for eternity. In the resurrection of Christ the grave was rent and the locks of the prison house were broken never again to hold captive the souls of men who desire and accept deliverance.

7. From destruction. “Who redeemeth thy life from destruction” (Psa. 103:4). To the writer of this text it was evident that destruction awaited men at the end of the ways of sin. It is clear to any careful observer. Sin is destructive in its very nature; it stands for destruction and estrangement from God; its natural outcome is ruin. No extra penalty, besides the natural consequences of sin, need be added. The divine laws are so ordered that sin inflicts its own penalty. Good produces good, bad produces bad. The longer good is protected the better it becomes; the longer bad goes on the worse it becomes. Hence it is literally true that, “Evil men and seducers shall wax worse and worse.” It is a divine law which cannot be altered. But through Christ man has been redeemed from the destruction of sin. There is still hope for man through the redemption in Christ. It is thus evident that man has been redeemed from a most, unfavorable, unnatural and abnormal condition. The great price paid means that man must have been saved or redeemed from a great depth of slavery and destruction. This, I am fully aware, is the old, orthodox view of the matter and somewhat out of date with certain types of evolutionary thought, but it is the only view that helps men out of sin to live the highest and best life.

Results of Redemption

1. Men become the property of God. “But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine” (Isa. 43:1). The word “redemption,” as noted above, means a “loosing away a buying with a price; a setting free of one in bondage or slavery.

And so Jehovah spoke to Israel: "I have redeemed thee . . . thou art mine." A government bond, when redeemed, goes back to that government and can be held no longer by another. Man when redeemed, becomes the property of God; he comes under the ownership of God. Man has no more claim to his own life.

2. Men become a peculiar and purchased people. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people" (Tit. 2:14). The object of redemption was to purify a people, to create a separate people, "zealous of good works." Peter states a clear case when he calls redeemed men a "chosen generation, a royal priesthood, an holy nation, a peculiar people" (I Pet. 2:9). The word "peculiar" has been somewhat abused by some. It does not necessarily mean "queer" or "conspicuous" in some outward appearance. The Greek expression in Peter is "peripoiesis," and means, "for acquisition." It means to purchase. In Ex. 19:5, Deut. 26:18, and Psa. 135:4 it "signifies God's own special possession."

3. Forgiveness of sins. "In whom we have redemption through his blood, the forgiveness of sins" (Eph. 1:7). "In whom we have redemption through his blood, even the forgiveness of sins" (Col. 1:14). Without redemption through the giving of the life of Jesus we could not enjoy the experience of the forgiveness of sin. Sin which is punished needs not be forgiven; sins forgiven cannot be punished. Christ did not suffer the full "penalty" of human sin. If He had, then the wicked would receive no further punishment. *Jesus was not our substitute only, but also our representative.* He represented man in suffering to a sufficient extent to satisfy justice. And it is through this suffering, life, and death of Jesus that we have forgiveness. The penalty for sin has been lifted for the penitent; forgiveness takes the place of punishment and loss.

4. Cleansing from sin. Referring again to Titus 2:14 we have evidence that redemption means cleansing; in other words, redemption from all iniquity. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I Jno. 1:7). It is not a case of being forgiven and then turning to the same old sinful ways. It also means a cleansing from all sin that we no longer practice sin. The clean life may be lived; a life free from the filth of sin. The thoughts, words, and deeds of the redeemed

are pure and clean.

5. Adoption into the family of God. “God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might, receive the adoption of sons” (Gal. 4:4, 5). An ultimate object of redemption is to make men sons of God. We are not slaves, but sons. We become members of the family of God. What belongs to God we may inherit. We become joint heirs with Christ and share and shall enjoy the inheritance with Him.

How Accomplished

This question has been practically answered already; but to further summarize the scriptural teaching on the point we may observe that redemption is accomplished,

1. By God. (Read Luke 1:68; 7:16.) Primarily the work of redemption is a direct work of God the Father who has visited His children. This visit has been accomplished through His Son who perfectly represented the Father. God is the author of redemption and through Him it has been accomplished.

2. By Christ. (Read Matt. 20:28; Gal. 3:13.) Everything in redemption God has accomplished through the Christ. Christ gave His life as a ransom, a price, in exchange for the lost. He “poured out His *soul* unto death” (Isa. 53:12). It is not the perfect human body that saves men in Christ; it is the pouring out of His soul; it is in the act of emptying Himself. Phil. 2:5. The humiliation of Christ was in the fact that He took upon himself the *likeness of sinful flesh*. In other words, His life was lived on the earth subject to temptations to sin like our own. Just as the law was doomed in the fact that Christ lived under the law, so also was the flesh doomed in the fact that Christ was sent in the likeness of sinful flesh.

3. By the blood of Christ. (Read Acts 20:28; Heb. 9:12; I Pet. 1:19.) But this has been said a number of times. It was through the sacrifice of Christ, through His life and death that we have redemption. Getting under the blood means getting under the life of Christ and accepting Him as our *substitute* and *representative*.

Extent of the Redemption

In by-gone years it was a question with some as to who was included in the redemptive work of Christ. Some have believed that a select number, the “elect,” the “foreordained,” would enjoy the benefits of redemption while the non-elect would be damned. This is the old Calvinistic view; but many that formerly held that theory have learned better and believe now that God loves everybody and desires that all men be saved. Ezek. 33:11, Isa. 45:22. But we may note further, that:

1. Redemption extends to all under the law. (See again Gal. 4:5.) The law was but a means to an end. It could not save men for the reason that men failed to keep the law. The law was but a tutor to bring men to the Christ.

The Jew under the law needed redemption as well as the Gentile without the law. The Jews are redeemed and if they are ever saved as a people (and they will be—Rom. 11), they will come in on the same terms as the Gentile. There is now no difference.

2. Redemption extends to all under the curse of the law.

“Christ hath redeemed us from the curse of the law, being made a curse for us” (Gal. 3:13). As far as the curse of the law extended that far redemption extends. Primarily this refers to the Jew; but it also includes the Gentile.

3. Redemption extends to all the world. “For thou was slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation” (Rev. 5:9). There is not a nation, a kindred, not a tongue or people but that redemption has reached them. All men have been redeemed; all have been paid for; release from bondage and sin is within the reach of all. A prisoner who is delivered by a ransom is not necessarily pardoned; in fact “ransom” does not mean pardon. All men are ransomed, but not all are pardoned. Men must accept their ransom if they would be pardoned and saved.

Three Erroneous Views

1. That the “ransom” was paid to the devil. If man in sin was made subject to a foreign power, and if “ransom” means a purchasing price, then it seems that this price was paid to him who held the rule over man

in sin. In other words, one might be apt to think that the devil got the price. But did Satan get the life and blood of Christ? Absolutely no. Man was redeemed from a **condition**, rather than from a **person**. Sin is a result of violation of God's law and it is to God and His law that satisfaction must be made. To illustrate: the slaves of the South were set free, but the slave-holders did not receive any ransom money.

2. That the ransom means universal salvation. It is claimed by some that since the ransom has been paid for **all** therefore every man will in the end be saved. This point has been noted elsewhere and it is sufficient here to say that the doctrine of universalism has no scriptural sanction.

3. That the ransom means a "second probation." To teach that "the ransom of Christ guarantees to every man *another* opportunity or trial for life everlasting" during the millennium is in direct contradiction to Rev. 9:21: "Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts." Even though another probation were given, men still would not repent.

* * *

In conclusion, we shall keep clearly in mind the *fact* of redemption; that redemption means a loosing away, a setting free from bondage and sin; that man fell from God's intended purpose in him; that from this fallen state, and the results of the same, man has been redeemed; that the results of redemption are all toward the restoration of proper relations between man and God; that redemption is accomplished primarily through God, Christ and His blood and that it remains only for men to accept their redemption if they would be saved and live the better life.

CHAPTER 11: THE ATONEMENT

Saved from wrath through our Lord Jesus Christ, by whom we have now received the atonement.—Rom. 5:9, 11.

It is by no means possible in this brief compass to give a full and complete treatment of this important subject. Perhaps we can do no better at the outset than to formulate a clear and scriptural

Definition

The very common expression that atonement means “at- one-ment” is misleading as well as unscriptural. The word in no case in Scripture was ever used in that sense. “At-one- ment” is a result of atonement rather than the atonement itself. It is very true that through the atonement man and God may become one; but the word does not imply that such at-one-ment has taken place. Men may be atoned for and yet not be at one with God.

The Hebrew word “kippurim,” translated “atonement” means literally, “coverings,” and is used about nine times in the Old Testament. (See Ex. 29:36; 30:10, 16; Lev. 23:27, etc.)

Another Hebrew word, “kaphar,” translated “atonement” means literally, “to cover, make a covering, to be covered,” and is used about seventy times in the Old Testament. (See Ex. 29:36, 37; 32:30; Psa. 32:1, etc.)

The Greek word “katallage,” translated “reconciliation,” (R. V.) is used once in the New Testament (Rom. 5:11) and means, a reconciling of parties at variance; renewal of friendship after disagreement or enmity; atonement.

The word atonement is found but once in the New Testament in the Authorized Version and not at all in the Revised. Paul uses the word “reconciliation” (II Cor. 5:18-19) to designate the work of Christ by way of what He has accomplished rather than to designate the means by which He accomplished His work.

The fact that there are so many theories concerning the atonement may be accounted for in part by the fact that many people confuse the questions of *what* Christ has accomplished and the *means* by which He has accomplished it. As to *what* He has accomplished we need not be in doubt; but as to the *how* He accomplished it has not been made entirely clear even in the Word itself. Very true, by His death; but who will explain fully? Perhaps a better day is awaiting us when we turn from the question

of *How* atonement was accomplished to the *fact* of the atonement itself. The doctrine of the atonement centers about Christ as the Mediator. This mediation may take three forms: (1) that of Prophet; (2) that of Priest; (3) that of King.

As a prophet Jesus was the means or the channel of divine revelation. He revealed God to man; He revealed man to himself. He reveals also the purpose of God, i. e., the kingdom of God. He gives the supreme revelation of what man should be. He gives the contrast between the ideal and that which actually exists. As Prophet, Jesus uncovers the real meaning and significance in past revelation.

A priest is one who represents his fellows before God and mediates their communion with him. As Priest, Jesus performs this part in the atonement. The prophet gives revelation from God; the priest is the one through whom right relations between man and God are brought about. The word priest may be used in a double sense: (1) ceremonial; (2) moral and spiritual. It is in the latter, the wider sense, that we speak of Christ as Priest. He is our spiritual approach to God. The priestly figure has always been associated with the death of Christ. He held His own death as necessary for man's redemption. It is here that the question of atonement has been centered. The word atonement has been used in two senses: (1) as synonymous with reconciliation; (2) as the satisfaction which makes reconciliation possible. In other words, it has been taken as salvation itself, or more properly, as a condition which makes salvation possible. In historic theology the "satisfaction" which Christ made was commonly associated with His death; and later it also included His life and service. Of the four historical interpretations of Christ's death—viz., (1) a ransom to Satan; (2) a gift to God; (3) a punishment for sin; (4) a moral influence, *the sacrificial figure holds a most prominent place.*

By atonement we mean then that transaction of Christ's by which the estrangement between man and God, due to sin, has been overcome. The central event in this transaction was the death of Jesus Christ, the Son of God, on calvary.

Objections Answered

There are some forms of modern thought which deny the above Christian view of the atonement. Among the leading ones of these forms of thought is Monism,— Objective Idealism. According to this view God and substance are one. It denies that man is separated from God or estranged

from Him, and on this ground refuses to admit the necessity of the atonement. But this objection may be easily answered. The Word of God repeatedly proclaims the universal sinfulness of man. Eccl. 7:20. Rom. 3:23, etc. Again, the universal acknowledgement of all men to the disappointments, unrest, and dissatisfaction which come to them without any experimental knowledge of the atonement is evidence against the monist. And finally, is it not a fact that every advantage, discovery or invention of man has in most or every case been used to add to the troubles and tortures of men on the earth? If man is not estranged from God why all these sorrows and troubles?

But one of the wide-spread views is that the atonement is *ethically impossible*. This form of thought teaches that the Christian conception of the atonement is immoral. To save a person from the results of his own wrong doings by causing another who is innocent to suffer we are advised is gross immorality.

But to this we need only reply that the principle of vicarious suffering, the just suffering for the unjust, is by no means new or peculiar to the divine plan of salvation. It is only one of the common principles in force every day in state, home, and community. The innocent are bearing the results of the sins of the guilty. The Christian plan of the atonement is in perfect harmony with the laws of our own physical life. If one member of the body violates law, the other members suffer with and for the guilty. The woman to become a mother must suffer. "He shall see the travail of His soul, and shall be satisfied," is only the vicarious suffering as known in the physical world carried over into the divine. Vicarious suffering is not immoral or unreasonable; it is only natural and the thing we may naturally expect.

But to turn to the Christian view of the atonement we shall need to observe

The Condition of Man away from God

1. All are sinners. "For all have sinned, and come short of the glory of God" (Rom. 3:23), "For there is not a just man upon earth, that doeth good, and sinneth not." (Eccl. 7:20). "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us" (I Jno. 1:8-10). From these and other scriptures

it is clear that sin is universal; that every man in sin is estranged from God, and needs to be reconciled and placed on friendly terms with Him. The soul needs to be satisfied in its quest for the Infinite. In other words, there is need of atonement for sin; a covering must be provided.

2. All are under the curse. “For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them” (Gal. 3:10). No man has ever kept *all* the things written in the law and as a result the curse of the law is upon all men.

3. All are under judgment. “Now we know that what things soever the law saith, it speaketh to them that are under the law: that every mouth may be stopped, and all the world may be brought under the judgment of God” (Rom. 3:19, R. V.). There is no escape for any man. All are subject to the judgment of God.

4. All are under the power of the devil. “He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother” (I Jno. 3:8, 10). The father of the sinner is the devil, and he holds power over all his children.

5. All are in darkness. “Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart” (Eph. 4:18). There is no darkness so great as that spiritual darkness which is upon every man away from God.

6. All are desperately wicked. “The heart is deceitful above all things, and desperately wicked: who can know it” (Jer. 17:9)? None but God is able to determine how wicked sin really is and how great the offence of sin is against himself.

7. All are corrupted by sin and slaves to it. “And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually” (Gen. 6:5). “And God looked upon the earth, and, behold, it was corrupt; for all flesh had

corrupted his way upon the earth” (Gen. 6:12). “And you hath he quickened, who were dead in trespasses and sins” (Eph. 2:1. See also Rom. 7.). The fruits of sin and unrighteousness have always been corruption. Sin has more slaves than any other master. Let the sinner attempt to use the liberty he supposes he has, and he will awake to the terrible binding and enslaving power over him.

8. All are helpless. “Without me ye can do nothing” (Jno. 15:5). Being a sinner, under the curse, under judgment of God, under the power of the devil, in darkness, corrupted, and slaves to sin will naturally place man in a most helpless condition. This actual condition of man away from God has demanded the atonement plan.

The Need and Purpose of the Atonement

1. The Need.— “Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls” (I Pet. 2:24, 25). Perhaps the great need of the atonement arises from the fact that men have gone astray. Men have gone away from God and become estranged. The Greek word “planaomai” is used four times in the New Testament (Matt. 18:12, 13, I Pet. 2:25; II Pet. 2:15), and in each case means “to go astray” in the sense of one wandering about with no fixed destination. It carries the idea of one wandering who has been deceived. (Cf. Isa. 53:6.)

2. The Purpose.— Using again the reference, I Pet. 2:24, also 3:18: “For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit,” we have the purpose of the atonement; viz., (1) that we should be dead to sin; (2) that we should live unto righteousness; and (3) to bring us to God. Thus it is clear that reconciliation is not a matter of relation to law or government, but it is a matter of right relations between God and man. “The thing that Christ sought was, to bring morally separated persons together in the right relation.”—Clarke. “To bring us to God” was the purpose, for Peter, of the atonement.

How Accomplished

As stated above, the *how* of the atonement is not fully explained in

Scripture. The great thing in which we are concerned is the fact that atonement has been accomplished and that we may know and experience the results. Whether we can fully explain the *how* of the question matters very little. But there are several views which we do well to observe.

1. The Socinian View.— This view of the atonement claims that the saving work of Christ consists in the *effect* produced upon our personal character and conduct. But this view clearly denies the one great fact that His death is the ground of pardon. If Christ's work in reconciliation consists only in producing a certain *effect* on human conduct, then His death cannot be the ground of pardon: and this the Scripture clearly teaches.

2. The Humanitarian View.— This view claims that Christ was a mere man; that He taught and practiced pure morality and that He met death in the attempt to overthrow a false system. Again, others claim that Jesus was a creature, yet He stood above every other creature; that He existed before He was incarnated; that He came to bear God's message; to disclose the doctrine of immortality and to be an example of the spotless life. His death was that of a hero. Still others believe in the divinity of Christ but believe that His saving influence consists in supplying us with *new motives* for better living.

Thus these views, which are all different forms of the Socinian view, assume: (1) that God will pardon men on condition of repentance and reformation; (2) that salvation and good works are identical and they make no provision for deliverance from the bondage of sin. The Socinian views give no explanation of the fact that salvation is so frequently referred to the death of Christ.

These views are all misleading and untrustworthy for the simple reason that they are in conflict with the Bible on—

3. The Sacrificial View.— In the light of the Old Testament, the ceremonial sacrifices, which so inevitably point toward the death of Christ, we must accept the sacrificial terms, "Which the inspired writers have applied to the death of Christ, as used properly and must be understood literally. For what was the expiatory sacrifice under the law but the offering of the life of an innocent creature in the place of the guilty, and that in order to obtain for the latter exemption from guilt? And was not the death of Christ as literally an offering of Himself "The

just for the unjust,' that 'we might not perish?' Indeed, 'The offering of the body of Jesus Christ once for all' is the only true sacrifice, of which the Levitical sacrifices were but the appointed types, and by which they are to be interpreted." —Wakefield.

However difficult it may be to explain, there is nothing in the sacrifice of the Christ, the death of a just person for an unjust, which is contrary to reason and every-day experience. It is the only view in the light of Scripture and reason which we can accept that the atonement has been accomplished through the death of Christ. The proofs of this view may be summarized in the following arguments:

A. That Man's Salvation is so Frequently and Constantly Referred to His Death

"He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53:5). "And He took bread, and gave thanks, and break it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the New Testament in my blood, which is shed for you" (Luke 22:19, 20). "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7). "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (Rom. 5:10).

In the light of these and numerous other references it must be clear to the most superficial reader that the death, the offering of Christ, was necessary for man's salvation. The words of Jesus give evidence that He Himself believed that His death was a part of the divine plan. See Mark 8:31. He certainly meant what He said in the words: "I lay down my life for the sheep" (Jno. 10:15). There is seldom, if ever, any reference made to the atonement or man's salvation without direct or indirect reference to the death of Christ. Jesus Himself declared at the last supper that His death was a sacrifice, and that it would serve as the ratification of the New Covenant, just as did the sacrifice of Moses ratify the Old. "In declaring His own death to be the sacrifice of the New Covenant, (Jesus) regarded that death as a valuable and well-pleasing offering or service to God, whereby the new and perfect relation of fellowship and blessing between God and man, denoted in the conception of the kingdom of God,

would be brought to an established condition.” — Wendt.

Hence to teach that man needs no reconciliation on the grounds that he is not estranged from God is only another way of denying the necessity of the offering of Christ. To teach that the sacrificial view of the atonement is immoral, in that it causes the innocent to suffer instead of the guilty, is not only to ignore the entire divine plan, but is also to deny the very laws of nature and of the social world. Vicarious suffering is found and necessarily exists in every department of life.

B. The Scriptural Teaching that Christ Redeemed Us

This argument divides itself into four different branches:

1. The Biblical teaching that we are redeemed by His Blood.

“Forasmuch as we know that ye were not redeemed **with corruptible things, as silver and gold . . . But with the precious blood of Christ, as of a lamb without blemish and without spot**” (I Pet. 1:18, 19). “Thou art **worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us** to God by thy blood” (Rev. 5:9). If the blood of Christ has nothing to do with the salvation of man, then what explanation can be given for the above Scriptures? Some explanation must be given for these and similar passages. They cannot be eradicated from the Word. They certainly speak in clear and definite tones. In the sacrifices of the Levitical law the life of the animal was offered; the blood was shed. If these offerings and sacrifices are a shadow of things to come, then we must certainly accept the sacrificial view of the atonement that we have been redeemed through the life and blood of Christ.

2. The Biblical teaching that we have been bought with a price.

“For ye are bought with a price” (I Cor. 6:20). The salvation of man has cost something. Our atonement has cost the greatest thing in heaven, even Christ. The word “redeem” itself means, “To free; to be freed; to acquire at the forum; to loose by a price.” Man whom we have seen in sin, in darkness and slavery, needs deliverance. This deliverance has been obtained through redemption; man has been bought with a price, and this price is the life and death of the Christ.

3. The Biblical teaching on the “Ransom.” “Even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many” (Matt. 20:28—also Mark 10:45). “Who gave himself a

ransom for all, the testimony to be borne in its own times” (I Tim. 2:6, R. V.). The word “ransom” in the last quoted reference is taken from the Greek “antilutron,” and means, “a corresponding price.” If Christ gave a “corresponding” price when He gave Himself then certainly He redeemed more in man than his lost human nature. Who can believe that Christ’s life and death is a corresponding price with a merely human nature! No, Christ redeemed the soul, the immortal part of man, when He paid the price. In the words of Christ Himself this ransom, price, was His own life and death. Paul agrees perfectly with Christ on this point. The ransom substantiates the sacrificial view of the atonement.

4. The Biblical teaching that man is saved by His life.

“For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life” (Rom. 5:10). There is danger of two extremes on the question of the atonement. Some will take the death of the Christ alone and exclusive of His life as the means of man’s salvation. Others will take His life exclusive of His death. Both are wrong. His life and death go together in the redemption of man. *Reconciliation* comes through the *death* of His Son; but we are *saved* through His *life*; and this is as great an element in man’s salvation as is the death of Christ. We need both His death and His life.

C. The Scriptural Teaching on Christ as Priest

“But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God” (Heb. 9:11-14). In this passage we have the culmination of all the sacrificial laws of the Old Testament. All that has gone before have been but types and shadows; their fulfillment has come in the priesthood and sacrifice of Christ Himself in the offering of His own blood in the tabernacle above. If the offering of bulls and goats were effective in the cleansing of men under the law, how much more the blood

of Christ under grace!

D. The Fact that Christ is Called a Sacrifice

This argument finds its development under four different heads:

1. He was offered to bear the sins of many. "So Christ was once offered to bear the sins of many" (Heb. 9:28), "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself" (Heb. 7:26, 27). Perhaps there is no point in the entire Scripture more clear than that Christ has offered Himself to bear the sin of the world. He is represented as a sacrifice, and we cannot go wrong when we accept the sacrificial view of His death and atonement. All this work of Christ's cannot be thrown away as unnecessary; but this is what the humanitarian does.

2. He is the propitiation for our sins. "And He is the propitiation for our sins also for the sins of the whole world Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (I Jno. 2:2; 4:10). "Whom God hath set forth to be a propitiation through faith in his blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God" (Rom. 3:25).

The word "propitiation" is used by both John and Paul, and is used *not to represent the work of Christ, but it is applied to Christ Himself*. The word comes from the Greek "Hilasmus," and means, "What appears," and is used only in the above cases. The word has a history through early Old Testament times and in the religions of the world. The scriptural definition of the word can best be taken from Paul's use of it in Rom. 3:25, where it means that God has set Christ forth, the propitiation, caused to appear, or exhibits the righteousness of God and the sinfulness of man. But these exhibitions have been very limited. It was not until Christ was set forth that a true and complete propitiation was made. Through the life and death of Christ God has given full expression to the great truth that by voluntary and continual sin-bearing He is doing all possible for the saving of men. It has been by the deliberate act of God that Christ has been made a propitiation. Christ bearing the sin of the world fully satisfies God and also fully exhibits His love for men. He has

become the real, and the only real, sacrifice for sin.

3. He was made sin for us. “For he hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him” (II Cor. 5:21). “Christ hath redeemed us from the curse of the law, being made a curse for us” (Gal. 3:13). When Aaron, the high priest, made atonement for the people (Lev. 16) in the killing of the goat as a sin-offering, or in laying his hands on the head of the living goat and confessing the sins of the people and sending the goat away, these innocent animals were practically made sin for the people. It was so with the sacrifice of Christ. He was one who knew not sin, who had never transgressed, and yet the sin of the world was laid upon him; He was made sin for us and in this He became our sacrifice.

4. He bore our sins in His body on the tree. “Who his own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness” (I Pet. 2:24). As the high. priest under the law offered the sin-offering upon the altar, so the Christ was offered upon the cross. Upon His head was placed the iniquity of us all.

Nature and Extent of the Atonement

Christian thought on the nature of the atonement has passed through a number of different stages since the Gospels have been written. That is, during the different periods of the history of the Church men have arisen who advocated different theories concerning the nature of the atonement. There is no need, for the present purpose, of giving a lengthy discussion of these different stages, but a glimpse at each will be an aid in arriving at the true conception.

The earlier Christian literature and theologies made little, if any, attempt to systematize or explain the exact nature of the atonement. The great thing in which the earlier writers were interested was the *fact* of the atonement and the experience resulting from it. The Scriptures were quoted on the point, but little comment or explanation was given concerning the *how* of the atonement.

However, during the first thousand years of the Christian dispensation the theory gradually grew up that Christ accomplished the atonement and delivered men from bondage and slavery to sin by offering a ransom on their behalf to Satan who was acting as lord over them.

A little later the theory arose that Christ paid the ransom not to Satan but

to God, and thus accomplished man's deliverance. The argument was that sin was such a great debt and that some satisfaction must be made to God against whom sin had been committed. This debt man owed to God, but man was unable to pay it; hence it became necessary for God Himself to become man and assume the debt. Thus it came that Christ became man, and thus in man's stead, made full satisfaction to God. Man's obligation to God was looked upon in terms of a debt.

About the 15th and 16th centuries, however, the nature of the atonement took the form more fully of criminal and civil law. According to this type of thought satisfaction for sin was made to God on the grounds of punishment. Upon Christ was placed all the punishments of all men and in His death and suffering He suffered the very torments of hell. In other words, Christ took the actual place of the sinner and suffered hell for him and, thus satisfying divine justice; penal justice must now release all claims.

But this view leaves no room for forgiveness, for the simple reason that sin which is punished needs no forgiveness. This will lead to universalism. And besides it makes Christ our "substitute" only when He was and is also our "representative."

Then following this view arose the governmental theory, which takes just the opposite position. It claims that Christ did not suffer and endure the punishments for the sins of men, but that He did endure sufficient suffering to satisfy God and would be accepted as a substitute for punishment. This in part removed the difficulty in the criminal theory.

And lastly, following all these views there arose the moral influence theory with numerous other views. According to the moral influence theory sinful men would be brought to repentance and their love for God would be gained. But different ages and men differed widely on this question. And it is not a thing of greatest certainty whether the New Testament has made any effort to fully explain the nature of the atonement in any definite and complete way. Who got the ransom, Satan or God? is a question which Christ made no attempt to answer. It need not be answered. It is evident, however, that the ransom price was the blood of Christ; and that figuratively speaking the blood was carried to heaven. (See Heb. 9:11f.) Man was redeemed from a condition rather than from a person. Sin is the result of a violation of God's law and it is to God and this law that atonement must be made.

But there are several things concerning the atonement which we may observe with quite a degree of certainty. To these I shall now proceed.

1. The Nature of Christ's Death.— “All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all Yet it pleased the Lord to bruise Him; he hath put him to grief: when thou *shalt make his soul an offering for sin*, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand because he hath *poured out his soul* unto death: and he was numbered with the transgressors” (Isa. 53:6, 10, 12). “Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many” (Matt.20:28). “I am the good shepherd: the good shepherd giveth His life for the sheep” (Jno. 10:11). “Christ hath redeemed us from the curse of the law, being made a curse for us” (Gal. 3:13). “Whom God hath set forth to be a propitiation through faith in his blood, to declare His righteousness for the remission of sins” (Rom. 3:25). “For he hath made him to be sin for us, who knew no sin” (II Cor. 5:21). “But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin” (I Jno. 1:7).

From all these and other references we may rightly conclude that the atonement has been accomplished not merely through a “perfect man,” as some would have it, but through the divine Son of God; not only through the offering of His human body, but through the offering of His soul which was poured out unto death. We may further conclude that the death of Christ in its nature was:

a. *Penal.*— Penal because of guilt. His death was not the death of a hero primarily, though He was the greatest of heroes. Neither was it a result of a series of circumstances which could not be avoided. His death was a result of His own choice, for He clearly said, “I lay down my life, no man taketh it from me.” The offering of His soul was for purposes penal; because of sin and guilt of men.

b. *Vicarious.*— The just dying for the unjust. The Levitical law teaches clearly that its offerings were penal, vicarious and expiatory. Christ Himself knew no sin, but was made sin for us. If He endured the penalty, and at the same time was a guiltless man, then, it is evident that He endured it for some other. And thus His death becomes vicarious, the just dying for the unjust.

c. *Expiatory.*— Cleansing. The first epistle of John makes it clear that the blood of Jesus Christ cleanses us from all sin. Under the levitical law men were accepted as cleansed through the blood of some animal. But the real

cleansing comes only through the blood of Christ.

2. The Extent of the Atonement.— On this question again we meet with two extremes. There are those who hold that the atonement is available to only a certain portion of the human family; and again others who advocate that the human race will be universally saved. The first of these extreme views is held, or at least has been held, by the Calvinists.

According to John Calvin, who accepted the Augustinian view, the atonement was “sufficient for all, but “efficacious” only for the “elect.” (Hodge Vol. II, p, 546.) The theory is that God first redeems all and then “selects” some. “In the Westminster Confession of Faith, which is the standard of nearly all the Calvinistic churches both in Europe and America, the same doctrine is taught . . . Thus, ‘God hath appointed the elect unto glory, so hath He, by the eternal and most free purpose of His will, foreordained all the means thereunto. Wherefore they who are elected being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ by His spirit working in due season; are justified, adopted, sanctified, and kept by His power through faith unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified and saved, but the *elect only*.’” (Wakefield Theol. p. 372f.) But the inadequacy of this view we shall note later.

The second of the two extremes is that of universalism. This theory holds that no man will be lost; that the atonement means that men will be universally saved; that “Christ died once for ALL,” and hence it is not possible for one soul to be lost. The universalist places the emphasis on the word “all,” when it should be on the word “once.” The Scriptures teach that Christ died ONCE, not twice, and that He died for all men. The fact that He died for *all* is no argument that all will be saved. A man may be redeemed, as all men are, and yet refuse or neglect to accept his redemption. He would still be a lost man, though redeemed.

To argue, as does the universalist, that one of three things God must do: that either (1) He can save all men but will not; or (2) He would save all men and cannot; or (3) He can and will save all men, is neither sound logic nor theology. To admit the first proposition would make God a bad God. To admit the second, would make Him a good but weak God. Then to conclude that the third proposition is the only rational conclusion is neither doing justice to the facts nor taking into account the free will of men, a field in which God exercises no compulsory authority and a field which He has surrendered wholly to men.

But we must proceed at once to the Scriptural view of the extent of the atonement. This view may be stated in a single proposition; viz., *That atonement has been provided for all men*. “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life” (Jno. 3:16). “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost” (Matt. 28: 19). “But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man” (Heb. 2:9). “Who gave himself a ransom for all” (I Tim. 2:6).

From these references it is evident that Christ has made atonement for ALL, not merely for a select few; and He has made it possible for all as well. The universality of the atonement is further established from the following propositions:

- a. That the Scriptures speak of the atonement in universal terms, and showing God’s desire to have all men saved. Ezek. 33:11.
- b. That all men everywhere have been called to repentance. Acts 17:30f.
- c. That if atonement is not universal then God has no right to make all men responsible for repentance and faith. Luke 13:3; Mark 11:22.
- d. That the Gospel has been ordered proclaimed to all the world. Matt. 24:14 and 28:19f.
- e. And finally, that if men fail to obtain salvation it is their own fault and not God’s. (Ezek. 18:4)

1. Conditions on which Atonement may be Received— While it is evident that atonement has been provided and is accessible to all, yet there are certain conditions which must first be met.

a. *Repentance and turning from sin to God.*— There seems to be no end of commandments and urgings for men to repent and turn from sin. It is the first and great condition for salvation on the part of man.

b. *Pardon and acceptance of God when man repents and forsakes sin.* When these two conditions are met, then results that happy union and fellowship between man and God and the atonement becomes an effective reality in human life.

Conclusion

1. By atonement we mean that transaction in the life and death of Christ by which the estrangement between man and God has been overcome.

We mean that a “covering” has been provided in Christ for the sins of all men.

2. The giver of the atonement is Christ, considered as the ideal man as well as divine Savior, the representative at the throne and substitute on the cross for humanity.

3. The recipient of the atonement price is God, considered not as Judge or Governor, but as Father. The cost of the atonement was the suffering and death of Christ.

4. The need of the atonement arises from the fact that all men have gone wrong and are estranged from God.

5. The nature of the death of Christ was penal, vicarious, and expiatory.

6. The extent of the atonement is to all men, not to a select few only.

7. The atonement is available only through faith, repentance, and turning from sin unto God. In other words, the atonement becomes effective by moral means through its appropriation of faith and love and its transforming effects on the lives of men.

CHAPTER 12: FAITH

Have faith in God.—Mark 11:22.

In the present chapter we shall define what we mean by faith. Then we shall proceed to consider the objects of faith; the two kinds of faith—dead and living; the results of a faithless life; the works of faith and how faith may be obtained.

Definition

The word “faith” in the Hebrew comes from the word “emun,” and means “faithfulness,” “steadiness.” (See Deut. 32:20.) The word “emunah” is also used, and means “stability” (Hab. 2:4). The words “hope” and “faith” are not exactly synonymous. The word “hope” comes from the Greek “elpis,” while the word “faith” in Greek comes from the word “pistis” and means “faithfulness,” “steadiness.” The word for faith occurs in Matt. 8:10; 9:2, 22, 29, etc., and is used about two hundred and fifty times in the New Testament.

Faith, then, in the New Testament, comes to mean, “belief,” “firm persuasion of the truth of anything.” It implies confidence, assurance, trust. It is a firm assurance of things hoped for. It is a definite laying hold of things not seen. It is a firm belief in the fulfillment of the promises of God in the face of circumstances which seem most adverse to their fulfillment.

Christian faith is not walking in the dark, or believing things for which we have no evidence. Should faith be objected to by the scientist on the grounds that it is not scientific I would reply that Christian faith is scientific; as fully scientific as any proposition in chemistry, physics, or mathematics. It carries more evidence and is more truly scientific than the atomic theory of the universe, a theory which is accepted without question by all scientists. It takes more faith to be a scientist than it does to be a Christian; the scientist must believe more hard things, more unproved things in his field than is required of any man in Christianity. The Christian faith is thoroughly scientific and implies the greatest of evidence for all we are required to believe. It is in a strict sense “the substance of things hoped for, the evidence of things not seen.”

The Objects of Christian Faith

It is needful that we decide the question, just what should be the objects

of our faith? In other words, in what, or in whom should men have faith? There, is not a soul on earth who does not have faith in something or in somebody. Some men have all faith in themselves; others have no faith in themselves; perhaps both are in the extreme. Some men have all faith in other individuals; some have no faith whatever in others. Again both are extreme. Some men have faith in gods of wood, stone, or other material. Some men have faith in the tooth of some wild animal, or the hair of some ancestor.

The great question is, in what, or in whom can men safely place their faith and hope for valuable returns? Is there anything in which men may place faith and confidence and not be sorely disappointed one day? To this question we may safely answer, Yes, most emphatically. The great objects of our faith should be:—

1. God.— “Have faith in God” (Mark 11:22). “Let not your heart be troubled: ye believe in God, believe also in me” (Jno. 14:1). Having faith in God is not a matter of option with men; it is a moral obligation. Men are under moral obligation to be honest, to be clean in thought and word; under moral obligation to avoid stealing and murder; and they are equally under moral obligation to have faith in God. One is as much a command as the other. To look upon faith in God only as a privilege which men may take at option is as false as looking upon refusal to murder only as optional.

Men are under moral obligation not to kill, and they are under moral obligation to have faith in God.

2. Christ.— “Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent” (Jno. 6:29). “Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ” (Acts 20:21). It is God’s intention that men believe in Him; it is equally His intention that men believe in Christ whom He sent. When the people asked Christ what they might do to work the works of God, Jesus replied, “This is the work of God, that ye believe on him whom he hath sent.” It was Paul’s message to both Jews and Greeks that they should repent toward God and that they should exercise faith toward Jesus Christ.

3. The Gospel.— “Repent ye, and believe the Gospel” (Mark 1:15). God and Christ demand our faith. The Gospel is the glad tidings of joy from

heaven and men are under obligation to have faith in the same. Faith in the Gospel of Christ is not beyond the possibility of any sane man. The Gospel is no more a mystery than many other things which men believe without question. Men sometimes tell us that they have faith in God but not in Christ or His Gospel, but this is a plain contradiction. To have faith in God means having faith in Christ; and to have faith in Christ means having faith in His Gospel. To have faith in the Gospel means having faith in God and Christ. It is not possible to have faith in one and not the rest. To believe one is to believe all. To deny one means to deny all.

Two Kinds of Faith

Men are deceived at times, not being conscious of the fact that they may have a form of faith but that it is not a faith that saves; they have a faith which does nothing; in other words it is a

1. Dead Faith.— (Read Jas. 2:14-20.) James makes it very clear that works follow a saving faith, a living faith.

To say that “I believe” and yet fail to do, is dead faith. The devils believe and tremble. But believing is not necessarily faith. It is one element in faith, but in itself it is not faith. Cold, intellectual belief and faith are vastly different things. Faith includes belief, but belief does not always include faith. When belief in Christ expresses itself in divine service then it is faith, not before.

2. Saving, or living Faith.— There are several things which demand our attention at this point. To get in mind clearly what is meant by “living faith” we should observe:

a. *The nature and manifestation of living faith.* If we can discover the nature and methods of manifestation of saving faith we will have little difficulty in determining a saving faith. On this point we may say:

(1) That saving faith pre-requires the objects of faith. “And when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him” (Jno. 9:35, 36)? It is not possible for men to have Christian faith unless they know the objects or persons of faith. Men must know that there is a God, a Christ, and a Gospel before they can have faith in them.

(2) By nature saving faith produces action. “Men and brethren, what shall we do?” (Acts 2:37) was the question of penitent men on the day of Pentecost. They knew that there was something to do, not only something

to believe. Too many people today are deceiving themselves on a do-nothing-faith. Men must remember that a living faith produces action. There is something to be actually done. Matt. 7:21. It is not the man who says: "Lord, Lord" who will be saved, but he that *doeth* the will of the Father. To say that we love Him and refuse to keep His commandments proves our faith vain and dead.

(3) Saving faith may appear in different degrees. (Read Rom. 14:1; Matt. 6:30; 8:10; Luke 17:5; II Thes. 1:3.) Paul admits that some men are "weak in the faith." Special care must be given to such. Christ recognized the fact that some were of "little faith." He did not condemn them, only takes note of the fact that such is the case. Again, He acknowledged that some men had "great faith;" the centurion, for example. The disciples confessed that they did not have the amount of faith which was their privilege to possess, so they requested Christ to "increase" their faith. Paul speaking to the brethren at Thessalonica states that their faith "groweth" exceedingly. These are but few of the many instances in which the different degrees of faith are illustrated. Faith being based on evidence, we can readily see why some have more faith than others. To some, greater evidence has come; to others, less. But we shall note more fully the fact that,

b. *Saving faith does something.* (Read Heb. 11, Jas. 2:14f; Matt. 7:21.) From these and numerous passages we observe that living faith actually does something. We shall now note more in detail what faith does:

(1) It believes with the heart. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9). Living faith is not only an intellectual matter, but it is also a heart affair. Men who have a living faith believe in God in the depth of their soul. It is a heart, not only lip, belief.

(2) It calls upon Christ. (Read Rom. 10:13-15.) God's order is first to have one sent to preach; second, to have one to hear; third, those who hear have faith; and fourth, those who have faith call upon Him. So when faith is really living it will call upon God just as naturally as a living child calls upon its parents.

(3) It confesses Christ. The faith that lives and saves is the faith which bears its fruit in confession of Christ. "If thou shalt confess with thy mouth the Lord Jesus," then you have salvation.

(4) It receives Christ. "But as many as received Him, to them gave he power to become the sons of God" (Jno. 1:12). What more can any sinner

do? He believes with the heart through faith; he calls on Christ through faith; he confesses Christ through faith; and finally, he receives Him as his own personal Savior by believing on His name. These are the four leading steps unto salvation and they are the things which living faith really does.

c. *Elements of saving faith.* There are at least five special elements which go to make up a living faith which should be noted somewhat in detail. On this point it may be said:

(1) That saving faith is founded on the Word of God. (Read Rom. 10:14, 17; Jno. 17:20; 20:30, 31.) The Word of God preached comes to be the foundation of it all. A faith established on any other foundation than the revealed Word will fail. Jesus in the intercessory prayer prayed for men today that they might believe on Him through the words of the apostles, and their words are the Gospel, the Word of God. The key verse to the Gospel of John is 20:31. The entire Gospel was written that men might believe that Jesus is the Christ the Son of God.

(2) That saving faith accepts the Gospel plan of salvation. There was no question in the mind of the eunuch (Acts 8:37), he believed the entire plan of salvation as found in the Scriptures. With him there were no “ifs” or “ands” about it. He accepted the Gospel plan and was saved. And this is exactly what living faith will do. Accepting the entire plan of salvation is an indispensable element in Christian faith.

(3) That saving faith is an act of the will. “If any man *will* come after me, let him deny himself, take up his cross, and follow me.” (Matt. 16:24) “If any man *will* do his will, he shall know of the doctrine” (Jno. 7:17). “Whosoever *will*, let him take the water of life freely” (Rev. 22:17). In the mind of Christ it all depended upon the will of men whether or not they would follow and believe on Him. If a man was willing, or willed to do His will, he should know the truth. The men who have faith are the men who have a “will to believe.”

(4) That a leading element in saving faith is trust. “Though he slay me, yet will I trust him” (Job 13:15). With Job it was a matter of trust. Though God would slay him, he would still trust Him. If man is not able to solve all the mysteries, and they are many, he can trust. In fact, the great element in Christian faith is trust.

(5) That saving faith is more than cold intellect or knowledge of the truth. “Thou believest there is one God; thou doest well: the devils also believe, and tremble” (Jas. 2:19. See also Mark 5:7). “King Agrippa, believest thou the prophets? I know that thou believest” (Acts 25:27)? The devils are

intelligent; they know the truth, but they are faithless. To know a thing, and to have faith, are two quite different things. The devils in the Gadarene man whose name was Legion knew; they understood the truth concerning Christ being the Son of God, but they had no faith. King Agrippa believed the prophets, but he had no faith in them. Knowledge is absolutely necessary before faith can exist; but knowledge itself, without trust, is not faith.

Results of a Faithless Life

Every evil brings its own penalty. Every condition brings certain results. There are certain serious conditions resulting from a faithless life. Some of these evil results are:

1. No pleasing God. “But without faith it is impossible to please him” (Heb. 11:6). “And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin” (Rom. 14:23). The Word is clear on this point. No man in sin, or in the faithless life, can please God. Whatever is done, if not done in faith, is sin.

2. No remission of sins. “To him gave all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins” (Acts 10:43). “Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past” (Rom. 3:25). The apostle declares that sins are remitted only through faith in Him. Where there is faith in Him there is also remission of sins; where there is no faith there is no remission.

3. No justification. “Therefore we conclude that a man is justified by faith without the deeds of the law” (Rom. 3:28). “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ” (Rom. 5:1). Justification comes alone through faith. Being justified by faith means that men are at peace with God.

4. No sanctification. “To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me” (Acts 26:18). Sanctification comes alone through faith. It is the characteristic of every Christian to be sanctified.

5. No salvation. “He that believeth and is baptized shall be saved; but he that believeth not shall be damned” (Mark 16:16). “Believe on the Lord Jesus Christ, and thou shalt be saved” (Acts 16:31). The entire question of salvation hangs on the peg of faith. The life of faith is the saved life.

6. No eternal life. “Whosoever believeth in him should not perish, but have eternal life” (Jno. 3:15). “And this is the will of him that sent me, that everyone which seeth the Son, and believeth on him, may have everlasting life” (Jno. 6:40). “Verily, verily, I say unto you, he that believeth on me hath everlasting life” (Jno. 6:47). Sight may do for the present life; but it takes faith to reach the eternal world. No faith, no eternal life.

7. No eternal rest. “For we which have believed do enter into rest” (Heb. 4:3). The faithless life knows no rest, neither in this nor in the future life. The believer is he who enjoys rest. No faith, no rest. There is nothing for which man can hope without faith.

The Work of Faith

1. It saves from sin. (Read Jno. 3:16; 1:12; Acts 8:37; 16:31; Mark 16:16). In practically every case where reference is made to salvation from sin it is referred directly to faith. It is not by works, not by the good deeds of men that we are saved from sin; it is not through reformation, but through faith in the words and work of Christ.

2. It heals the sick. “The prayer of faith shall save the sick” (Jas. 5:14, 15). There is no physical healing but through divine power. All that men can do is to prepare conditions most favorable for healing (and this is their duty), God always does the healing. While medicine has its place (Prov. 17:22), many cases would be happier with less drugs and more faith.

3. It gives power over the world. “And this is the victory that overcometh the world, even our faith” (I Jno. 5:4). Christian faith can do what all the armies and navies cannot do. Men may be able to conquer the world and yet not able to conquer themselves. The greatest victory in any life is the conquering of the world and self through Christian faith.

4. It is a protection to Christians. “Above all, taking the shield of

faith, wherewith ye shall be able to quench all the fiery darts of the wicked" (Eph. 6:16). "But let us, who are of the day, be sober, putting on the breastplate of faith and love" (I Thes. 5:8). The arrows of the wicked one are wounding the souls of men continually. But faith is the Christian's shield which will protect before the most determined efforts of the wicked.

5. It guides the Christian. "For we walk by faith, not by sight" (II Cor. 5:7). While only a parenthetical expression of Paul's, it is a fundamental truth that faith is the sure guide through the wilderness of the present life. Our natural sight so frequently deceives us; but the Christian knows that the safer method is to walk in faith and trust in Christ.

6. It destroys exaltation. "Where is boasting then? It is excluded. By what law? of works? Nay, but by the law of faith" (Rom. 3:27). No man has room for boasting. Man has failed in all his methods of obtaining righteousness in himself. The man of faith is a humble man; he boasts in nothing save the cross of Christ.

7. It results in peace and joy. (Read again Rom. 5:1 and I Pet. 1:8.) Peace with God is a birthright of every man. Though we may have given it for a mess of pottage, yet through faith in Christ it may be restored. The man of faith is a happy man, a man of joy.

How IS Faith Obtained?

1. Faith comes by hearing. (Rom. 10:17; Acts 4:4.) As noted above, faith in a person or thing is impossible when the person or thing is unknown to the individual. Faith comes through hearing. When the three thousand believed on the day of Pentecost it was upon hearing the Gospel.

2. Faith is a free gift. (Eph. 2:8; Rom. 12:3) After all, everything good which man may possess is but a gift from God. God measures out faith to every man to the extent that man is willing and able to receive.

3. Faith comes through prayer. "And the apostles said unto the Lord, Increase our faith" (Luke 17:5). "But I have prayed for thee, that thy faith fail not" (Luke 22:32). "I believe; help thou mine unbelief" (Mark 9:24) It was the desire of the apostles to believe on Him; but circumstances were

such as made believing difficult. When Christ saw the danger before Peter He prayed for him that his faith fail not. Perhaps it was Peter's courage, and not his faith, which failed him in the denial of the Christ. The father who brought his son to Jesus for healing believed, but he prayed that his unbelief might be exchanged for belief.

4. Faith is a gift of the Spirit. "To another, faith by the same Spirit" (I Cor. 12:9). "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith" (Gal. 5:22). The coming of the Holy Spirit into a man's life means faith in that life. It is a work of the Spirit to produce faith. To whatever degree a man may have the Holy Spirit, to that extent he may have faith.

5. Faith comes by looking to the Christ. "Looking unto Jesus the author and finisher of our faith" (Heb. 12:2). Jesus is presented as the originator of our faith; He is also represented as the finisher, or end of our faith. He is the first and last object of our faith, and it is in looking to Him that we may have faith.

6. Faith comes by trusting the promises of God. (Rom. 4:14-20.) It was only through trusting in His promise that Abraham could be accepted as a man of faith and accounted as a righteous man. Faith comes to every man who will trust His promise.

"HAVE FAITH IN GOD"

CHAPTER 13: REPENTANCE

God now commandeth all men everywhere to repent. —Acts 17:30.

It is a common thing in modern times for people to come into the Church with very little knowledge of genuine repentance. When it has been explicitly stated by our Lord, that, "Except ye repent, ye shall all likewise perish," it is certainly needful that we determine carefully what He meant by repentance. For this reason we shall consider first the meaning of the term repentance; then what true repentance is; the avenues of repentance; the fruits of repentance, and the fruits of neglect.

Definition

1. The word "repentance" in the Hebrew is "nacham," and means literally: (1) to be penitent, comforted, or eased (See Gen. 6:6, 7; Ex. 13:17; Judg. 21:6, 15, etc.), the word being used about forty times in the Old Testament. (2) It means to comfort self. Num. 23 :19. There is a second word in the Hebrew from which the word repentance is taken; viz, "shub," and means, "to turn back" (I Kings 8:47; Ezek. 4:16 and 18:30).

2. The Greek word for repentance is, "metanoeo," and means, "To have another mind" (Matt. 3:2; 4:17; Mark 1:15; Luke 10:13, etc.), used about thirty-five times in the New Testament. The Greek word "metanoia," from the same root, means "A change of mind" (Matt. 3:8, 11; Mark 1:4, etc.), used about twenty-five times in the New Testament.

3. Repentance, we may safely say then, "Is such a sorrow for sin, or abhorrence of sin, such a change of mind about it, as leads the sinner to turn away from it with all his heart."

Repentance is not merely crying because of sin; it is not conviction of sin; *conviction is only waking up; repentance is getting up*. Neither is repentance sorrow for sin only; nor is it reformation; but it is a radical *change of mind*, joined with the forsaking of all known sin, for Christ's sake. The trouble with Esau (Heb. 12:17) was that he found no place for repentance; he found no way to change his mind.

Repentance, Genuine and Evangelical

1. Elements of Repentance.— There are two leading elements which constitute genuine repentance. As noted above, some people become exceedingly sorrowful because of sin, but this is not repentance. Others make great promises to put away sin, but this alone is not repentance. It

requires the union of both to constitute repentance.

a. *A sincere sorrow for sin.* “For godly sorrow worketh repentance to salvation not to be repented of” (II Cor. 7:10). The sorrow of the world is a failure, but godly sorrow always works repentance. When men become sorry for their sin *because they have sinned*, they are, on a fair way to repentance. Many people are sorry, not because they have sinned, but because they are found out. This is only a regret for being detected, not sorrow for sin.

b. *A forsaking of the ways of sin.* “Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord” (Isa. 55:7). “Thus saith the Lord God; Repent, and turn yourselves from your idols; and turn away your faces from all your abominations” (Ezek. 14:6). Isaiah was fully aware of the fact that men to be saved must forsake sin as well as to be sorry for it. Ezekiel knew that repentance meant a turning away from sin and unrighteousness. Men must turn their faces from their sinful abominations.

2. Pre-requisites for Repentance.— There are several things which are required before repentance can be really experienced. Among these are:

a. *A knowledge of sin.* Until a sinner is aware of his sin he is not likely to repent. Men must know that they have actually transgressed the laws of God; that they have rejected a loving Savior, and that they are hopelessly lost with nothing before them but eternal death.

b. *Sickness of sin.* Men must become sick of their ways and of themselves before they really repent. So long as they love and cherish their sinful ways they will not repent. It is the duty of the religious diagnostician to convince sin-diseased men that they are sick and are in need of treatment.

c. *Faith in Christ to forgive.* (Heb. 11:6.) When men learn that they are sinners; when they become sin-sick, there remains only one more condition for repentance: viz., faith in Christ to forgive and to pardon. So long as men think that God cannot pardon them they refuse repentance. Sinners must believe that Christ is the rewarder of them that diligently seek Him. The reward of repentance is forgiveness.

3. The Necessity of Repentance.— One would naturally think that all men know the need of repentance without insisting upon it further. But when, as is true in some places, repentance has been practically

exchanged for a mild degree of reformation or so-called “Christian socialism,” it becomes necessary that evangelical repentance be again proclaimed. That repentance is necessary is evident from the fact that—

a. *It was preached by John the Baptist.* (Matt. 3:2.) John believed that men needed something more than a slight psychological alteration; they needed more than reformation. They needed to be sincerely sorry for their sin, and with this an actual turning away from sin. John the Baptist preached repentance, and repentance is the great need of the world today.

b. *It was preached by Christ.* (Matt. 4:17; Mark 1:15.) Jesus, the Son of God certainly knew; and He preached that men should repent. He made no exceptions; all sinners must repent or perish. If Christ is not the Son of God, then it matters not whether men repent or not; but if He is the Son of God, which He is, then the entire salvation of man hangs on his repentance.

c. *It was preached by the apostles.* (Mark 6:12; Acts 20:21.) When Jesus sent out the twelve they went preaching that men should repent, and exercise faith toward Christ. Through the entire work of Christ and the apostles there were repeated calls to repentance. If men could be saved through some mere change of mind, a slight reformation of habits, certainly Christ would have known of it.

d. *All men are commanded to repent.* (Acts 17:30.) Ignorance will not save men today. At one time God looked at ignorance with a glance, but not so today. Genuine repentance alone will bring forgiveness. It is a deception of the devil for men to believe that they have hope of salvation without repentance. Repentance is not only an optional matter or privilege; it is a moral obligation which every responsible soul owes to God.

e. *There is no pardon without.* (Acts 2:38; 3:19.) In the great sermon on Pentecost, when the three thousand were added to the Church, Peter made it perfectly clear that without repentance there was no remission of sins. God will not forgive or remit sin of which men do not repent. This is the fundamental principle in the unpardonable sin. Mark 3:29; 1 Jno. 5:16. No sin is unpardonable because of its greatness. Blaspheming the Holy Ghost is not in itself an unpardonable sin. It is unpardonable, not because God cannot, will not forgive, but because such sinner *does not, will not*, repent. The sin unto death can be forgiven if repented of; but because men refuse to repent, therefore it is sin unto death. Any sin unrepented of is sin unto death.

f. *There is no eternal life without.*—(Luke 13:3.) With Jesus there were no two sides to the question; it was repent and live, or refuse repentance and die. Men have their choice; they may do as they please. The divine law is repent and receive pardon and live; or refuse to repent and be damned.

g. There comes a time when repentance is not possible.— (Read Heb. 6:4-6; 10:26-29; 12:17. Matt. 12:31, 32). According to Hebrews there is a condition into which men may come where there is no possibility of renewing them again unto repentance. There are those who have repented, have tasted of the heavenly gift, and of the powers of the world to come, who were made partakers of the Holy Ghost, and again fallen away and put Christ to open shame; these, says the writer, cannot be renewed to repentance. Esau, after knowingly selling his birthright, found no place for repentance; literally, found no way to change his mind. The blasphemer of the Holy Ghost has no forgiveness; he finds no way to change his mind. And when men cannot decide to repent, simply because they have sinned so long and determinedly, they have then fallen into the place where repentance is not possible. In other words, they have fallen into an unpardonable state; unpardonable because unrepenting.

Avenues of Repentance

1. Through the active will of every soul. (Rev. 22:17.)

In every case salvation is referred to the active will of the individual. “Whosoever will” is the great condition. “We *will* not have this man rule over us,” is the attitude of the sinner. “Ye *will* not come to me,” was the reason given by Jesus for men’s remaining in darkness. He that *willeth* to do his will shall know of the doctrine. Jno. 7:17. It is the will to repent that brings salvation.

2. It is a gift of God. “Then hath God also to the Gentiles granted repentance unto life” (Acts 11:18). (See also Acts 5:30, 31, R. V.) Repentance is a free grant from God. To both Jew and Gentile God has given the possibility of repentance. God has done His part; the gift has been granted; it only remains for men to accept.

3. The preached Word. (See Acts 2:37, 38, 41.) It was through the preaching of the truth of God that three thousand men were led to repentance on Pentecost. When the Word of God is clearly brought before the people, when His Gospel is faithfully preached, it results in conviction and repentance.

4. Through godly sorrow. (II Cor. 7:8-11.) Men who are not sorry for their sin *because it is sin* are not likely to repent. Men may be sorry that their sin has been found out, but unless they are sorry that they are sinners and that they have been unjust toward God they will not repent. It is an immutable law of God that godly sorrow brings repentance unto salvation.

5. Through the goodness of God. “. . . . not knowing that the goodness of God leadeth thee to repentance” (Rom. 2:4). It takes a cruel, heart to look upon the goodness of God and not repent. When men become fully conscious of the fact that it is only through a grant of God that they exist and are spared to live; that it is only through the goodness of God that they enjoy in life what they do; that it is through the goodness of God that they enjoy the promise of the future, when men become aware of these things they are naturally led to repentance.

6. Through believing God and His Word. (Read Jonah 3:5-10.) It was not until the men of Nineveh believed God and the preaching of Jonah that they turned to repentance. Jonah might have spent days and years, as many are today, preaching to sinners, but had the people not believed him they never would have repented. Just as certain, and so soon, as a sinner believes God and His Word, will he repent, not before.

7. Through the chastening of God. “As many as I love, I rebuke and chasten: be zealous therefore and repent” (Rev. 3:19). The message to the Laodicean Church, the lukewarm Church, was that God loved them, and because He loved them, He wanted to save them, and to save them he must rebuke them and chasten them. It is evident that many people would not repent were it not for certain afflictions sent of God. Sometimes people are thrown into great calamity and loss simply to lead them to repentance. Some people seldom think of God until He turns the wheels of their life backward.

8. Through a glimpse of God. “I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes” (Job 42:5, 6) The greatest thing that ever happened Job was his getting sight of God. When he saw God he abhorred himself and repented in dirt and ashes. The great trouble with the unrepenting man today is that he sees no one but himself, and then

not as a sinner but as the best thing he knows. What the man needs is to get a view of God in contrast with himself.

The Fruits of Repentance

The penitent life is not without its fruit. When men repent there will be visible manifestations of repentance; there will be definite results. Some of these results may be summarized as follows:

1. Self-humiliation.— (Joel 2:12, 13, Jas. 4:9-11.) If there is any one thing which produces humiliation it is genuine repentance. There will be a rending of the heart, not only garments. There will be fasting instead of feasting, weeping instead of laughter. There will be humiliation instead of exaltation. Men will submit to anything in the Lord when penitent.

2. Sorrow for Sin.— (Luke 10:13) To sit in sack-cloth and ashes is a sign of sorrow and mourning; a sign of distress. When men repent a most evident fruit will be real sorrow for their past life.

3. Confession of Sin.— (Luke 18:13, 14). The publican offered no self-justification; he frankly admitted that he was the sinner. When men repent sin and wrong will be acknowledged. The mercy of God is their desire and their only hope. They care nothing for the good (?) Pharisee standing by, nor for the mockery of men; but they will confess their wrong, and freely acknowledge that they have sinned.

4. Self-abhorrence— (See again Job 42:5, 6.) That good opinion which men have of themselves will be exchanged for self-disgust when they repent. They will see nothing good in themselves and Jesus will be their entire good.

5. Turning from Sin.— (Read Ezek. 18:30; 14:6; II Chr. 6:26; Isa. 55:7; Acts 3:19.) It cannot be too frequently suggested that repentance is always accomplished by turning away from sin. There is no repentance which is genuine unless the penitent turn from his sin.

6. Turning to God.—“ . . . that they should repent and turn to God, and do works meet for repentance” (Acts 26:20). “For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God” (I Thes. 1:9). It was the continual message of Paul that men should do works meet for

repentance; and among these works was turning to God through repentance. Repentance which fails to lead men to turn to God is not genuine. When men turn from one object they must turn to another. The sinner who turns from sin must turn to God.

7. Conversion. “Repent ye therefore, and be converted” (Acts 3:19). The natural outcome of repentance is conversion. Repentance and conversion go hand in hand; where you find the one, you also find the other.

8. Restitution.— “And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house” (Luke 19:8, 9). No one can question the repentance of Zacchaeus. He was only a spectator that day when Jesus was passing by. But something worthwhile happened to him between the time he left the limb of the tree until he reached the ground. Zacchaeus repented and was converted, and men universally accept his conversion on the grounds largely that he at once made restitution. When a man begins to make past wrongs right, something has taken place in that life.

9. Water Baptism.— (See Mark 1:4; Acts 13:24; 2: 38.) John the Baptist connected water baptism with repentance. Peter connected repentance with water baptism. Not that water baptism saves, or could be substituted for repentance; but that men who repent of their sin were baptized with water. The eunuch was baptized. Paul was baptized. Every penitent sinner will observe the ordinance of baptism after he truly repents.

10. Joy in Heaven.— “Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth” (Luke 15:10). The results and fruit of repentance do not stop on earth. The angels of heaven rejoice over every sinner who repents.

The Fruit of Neglect

1. Condemnation.— (Read Matt. 11:20f) The cities who hear the Gospel and refuse to repent are under greater condemnation than Sodom. The man who neglects repentance is doomed; he has no hope whatever.

2. Judgment.— (Rev. 2:5, 16.) When men neglect the councils of God they must meet His judgments.

3. Death.— (Luke 13:3) There are no two sides to the question. If men neglect to repent they must perish. The divine laws must be executed; no man can change them.

REPENT!

CHAPTER 14: JUSTIFICATION

Being justified by faith, we have peace with God through our Lord Jesus Christ.—Rom. 5:1.

On the question of justification we shall consider fully the meaning of the word; the nature and pre-requisites of justification; the fruits of justification, and the process of accomplishment. But first we shall need to decide on a

Definition

1. The Hebrew word “tsadaq,” means “justified,” or “justify;” i. e., “to be or become right” (Job 11:2; Psa. 51:4). It also means, “to make, or declare right” (Isa. 53:11).
2. The Greek word “dikaioo” means “justifier;” or “to make or declare right” (Rom. 3:26; Matt. 11:19; Luke 10:29; 18:14; Acts 13:39, etc.) used about forty times in the New Testament. The Greek word “dikaiosis” means, “justification;” i. e., “A setting right” (Rom. 4:25; 5:18). “Dikaionoma,” as used in Rom. 5:16, means, “declaration of right.”
3. **Justification**, then, comes to mean the acquittal of an accused person by a judicial decision. “It is that judicial act of God by which the believing sinner, in the consideration of the merits of Christ, is released from the penalty of the law, and is declared to be entitled to heaven.” The term means to “declare,” or “pronounce” just. To justify means to pronounce “not guilty.” It means that justice does not demand punishment. Or in the words of another, justification is “An act of God’s free grace, wherein He pardoneth all our sins, and accepteth us as righteous in His sight, only for the righteousness of Christ imputed to us, and received by faith alone.” Or, in the words of Edwards, “A person is said to be justified when he is approved of God as free from guilt and sin and its deserved punishment; and as having that righteousness belonging to him that entitles to the reward of life.” This view of the word agrees perfectly with the etymology of the word as well as with its use in Scripture.

Nature and Pre-requisites of Justification

1. **The Nature of Justification.**— If we fully understand the nature of justification we can have little difficulty with the doctrine. Several things may be said concerning its nature:
 - a. *It is a definite act of God rather than a progressive work like*

sanctification. It is an act of grace to sinful men. While there is the greatest continuity in all God does, yet in the matter of justification the work is largely performed by a single act of God. Faith continues and grows all through life: justification takes place in man's life in a single act. It does not grow as many others of God's graces to men.

b. *It is not such an act that produces a change in the person as does regeneration, conversion or sanctification.* When one is regenerated or converted there is a great change in the individual as such. But justification is not that which causes any such change in the individual. In fact, justification as such, produces no change in the man whatever. Faith, repentance, conversion and regeneration are the things which bring changes in the lives of men. Justification is but a resulting condition of faith and repentance.

c. *The righteousness of Christ is imputed to the believer in justification.* That is, the righteousness of Christ is set to *the believer's account as though it were really and inherently his own.* Wesley and Calvin, and many theologians since, *differ widely on this question of imputation.* Some believe *strongly in the view that by imputation the righteousness of Christ has been set to the believer's account;* others do not *accept it at all.* But that *the righteousness of God is imputed to believers is evident from such scriptures as Rom. 4:3-8, II Cor. 5:21 and Phil. 3:9.*

d. *Faith cannot be substituted for justification.* Faith is only the ground on which we have justification. "Faith is the substance of the things hoped for, the evidence of the things not seen." Faith is man's part in salvation; justification is God's part. The one cannot be substituted for the other. The sinner must rest alone in Christ, believe in Him, then he is justified; the righteousness of Christ is imputed to him.

2. Pre-requisites for Justification.— There are some things required beforehand for justification. Certain conditions must be met before man can be justified. The following are the leading ones:

a. *Faith in Christ.* "Without faith it is impossible to please Him" (Heb. 11:6). Faith in Christ and His righteousness is the first requirement for justification. Men may justify themselves day after day, but unless God justifies they are still under the curse.

b. *Repentance.* (Acts 2:38.) Genuine faith always leads to repentance. Without repentance there can be no forgiveness; without forgiveness, no justification. Faith and repentance must precede justification. Justification follows the union of faith with repentance as naturally and

unfailingly as water results from the union of the two gases—hydrogen and oxygen.

Fruits of Justification

Like all other Christian graces or gifts of God, justification manifests itself in certain fruits. Among the most common of these are—

1. Peace with God. “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ” (Rom. 5:1). When the penalty of the law has been lifted; when men are forgiven of their sin, we have a right to expect peace with God. There can be no peace between God and man so long as man knowingly transgresses the laws of God. But the removal of penalty through faith, repentance, and justification brings peace. The justified man has peace with God.

2. Freedom from condemnation. “... It is God that justifieth. Who is he that condemneth” (Rom. 8:33, 34)? Whenever penalty is lifted condemnation is also lifted. Who can condemn the believer when God justifies him? No one.

3. Heirship to eternal life. “That being justified by his grace, we should be made heirs according to the hope of eternal life” (Tit. 3:7). (See also Rom. 5:16-18.) Eternal life is an inheritance of the justified only. There is no greater inheritance than everlasting life; and this inheritance comes through, justification.

4. Salvation from the wrath of God. “Much more then, being justified by his blood, we shall be saved from wrath through him” (Rom. 5:9). Sin must be punished. God is a just God. His laws must be recognized. His wrath is upon the wicked. It is through justification that the wrath is lifted.

5. Glorification of the believer. “Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified” (Rom. 8:30). It is God’s desire that all men be saved. He looked down through the ages before man existed and ordained that all should be saved. But he knew full well that some would reject Him and be lost. But this is through the deliberate will of man himself. All men have been called, few chosen: But

the chosen are few because few chose to accept and be justified. But those who are accepted are also glorified.

6. Escape of Judgment. (Jno. 5:24.) While the word justification does not appear in this reference, the idea is contained therein. The ones who pass from death unto life are the justified. The justified shall not come into judgment; they have One who on that day will represent them before the Father.

7. Certain works to follow. (Jas. 2:18-24.) Faith is a good thing, a fundamental thing; and yet, faith alone ("dead" faith) is not enough. When men are justified by faith, that justification manifests itself in certain works. The justified man is the one who does things as well as believes things.

The Process of Accomplishment

1. It is not by the works of the law. (Read Rom. 3:20; Gal. 2:16; 3:11; Rom. 3:28.) Every man has failed in keeping the law; hence, no justification by the law. Justification comes through another principle than that of works. The principle is free grace. Rom. 3:21-24. The keeping of the law is ruled out. Rom. 3:20. The law is ruled out: (1) because man never could attain justification through the law; (2) because law-righteousness is not acceptable to God. Man cannot win God's favor on the principle of merit. In no circumstances or works is God's favor earned. God loves and gives. Men are saved without the deeds of the law; that is, they are justified through faith in Christ.

2. It is a direct act of God. (Rom. 8:33.) It is God that justifies men. Men may justify themselves, or justify others, but unless God justifies they are still under condemnation. It is God against whom sin is committed; He alone can forgive and remove the penalty of sin. He alone knows the true deserts of sin. "What have I done?" has been the cry of the world; self-justification has ruined its thousands. God justifies.

3. It is a free gift. "Being justified freely by His grace through the redemption that is in Christ Jesus" (Rom. 3:24). Justification is not something for which men can pay as they would for justification before a criminal court. Before God every man is guilty and nothing which man may have can buy his justification. God knew that if ever man would be

saved it must be through a free gift. Justification is not something to be worked for or earned. It is a grant from God; it is His gift.

4. It comes through faith in Christ. (Read Rom. 4:5; 5:1; Acts 13:39). We come back to our starting point; viz., faith in Christ. It is through believing in Christ that we may be justified from all things. It is a simple matter; perhaps too simple for some. If men could pay for their justification with gold or silver they would readily undertake it, but because it is through simple faith they neglect it.

5. It comes through the death of Christ. (Rom. 5:9.) The sin of the world cost Christ His life. His blood was shed. It was through the surrender of His life by Christ that justification has been made possible. The life and death of Christ has been accepted by God as satisfactory atonement. Through His life and death the penalty has been lifted. If Christ had not been offered we would yet be in our sins.

6. It comes, finally, through the resurrection of Christ. (Rom. 4:25) “Who was delivered for our offenses, and was raised again for our justification.” He was delivered up to judgment because of our offences. He died and was raised because of our sin. Had He not been raised we would still be in our sin; for it is through His resurrection that we have justification.

“THEREFORE BEING JUSTIFIED BY FAITH,
WE HAVE PEACE WITH GOD THROUGH OUR LORD JESUS CHRIST.”

CHAPTER 15: CONVERSION

The law of the Lord is perfect, converting the soul.—Psa. 19:7.

It will be needful in the presentation of this subject to discuss the meaning of the term conversion; the age and motives of conversion; stepping stones leading to, and the method of accomplishment; the necessity for, and the results of, conversion, with perhaps the statement and refutation of some of the common errors held concerning conversion.

Definition

In the Hebrew Old Testament the word comes from “shub,” and means, “To bring back; to refresh” (Psa. 19:7). In Isa. 60:5 another word—“haphak,” is used and means, “To be turned;” i.e., “To be converted.”

The Greek word translated conversion is “epistrophe,” and means “A turning upon” (Acts 15:3). In Jas. 5:19-20 the word “epistrepse” is used and means, “To turn about, or upon.”

Hence the original word involves the idea of one being turned about, and that not of himself, but through the power of someone other than himself. To be converted is not the work of man; it is to a great extent, if not entirely so, beyond the power of the individual; it is the work of a higher power than man. It is the duty of every man to surrender himself to the higher power and allow himself to be turned.

The Age of and Motives in Conversion

Conversion seems to be an experience peculiar to youth. It has been observed that conversion begins about the age of seven or eight and increases somewhat until about the ages of ten or eleven; and from about twelve to sixteen there is a rapid increase. Then from sixteen to twenty the number of conversions decrease. After the age of thirty we may say that conversion is a rare thing rather than the rule. The average age for the conversion of women is thirteen years; for men, sixteen years. Whenever girls or boys go beyond these ages unconverted, their chances become less continually. There are reasons for this which we need not present here.

The question of the motives or forces which lead to conversion, so far as natural or human agencies are concerned, is a psychological one. There are two leading motives: First, pressure brought to bear on the individual through some friend or person interested in his salvation. Someone has

urged the person to conversion. Perhaps twenty percent of converted persons have come in this way. Second, there is a motive of fear; fear of death and hell. Because of fear perhaps fourteen percent of Christian people have been converted.

Then there are other motives; such as example or imitation, certain teaching, remorse of conscience, conviction, etc. All these things put together bring pressure on an unconverted soul and they are the motives back of the great majority of conversions. It is important that the Christian worker keeps these things in mind and brings them to bear upon the souls of men, in which case he may reasonably expect conversion.

The first Cause in real conversion is that the Holy Spirit convicts the person of sin, and the sinner under conviction seeks the pardoning grace of God.

Stepping Stones to Conversion

There are certain things or conditions which form a natural path to conversion; certain steps which gradually lead to turning man about in his ways. The more evident of these are—

1. Knowledge of Sin and Righteousness.— Men see the contrast between the sinful and the righteous life; they learn **that sin is in direct opposition to righteousness. When they recognize this fact they have their first step to conversion.**

Where there is no consciousness of this difference there is no conversion.

2. Sin-sickness.— The ages mentioned above, from twelve to sixteen, are the storm and stress periods of life. There is a condition which is characteristic of every life; namely, that of being sick of sin. The boy and girl of twelve to fourteen years of age become tired of themselves. They become conscious of their sin, become a burden to themselves. This is a critical time in their lives, and it is during this age when either great good or great evil can be done. It is one way or the other, and that for life. And it is true in some measure also of older men and women beyond the age of thirty. But at whatever age, there is always a sickness of sin just preceding conversion.

3. Faith in Christ.— When one becomes fully aware of sin and righteousness; when he becomes sick of sin, then he comes to the point of

faith. He learns that he is in sin and lost, and his only hope is faith in (Christ.

4. Repentance.— (Acts 3:19.) Repentance is the natural result if sinful men will allow the divine process to work. Where there is a knowledge of sin and righteousness, a sickness of self and sin, and faith in Christ, repentance is certain to result, and these are the stepping stones to conversion.

Method of Accomplishment

As we have noted before and should always remember, conversion is not the work of man. This is beyond his power. Conversion, unlike faith and repentance, is God's work in saving man. Man's duty is to believe and repent; God's work is to convert. Some of the most common methods of accomplishing conversion are—

1. Through the drawing of God. “No man can come to me, except the Father which hath sent me draw him” (Jno. 6:44). The great mistake of many sinners is in this that they think they will come to Christ “just when they get ready.” They hold the mistaken notion that they can walk up to God at any time and be accepted. But in this they are seriously mistaken. No man can come to Christ except the Father draw him. The fact that Christ spoke these words is evidence that there may be a time, after man has refused so often, when the Father does not draw. It is only through the drawing of God that we have any hope of conversion.

2. Through the blessing and resurrection of Christ.

“Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away everyone of you from his iniquities” (Acts 3:26). There is power in the blessing and resurrection of Christ. Had it not been for the great blessing of Christ we would be helpless. Were it not for His resurrection we would not have the least chance to turn away from sin. It is this resurrection to life which gives us hope, and makes it possible for man to be converted.

3. Through the Holy Spirit. “Turn you at my reproof: behold, I will pour out my Spirit unto you, I will make known my words unto you” (Prov. 1:23). This is the promise **of** the Spirit and an indication of what He will do in turning **men** away from sin unto righteousness. In the

words of Christ (John 16:8f) the Holy Spirit would reprove the world **of sin and** righteousness. It is through the power of the Spirit **of God** that **we** are turned unto Him.

4. Through the Gospel ministry. “To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God” (Acts 26:18). (See also I Thes. 1:9.) The entire ministry of Paul was toward the turning of men from sin unto God. In every place where the Word was preached men were turned from darkness to light—from serving idols to serving the living God. Where there is no Gospel ministry there is no conversion. The idea of some men that the Gospel ministry is a thing of the past is a mistake. So long as men sin they need turning to God and one great agent of this turning is the ministry of the Word.

5. Through the law of God. “The law of the Lord is perfect, converting the soul” (Psa. 19:7). Not necessarily the Mosaic law, but, as the Revised Version makes it, the “doctrine” of God converts the soul. To bring a soul face to face with the great doctrines of God is almost certain to produce conversion. But if men close their eyes and lives to this law and doctrine there is little hope. But the perfect doctrine of God will convert men. Traditions and customs of the elders will not do; it requires the pure and eternal doctrine of God.

6. Through faith. “And the hand of the Lord was with them: and a great number believed and turned unto the Lord” (Acts 11:21). It is a natural result which we may always expect that when men believe they will turn to God. Faith is the great dynamic in every part of salvation in which man is concerned. The early Greeks when they heard the Word believed in great numbers and turned unto the Lord.

7. Through confession of sin. “If they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them” (I Kings 8:35). It was the case in Solomon’s day that men needed to confess their sins if they would live acceptably to God. Confession of sin is man’s work and this must precede conversion. We should avoid, however, drawing too hard and fast lines between confession and conversion, and between conversion and regeneration, because these are very closely connected.

8. Through affliction. (Psa. 78:34.) It was the experience of Israel that

through affliction they were turned to the Lord. It is in many cases true that sore affliction leads men unto the Lord. Some people do not think seriously of turning unto God until He pays them a short visit through some affliction. Job needed a gentle reminder from God. He was a better man after his affliction than before.

9. Through the grace of God. (Acts 11:21, 23.) Speaking again of the Greeks, it was only through His abundant grace that they were permitted to turn to the Lord. They saw the grace of God that it was free to all. His undeserved mercy is the avenue through which we have conversion.

Necessity of Conversion

The need of genuine, evangelical conversion becomes apparent when we remember that—

1. All men have gone wrong. (Isa. 53:6; Rom. 3:21; Eccl. 7:20.) Like lost sheep all men have gone astray; they have wandered away; there are none on earth that do good; not one. Every man has come short of the glory of God. Men, it appears at times, have been born with their backs toward God and their faces toward the evil. For this reason all men need to be converted, turned about.

2. All men have bad hearts. “The heart is deceitful above all things, and desperately wicked” (Jer. 17:9). There are no exceptions to this rule. The hearts of men are bad, desperately wicked. There are none that do good. The great conflict between right and wrong takes place in the hearts of men; it is here that God and the devil meet. Because of this wickedness of heart all men need conversion.

3. No sinner can get into the kingdom without conversion. “Except ye be converted,. and become as little children, ye shall not enter the kingdom of heaven” (Matt. 18:3). The man who prepares a way for himself to enter the kingdom without conversion is doomed to failure. There is no new, short or cross-cut way to the kingdom. Men must take upon them the child nature; namely, that of *dependence* and *trust* in the Father, and accept the way of conversion before they can enter the kingdom.

4. Conversion is commanded. “He openeth also their ears to

discipline, and commandeth that they return from iniquity” (Job 36:10). “Repent ye therefore, and be converted” (Acts 3:19). From the beginning of sin in the race, men were commanded to turn from their evil ways to the Lord. Every man is under moral obligation to be converted. It is not only a privilege, but a moral duty which men owe to God and to themselves.

5. There is trouble ahead for the unconverted. “If he turn not, he will whet his sword; he hath bent his bow, and made it ready” (Psa. 7:12). (See also Jer. 44:5, 11.) When men hearken not, and refuse to turn from their iniquity; when they will burn incense to other gods, the Lord will set His face against them for evil. What hope has any man to escape trouble when the Lord has set His face against him?

Results of Conversion

Perhaps the results of conversion can be most clearly seen on the fruit tree of charity—I Cor. 13. Love will be the great result, and this will include all other results.

1. Love for the Truth.— “Rejoiceth not in iniquity, but rejoiceth in the truth” (I Cor. 13:6). The converted man has come to hate the untruth and love the truth. He learns that his old stock of knowledge amounts to very little. He learns that He will need to change his mind on many things. He will find that many things which he held as truth are not truth at all.

2. Humility.— “Charity vaunteth not itself, is not puffed up” (I Cor. 13:4). There is nothing puffy about the converted man. Pride and haughtiness find no place in the converted soul. Conversion will do more in a moment to remove pride and foolishness than all of Sinai can do in years. Lawing against sin never brings the desired results; conversion alone will do the work. Law may tie the hands, but cannot change the heart.

3. Forbearance.— “Beareth all things, believeth all things, hopeth all things, endureth all things” (I Cor. 13:7). The false accusations of men do not affect the converted man; he is not offended at the little things which happen to cross his path; he can bear patiently with the faults and errors of his fellows; he is large enough to bear with men who differ with him.

4. Restitution.— (See again Luke 19:8.) The first thought that came to Zacchaeus after his conversion was restitution. He knew that he had been unjust in some of his business and that restitution would need to be made before he could feel justified. To make past wrongs right as far as possible has always been an element in man's getting right with God. One great reason why many professors do not enjoy their Christian experience is because they will not restore that which was gained unjustly.

Some Mistaken Views

1. That conviction is conversion. Many people make this mistake. They think that because they have been greatly convicted they have been converted. They confuse conviction with conversion. Conviction is a good and necessary thing, but it will not pass for conversion. Conviction is waking up; conversion is getting up.

2. That ethical conduct or reformation is equal to, or better than, orthodox conversion. The pulpit which stands alone for ethical culture and moral reformation does the world little, if any, eternal good. Ethical culture, in so far as it goes, is a good thing; so also is moral reformation a good thing so far as it goes. But the great trouble with both of these is that they go no farther than the present life. Nowhere in Scripture are men taught that they should reform. Repentance and conversion are the things commanded. If men and Churches want to lose power let them substitute ethical conduct and reformation for conversion.

3. That conversion can be fully explained on psychological grounds. This is one of the late ideas in religious psychology. It is not an uncommon thing to find men who advocate the above view. It is, to some extent, the result of denying the miracles in the New Testament. If there are no physical miracles in the New Testament, then likewise there are no psychical either. If miracles, so-called, are but the working of natural laws, so is conversion. Denying the miracle in the natural realm denies it also in the spiritual. To this view it only remains to say that those who deny the miraculous have not yet disproved the supernatural, or rather the superhuman. Concerning conversion it may be said that the religious psychologist has done great service in his attempt to separate conversion into its elements, but he has by no means succeeded in explaining conversion upon psychological grounds.

“REPENT YE THEREFORE, AND BE CONVERTED.”

CHAPTER 16: REGENERATION

Except a man be born again, he cannot see the kingdom of God.—Jno. 3:3.

Up to the present we have been considering largely that part of the work in the plan of salvation which refers to the breaking down process of the old man, a giving up to crucifixion of the old life. But in regeneration we have the constructive work in the plan; the building of the new life. But first of all on the question of regeneration we shall need to observe the

Definition

1. The word “regeneration,” however, comes directly from the Greek word “paliggenesia,” which is a compound of the two words “palin,” which means “again,” and “genesis” which means “birth,” “nativity” or “origin.” So we have the word “regeneration” meaning “The act of becoming, or being born again.” The word is used twice in the New Testament— Matt. 19:28 and Tit. 3:5. It carries the idea of moral renovation, the production of a new life for God, a radical change for the better.

2. The word “regeneration,” as used in Matt. 19:28, is more or less misleading when applied to the doctrine of regeneration in the experience of the new birth. “In the regeneration,” is an expression which refers to the future condition of the believer and not to the doctrine of regeneration. For the doctrine we must take such passages as John 3:7: “Ye must be born again;” also such passages as I John 3:14: “We know that we have passed from death unto life, because we love the brethren.” Regeneration as a doctrine means that moral change in a man, through the power and working of the Holy Ghost, which saves him from the love and practice of sin, and enables him to love and serve God and keep His commandments.

It is a real and serious question with some people just what regeneration really is. People become confused at times, not knowing whether they have been regenerated or not. On the other hand, there are those entertaining false hopes of being born again when they are not; they have made a substitution and hold for regeneration that which it is not. So it is needful for us to consider,

What Regeneration is not

1. It is not conviction of sin. Thousands of people are convicted of

their sin but they are not born again; they are not made new. Conviction, as noted before, is merely waking up to the actual condition of the soul, but regeneration is the cure for sin in operation. Conviction is only finding the criminal guilty; regeneration makes of him a new man.

2. It is not moral reformation. Many drunkards reform, but this is not regeneration. Many profane men stop using profane language, but this is not regeneration. To reform is one thing; to be born again is another. To stop sinning because of some outward pressure is one thing; to stop sinning because of some spiritual, inward motive is quite another. Regeneration always produces reformation, but reformation seldom, if ever, produces regeneration.

3. It is not repentance or conversion. While it is well to guard against hair-splitting on the question of just where repentance or conversion stop and regeneration begins, yet, it is clearly evident that the three are not synonymous terms neither the same experience. Repentance may exist without complete regeneration. People may, in a degree, be converted, torn down, and still not be regenerated; not made new, or “recreated.” Regeneration is the constructive work. The reason why many people fall back into the world is because they stop before experiencing a complete work in regeneration. Too many people stop when they are “broken up.” The thing they need to do is to go on until they are created anew and built up.

4. It is not a change only of external relations or purposes. Many people change their external relationships and purposes, but this is not regeneration. The new birth cannot be explained alone on social or psychological grounds. The man who is regenerated will change his external relations, will change his purpose; but these changes in themselves are not regeneration. They are but some of the fruit of regeneration.

Regeneration: what it is

1. It is a superhuman work. “Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God” (Jno. 1:13). “Of His own will begat he us with the Word of truth, that we should be a kind of firstfruits of his creatures” (Jas. 1:18). Regeneration is a miraculous work. To attempt to explain it on natural or psychological principles is

lowering its standard and attempting an impossibility. To rob the Bible and the salvation plan of the superhuman is to rob these of everything which distinguishes them from other books and plans. Psychological science has done much good, but when it attempts to explain the work of regeneration on a purely psychological basis it is going beyond its ability. There are some things in regeneration which can be explained psychologically, and there are some which cannot.

2. Regeneration is an inward change. “Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh” (Ezek. 36:25, 26). “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God” (Jno. 3:5). Regeneration is not a question of outward work or condition, but of an inward. It is not primarily a question of reformation or change of external matters, but a question of heart change, a question of inward, spiritual change.

3. Regeneration is the making of a new mind. “And be ye transformed by the renewing of your mind” (Rom. 12:2). It is in the mind where the great work takes place. It is the surrender of the old mind for the mind of Christ. Too many people make the mistake of attempting to transform their lives by adopting certain methods, traditions, or customs. Men have forgotten that regeneration is a transformation of the individual by renewing of the mind and not by renewing of externalities. If the mind **is** renewed; externalities will also be renewed.

4. Regeneration means a new creation. “Therefore if any man be in Christ, he is a new creature: old things have passed away; behold, all things are become new” (II Cor. 5:17). “For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature” (Gal. 6:15). “For we are his workmanship, created in Christ Jesus unto good works” (Eph. 2:10). This is but a repetition of what has been said above. To be regenerated means to be re-born, and this means a new creation.

5. Regeneration means the creating of a new spiritual nature. “Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the

corruption that is in the world through lust” (II Pet. 1:4). Here again the miraculous side of the question appears. A new spiritual nature results in regeneration. We actually become partakers of the divine nature. The old carnal nature is done away and the divine nature of Christ begins.

6. Regeneration is a new birth. “Except a man be born again, he cannot see the kingdom of God Ye must be born again.” (Jno. 3:3, 7). “Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever” (I Pet. 1:23). The old carnal nature was born of the flesh. This carnal nature has always been opposed to God. Something must be done to remove the displeasure of God. There is but one thing that can be done, namely, have the sinner reborn; let him be born spiritually and anew.

7. Regeneration means the image of God in the soul.

“And have put on the new man, which is renewed in knowledge after the image of him that created him” (Col. 3:10). The image of God was a part of man’s loss in the fall. His knowledge, purity, and power were lost in the first transgression. It was the divine image which we lost. But in regeneration we regain that image; the image of God is reformed in the soul.

8. Regeneration is the forming of Christ in the heart.

(Gal. 6:15 cf. Col. 1:27.) The Christian is but a reproduction of the Christ life upon the earth. In a word it may be said that regeneration is simply the forming of Christ in the life of men. The old man is crucified and the new man, Christ, comes in.

9. Regeneration is the receiving of a new heart and spirit. (Read again Ezek. 36:25, 26.) To explain just how the old spirit is taken away, and just how the new comes in is beyond human ability. How it is that men who have been continually bad can be changed to the condition of a pure heart and a Christ-like spirit is beyond complete explanation. We are content with the blind man who was not able to tell how, or just who it was that healed him, but one thing he did know was that whereas he once was blind, now he sees.

10. Regeneration is a liberation from sin. “Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God” (I Jno. 3:9). This reference has been a

bone of contention between several types of thought for some time. By the one school it is taken that the man who is regenerated cannot possibly do another wrong; that the commission of sin is not possible in his life. The other, and more rational school, holds that the man who is born again cannot practice sin knowingly; that though man still has free will as a Christian and can sin if he *will*, yet, the regenerated man has no such *desire* to sin; that he has power over sin and does not sin because he *will*s not to do so.

How Accomplished

1. By direct work of God. “Which were born, not **of** blood, nor of the will of the flesh, nor of the will of man, but of God” (John 1:13). The work of man is to have faith and repent; God regenerates. It is through the will of God that the work is done; and this is about as near as we can come to the *how* of the matter. Jesus made no attempt to fully explain Jno. 3 :8.

2. Through God’s Word. (See again I Pet. 1:23.) The incorruptible seed is the Word of God. God operates through His Word. When His Word gets into a life that life is certain to be re-modeled. It is because of this that preaching will last as long as time. Before men can be regenerated they must come under the influence of His word.

3. Through the work of the Holy Spirit. “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of flesh is flesh; and that which is born of Spirit is spirit” (Jno. 3:5, 6). “Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost” (Tit. 3:5). The regenerating power in man’s life comes through the Holy Spirit. All human efforts fail; the Holy Spirit alone has power to remake the ruined life. The work of the Spirit is miraculous; equally miraculous with any of the miracles of Christ. No more than man can tell from whence the wind comes and to what place it goes can he tell just how man is born of the Spirit. But this one thing we can know; namely, the results of the wind after it is past. We can know the results of regeneration when it has taken place.

4. Through faith and reception of Christ. (Jno. 1:12, 13.) In the final analysis we come back again to faith. Without faith there can be no regeneration. Those who receive Him into their lives have the power to

become the sons of God; they become joint heirs with Christ.

Eleven Birth-marks

Some people when born into this world come with certain marks upon them which remain with them through life. It is so with the spiritual birth; there are certain birth-marks which characterize those born of the Spirit. Among the most common of these are—

1. A new Mind.—(Rom. 12:2.) The new mind, the new way of thinking, is a mark which characterizes every person born of the Spirit. It is a mark which remains and cannot be easily hidden.

2. A new Creature.—(II Cor. 5:17.) Regenerated persons are always known by their newness. Their life is one of brightness. Storms and distress may come, but the new-born soul is still bright and shining.

3. New Knowledge.—(Col. 3:10.) Some people, it is true, lose about all they ever knew when they reach the new birth. The trouble is they have filled their lives with things utterly useless to them, and when they are reborn they must take on new knowledge and that means giving up the old. But it pays any soul to give up the old for the new. To be renewed in knowledge after the image of Christ should be the aspiration of every person.

4. Victory over the World.—“For whatsoever is born of God overcometh the world” (I Jno. 5 :4) There is not the slightest doubt that the regenerated man or woman has power over the world. If men fail continuously in their conflict with sin it is evident that they are not born of God. Perhaps they have been only partially born and have not the strength to successfully resist the enemies of life.

5. Deliverance from the Law of Sin and Death.—“For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death” (Rom. 8:2). While the word regeneration does not appear in this reference, yet it is clearly implied. The eighth of Romans deals with the regenerated life, the new born life, and this is the life that is free from the law of sin and death.

6. Living in the Spirit.—“For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the

Spirit But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you” (Rom. 8:5, 9). This is a mark of the new birth which is always noticeable. Temporal things have lost their attraction and the spiritual are the great things. Pleasures of the world have lost their interests but the pleasures of heaven are ever increasing.

7. Indwelling of the Holy Ghost.— “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you” (I Cor. 3:16; 6:19)? Again the word regeneration does not appear in these references, but the doctrine is here by implication. The regenerated life is the life filled with the Holy Spirit of God. The human body becomes the earthly dwelling place for the Holy Ghost. This is a birth mark which cannot be hidden.

8. Belief in Jesus as the Christ.— “Whosoever believeth that Jesus is the Christ is born of God” (I Jno. 5:1). How men dare deny Jesus as the Christ, the Anointed, the God, and yet claim rightness with Him may be a question. If I deny Him as the Christ, the Anointed of God, I am not born of Him; I am not regenerated. Belief in Jesus as the Christ is an indispensable mark of the new birth.

9. Love for the Brethren.— “We know that we have passed from death unto life, because we love the brethren” (I Jno. 3:14). When the new birth takes place men will love their brethren. There will be no back-biting or evil speaking. Men certainly know whether they love their brethren; if they know this then there can be no question as to whether they are born again. John was careful to give the early Church a mark by which they might know for certain whether they are born again.

10. Righteousness.— “Ye know that every one that doeth righteousness is born of God” (I Jno. 2:29). Doing righteousness is the thing we have a right to expect of the man who is born again. Certainly men know whether they delight in doing righteousness or unrighteousness. If they know this they also know whether they are born again.

11. Non-commission of Sin.— “Whosoever is born of God doth not commit sin” (I Jno. 3:9). And here is the great birth-mark. The reference does not teach that it is impossible for a certain class to commit sin and transgression if they so determine; but it does teach that the man who is born again does not practice sin.

Who Need Regeneration?

This question may be answered in a word; namely, that all sinners need regeneration. This is so because:

1. There is no eternal life without. (Jno. 3:3.) A man cannot get even a glimpse of the kingdom of God unless he is born again. This is the teaching of the Son of God. Let no man play or tamper with the doctrine.

2. There is no substitute. “Ye must be born again” is the way it was put to Nicodemus. If he would have eternal life he ***must*** be born again. There was no second way; it was take the way of Christ, the new birth, or never see the kingdom.

3. To be saved means a “new creature.” (Gal. 6:15; Jno. 3:3, 6.) All sinners need and ought to be saved; and to be saved means that they need to be made new, born again. The old man cannot enter the eternal and spiritual world; it requires a new man after the image of Christ; and this comes alone through regeneration.

“In the new birth the Word of God is the seed; the human heart is the soil; the preacher is the sower, and drops the seed into the soil (Acts 16:14); the hearer believes; the Spirit quickens the seed into life in the receptive heart; the new divine nature springs up out of the divine word; the believer is born again, created anew, made alive, passed out of death, into life.” (Torrey.)

CHAPTER 17: SANCTIFICATION

Sanctify them through thy truth.— Jno. 17:17.

Perhaps no other doctrine has been more misused and misunderstood than has the doctrine of sanctification. This may be accounted for on the grounds that men have failed to agree on what the word “sanctification” really and literally means. We must all admit that what the original word meant in the minds of the writers of Scripture is the meaning which we should adopt. The greatest sin which any man can commit against the Bible is to insist on reading into it his own personal opinions, or even experiences, instead of reading out of it the opinions, experiences, and meanings placed there by the writers. What matters it what the personal opinion of any man may be? *The mind of the Scripture must determine for us the doctrine.* And to get a clear idea of what is meant in Scripture by sanctification it will be needful to study the etymology of the word before we form our

Definition

1. The Hebrew word, “qadesh”—“sanctify,” means, “To separate, to set apart” (Gen. 2:3. Ex. 13:2), and is used about one hundred and fifteen times in the Old Testament.
2. The Greek word, “hagiazō”—“sanctified,” also means, “To separate, set apart” (Acts 20:32; Rom. 15:16), and is used about twenty-seven times in the New Testament. Another form of the word —“hagiasmos”—“sanctification,” also means, “separation, a setting apart” (I Thes. 4:3; I Pet. 1:2), and is used about five times in the New Testament.

The most frequent use of the word “hagiazō”—“sanctified” is,

- 1. To separate** from things profane and dedicate to God; to consecrate and so render inviolable.
- 2. To purify;** to cleanse externally; to purify levitically (Heb. 9:13); also to purify by expiation (I Cor. 6:11. Eph. 5:26, etc.); also to purify internally by reformation of soul. Jno. 17:17, 19.
- 3. To hallow,** to render or acknowledge to be venerable. Matt. 6:9. (For further study see Thayer's Grk. Lex. on “hagiazō.”)

From the etymology of the word sanctification, then, we find the primary meaning to be, “separation;” in the Christian use of the doctrine it means separation from the world of sin, and through this separation purity

follows. The word "separate" may well be substituted for "sanctify" when used in the Christian-sense. Jesus might as well have said: "Separate them through thy truth; thy Word is truth" (John 17:17).

Sanctification has been spoken of as, "The work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin and live unto righteousness." While this statement is quite general, yet it quite properly describes the doctrine, provided we give due consideration to the etymological meaning of the term, as we shall note later.

Sanctification and justification cannot be separated and remain alive, any more than a bird can live when cut into separate parts in the laboratory of the scientist. The lives of some birds must be given that the lives of others may be known. While sanctification and justification must remain together in order to live, yet for the sake of clearness the difference between sanctification and justification must be noted. These are treated separately in the Scriptures. Justification "is a transient act; sanctification is a progressive work Justification changes, or declares to be changed, the relation of the sinner to the justice of God; sanctification involves a change of character. The former, therefore, is objective; the latter subjective. Justification is founded on what Christ has done for us; sanctification is the effect of what He does in us. Justification is complete and the same in all, while sanctification is progressive, and is more complete in some than others."—Hodge.

Different Kinds and Different Agents of Sanctification

In order to get a clear idea of what sanctification in the Christian sense implies and does, we need to remember that there are a number of agents in sanctification and that there are a number of different things which may be sanctified. It must be remembered that sanctification does not in every case mean cleansing, but that it always does imply separation. But in connection with Christian sanctification, separation is accomplished through cleansing.

1. Men may sanctify material things. (Ex. 29:27; 40:10.) The breast of the wave offering, the altar, and other things were sanctified by certain individuals appointed for such duties. There will be no difficulty in understanding what this form of sanctification means when we keep in mind the literal meaning of the word: that is, set apart for special use and

could not be used for any other service than that designated.

2. Men may sanctify the Lord. (Num. 20:12; I Pet. 3:15.) Certainly the word “sanctify” in this case can not mean cleansing or purifying; the Lord needs no cleansing. What is really meant is that men have their hearts set apart, and separated unto the Lord. When the Lord has full control of the heart; that is, is given His place on the throne in the heart, then the Lord is sanctified in that heart.

3. Men may sanctify themselves. (Lev. 20:7.) Here men are commanded to sanctify, separate themselves **from the** evil and be holy. This comes near the New Testament sanctification of the Christian, yet there is a difference. Under the law, when men sanctified themselves they separated themselves from sin. Under grace men do not sanctify themselves, but they are sanctified, separated from sin through the truth (Jno. 17:17), in Christ (I Cor. 1:2), by the Holy Ghost (Rom. 15:16).

4. Men may sanctify others. (Ex. 13:2; 19:14; Josh. 1:13; I Sam. 16:5.) The first born of both man and beast under the law were set apart unto the Lord. Joshua was directed to sanctify, to separate, the people from their sin when they failed at Ai. Samuel sanctified Jesse and his sons. In other words, these individuals were set apart, or separated, for special service unto the Lord.

5. Men may sanctify a congregation. (Joel 2:16.) The direction of the Lord to the prophet was to sanctify the people as a congregation. They were to be separated from sin and evil; but the agent in this sanctification was the prophet himself.

6. The Lord sanctifies His great name. (Ezek. 36:23.) The name of the Lord had been confused with the heathen gods; His name had been profaned. But now the Lord would separate His great name from among the heathen and show to them that He was separate, distinct, the one God above all things.

7. The Lord sanctifies men. (Lev. 21:8, 15; Jno. 17:17.) In the first reference the Lord sanctified the priest; he was set apart and was not permitted to defile himself or mix with that which was evil. Under the New Testament men are sanctified by the Lord through His Word; this is Christian sanctification. I Thes. 5:23.

8. Jesus sanctified Himself. (Jno. 17:19.) But why should Jesus sanctify Himself? Was He guilty of some sin? By no means. Jesus sanctified Himself for the same reason that He was baptized: to be an example of separation unto God and His Word, not because He needed cleansing.

From the above cases of different kinds of sanctification it becomes clear that sanctification and holiness are not necessarily synonymous, though they are used interchangeably at times. It is further clear that sanctification does not necessarily mean cleansing from sin, as some would teach Jesus needed no cleansing, though He sanctified Himself. Finally, we may safely affirm that sanctification means “a setting apart,” and in this setting apart under the Gospel men are cleansed from sin. In a word, sanctification is the sum of faith, repentance, justification, conversion, and regeneration.

The Means of Christian Sanctification

1. A Superhuman Work.— This point should be noted for the reason that there are those who have confused sanctification with moral reformation. It is a frequent occurrence that men who have been immoral in their lives change their entire course of living. Outwardly they look correct. Such a change may be produced from different causes: conscience, enlightenment, regard for others, or numerous other things may produce such results. But whatever may be the cause of such change or reformation, such reformation is far short of sanctification. “The two things differ in nature as much as a clean heart from clean clothes.” Such a change of externals may still leave a man’s character unchanged before God; he may still not love or have faith in Christ. The evidence that sanctification is a superhuman work is taken from the fact that it is so constantly referred to God as the agent. I Thes. 5:23; Heb. 13:20, 21; Eph. 5:25, etc.

2. A Work of God— “The very God of peace sanctify you wholly” (I Thes. 5:23). Here in a word we have the means of Christian sanctification. It is God who does the work of setting apart or separating men from sin. This of course implies man’s willingness to give himself to the separation. We shall observe man’s part below.

3. Through the Truth.— “Sanctify them through thy truth; thy Word is

truth.” No man has ever yet received the Word of God into his life who was not sanctified because of it. Truth when accepted by a man will separate him from sin. It is not the opinion of some man or some book which has been written on the subject that sanctifies people, but it is the truth of God getting hold of that life. Much harm and confusion has come to many people who have followed some extremist on this subject instead of quietly and faithfully accepting the Word of Truth. It is the Gospel of Jesus Christ planted in the life of man that sanctifies, separates him and keeps him separated.

4. Through Christ.— The work of Christ always has been to separate and cleanse men from sin. (Eph. 5:25, 26) The Church has been sanctified and cleansed, and He did the work through the cleansing power of His Word.

5. Through the Holy Ghost.— (II Thes. 2:13; I Pet. 1:2.) The Holy Spirit is the present and active agent in sanctification. God operates through the Spirit, and then only as men have faith and receive the Word of truth.

6. Through the Blood of Christ.— “Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate” (Heb. 13:12). As under the law men were set apart, cleansed from evil through the offering of some animal, so under grace Jesus offered Himself that through faith in His offering men might be set free from a world of sin and be joined with Himself. Men are separated from the *guilt* and *condemnation* of sin as a result **of** the atonement made by the blood of Christ. Heb. 13:12; 10:1-12. Men are separated from the bondage of the *law* and *service of sin* in the flesh by the vicarious death of the body of Jesus. Rom. 6; Gal. 2:20. In the former we have cleansing from “filthiness;” in the latter we have the removal of “filthy-mindedness.” Had it not been for this offering Christian sanctification would not be possible.

7. Through earnest Pursuit.— “Follow after peace with all men, and the sanctification without which no man shall see the Lord” (Heb. 12:14, R. V.). Sanctification is something which men must pursue and follow after. It is very true that sanctification is a superhuman work, but the superhuman work cannot operate until men meet the conditions. The duty of men is to pursue earnestly that separation which comes through His Word.

8. Through Submission to God.— (Rom. 6:19-22.) Christian sanctification cannot be accomplished unless men submit and yield themselves to God and unto holiness. The fact that so many people fail in their Christian experience, or wander in the wilderness of doubt and uncertainty for years, can be accounted for in the fact of their unwillingness to submit themselves to the will of God; they have not learned to trust His promises. “He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him” (I Jno. 2:4).

9. Through personal Cleansing.— (II Cor. 6:17-7:1.) This is man’s part in his sanctification. God will not reach down and remove a whiskey bottle or any other piece of defilement from the person of a man. God will not remove the tilth and stench of evil habits from any man when the man **is** able to do that himself. It is a command from God that men *cleanse themselves* “from *all* filthiness of the flesh.” This man can do, and God expects us to do it; we cannot live the holy life until we do.

10. Through Faith in Christ.— “... Them which are sanctified by faith that is in me” (Acts 26:18). The great apostle held great faith in the Christ. It was this same faith which gave the great inheritance to the Gentiles. It was through faith in the crucified, risen, and victorious Christ which sanctified the Gentiles; and it is through this same faith that men are separated, sanctified today from a world of sin and evil.

Time of Sanctification

Just when or at what point in the Christian’s experience sanctification takes place has caused concern and even confusion in the minds of some. To teach that sanctification **is** an experience which comes only after a long struggle in the wilderness of failure and religious misery; that it is an experience which cannot be had at the time of justification or conversion, but must come at some subsequent time is misleading and unscriptural. On this point the Scriptures plainly teach: that,

11. All Christians ARE sanctified. “Unto the Church of God which is at Corinth, to them that *are* sanctified in Christ Jesus, called to be saints but ye are washed, but ye *are* sanctified, but ye *are* justified” (I Cor. 1:2; 6:11). “By the which will we *are* sanctified ... For by one offering He hath perfected forever them that *are* sanctified” (Heb. 10:10, 14). “And they that are Christ’s have crucified the flesh” (Gal. 5:24). “He that committeth

sin is of the devil Whosoever is born of God doth not commit sin” (I Jno. 3:8, 9). “Without which (holiness) no man can see the Lord” (Heb. 12:14). There is not the slightest hint anywhere that men may be saved and yet not sanctified. Every Christian is sanctified already. Men who are not sanctified are not Christians. If a man is washed, justified, he is also sanctified. If he is not justified, neither is he sanctified. If a man is not sanctified, neither is he justified or washed. Christ made one offering, not two, to perfect men who *are* sanctified. This one offering, therefore, serves for both forgiveness and cleansing. The Holy Spirit does not come once to regenerate and then at some subsequent time to sanctify. Christ did not make two offerings: one to save from sin, and another to cleanse from sin. “The Christ who justifies is the same Christ who sanctifies. By the same offering by which men are justified they are also sanctified, we cannot accept the Justifier, without at the same time accepting the Sanctifier. Is Christ divided?” (Coffman.) Christ was offered ONCE FOR ALL. And for this reason ALL Christians ARE sanctified and have been from the very moment they became Christians. To become a Christian means to be separated from the world; and that is exactly what is implied in sanctification.

12. Men are sanctified when they surrender to God.

(Rom. 12:1, 2.) Men are Christians whenever they surrender to God. If they surrender they are sanctified; if they are sanctified they are Christians. All very true, it takes some people weeks, and sometimes years, to surrender themselves to God; and just so long they are not saved either; they are not justified, neither sanctified; they are nothing but lost sinners. The man who does not surrender to God is really not His, and how can He bless him? If one surrenders his life to God as a living sacrifice God will not withhold any good thing from him: justification, sanctification, and all will be given of the Lord.

13. Men are sanctified through all their Christian experience: It is a progressive work.

(Read I Thes. 3:12, 13, II Pet. 3:18; I Jno. 3:3.) The Christian life is one of actual growth. “The righteous shall flourish like the palm tree; he shall *grow* like a cedar in Lebanon.” Sanctification, in so far as Christian experience is concerned, is not a single experience which happens once for all as does justification. Men grow in grace, grow through all their natural life time. Men are under obligation to live the perfect life. Still “There is no such thing as *perfect holiness* in man; but

there is such a thing as *growing holiness*, and growing holiness is increasing goodness of character, with increasing conformity thereto in conduct; this, until perfect holiness is attained, is what God requires of men." (Clark.) Holiness is a thing which needs "perfecting" in human life. II Cor. 7:1. The entire Christian experience is one of perfecting even the good within us.

14. Sanctification is completed in the future. (Read II Cor. 7:1; I Thes. 5:23; 3:12, 13.) Note in Corinthians that holiness needs "perfecting" through this present life; it is a progressive work. Note from the other references that nothing short of our Lord's return will bring full, final, and complete sanctification. When our Lord comes and we shall be with Him to abide with Him and to enjoy the inheritance with Him, then shall sanctification be complete. But so long as we are in the present life there must be a continual remaining separate from sin, a continual setting apart. Future sanctification will consist in separation from this evil world by entering a purified one; separation from this present evil body by the putting on of a glorified one.

Manifestations of Christian Sanctification

Sanctification, like conversion or regeneration, produces certain results. Some of the most evident are:

1. Christian Perfection.— "For by one offering he hath perfected forever them that are sanctified" (Heb. 10:14). Christian perfection is a most evident result of sanctification. "Be ye therefore perfect," spoken by Christ, finds a possibility of realization through the offering of Christ.

2. Union with, and Good Will of, Christ.— "For both he that sanctifieth and they that are sanctified are all of one: for which cause he is not ashamed to call them brethren" (Heb. 2:11). The sanctified person is united with Christ; he holds the good will of Christ, and Christ is not ashamed of him. This position no unsaved person can hold; neither can an unjustified or unsanctified person.

3. Eternal Inheritance. "And to give you an inheritance among all them which are sanctified" (Acts 20:32). The Father has great possessions; and these shall be handed down to His sons. Those who are joint-heirs with Christ, those who are sanctified, shall inherit them. No sanctification, no inheritance.

4. Salvation.— “Because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth” (II Thes. 2:13). Salvation after all is but a result of sanctification; and all this is a gift of God. Where there is a person who has salvation, there is one who is sanctified. Where there is one who is sanctified there is one who has salvation.

5. Seeing the Lord. (Read again Heb. 12:14, R. V.) An unholy, unsanctified person cannot behold the face of an holy person. But the separated, sanctified life will one day see the Lord face to face. If there were no other fruits of sanctification it would still pay men to be sanctified for this one alone. The man who opposes holiness and sanctification has no warrant for ever seeing the Lord.

6. Preparation for Service.— “If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified and meet for the Master’s use, and prepared unto every good work” (II Tim. 2:21). Again comes the question of man purging himself from evil. When this cleansing has taken place, when one is set apart, separated from sin and evil, then he becomes a vessel of honor, one suitable for service by the Master. God must have clean men, sanctified men, men who hold absolute purity as a standard of living, for His work.

Some Erroneous Views Examined

The doctrine of sanctification has furnished occasion for some extreme views. This can be accounted for from the fact that men have failed in taking the true meaning and interpretation from the word sanctification. For instance, to make Israel’s experience from Egypt to Canaan the picture of Christian sanctification is misleading. The picture fails utterly in this that Israel never did conquer the enemies of the land and in the end lost it entirely. This, no doubt, is a true picture of some people’s experience. But this is not Christian sanctification. Men have read interpretations into the Word which it never implied. Some of these extreme views are that sanctification means:

1. Angelic Purity and Condition.— Men for some cause have drifted into the idea that they would become like angels in about every respect when sanctified. But this view falls on its own sword. Men who have

sinned can never be as a being who has never sinned. One day we shall be *as* the angels in one family; we shall be *like* Christ. But sanctification does not place men in angelic conditions in the present life. Man, in this life, never attains a condition that he need not, with Paul, say, "I keep under my body."

2. Adamic Condition before the Fall.— Others believe that when men are sanctified they regain what Adam lost through the fall and that we go back to the original innocence of man. But this is an utter impossibility, not only from a Scriptural but also a practical standpoint. When man has once sinned, he has sinned—and this fact cannot be undone. Sin can be forgiven, but the fact remains. Very true, man may be justified and in the eyes of God as good as though he had never sinned, but he can never return to innocence. That flaming sword of conscience will never permit man to return to the garden of innocence. There is a better place for man: viz., the Holy City.

3. Inability to Sin.— Perhaps this is among the most dangerous views. When men believe that sanctification means no more possibility to sin they are already on the verge of, falling. Certainly a man who is sanctified, can of his own free will, transgress and fall into sin. This statement is proved from the very fact that sanctified men have fallen. Sanctified men are still free moral beings and can do as they choose. A man is no less a being of free choice because he is sanctified. John very correctly said, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." But it was not the thought of John that men could not walk away from God if they chose to do so. His thought was that regenerated men, sanctified men, would not knowingly practice sin.

The writer of Hebrews deals with this point when he says, "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Heb. 6:4-6). Certainly no one can say that these persons were not thoroughly saved; and yet there was a possibility of their falling away eternally.

4. Freedom from Temptation.— This is another view which falls by

its own weight. If men can get into a position where they have no temptations then they have higher attainments than angels or even the Son of God. Jesus Himself was tempted in all points like as man. Sanctification does not imply the idea that men will be free from temptation. There is no special virtue about a life free from temptation. The greatest virtue lies in enduring temptation with the power and determination to overcome. Men bring discredit upon the doctrine of sanctification when they advocate that it removes all temptation.

5. A Definite Subsequent Work. It is all very true, some men have a definite experience at some time in their Christian life. Isaiah had been preaching five years when he received the great experience in Isaiah 6; but he did not go about teaching that all men in order to be right must have the same experience. The Church at Ephesus had side-stepped; she had left (not lost) her first love; and the Lord directed that she “repent, and do the *first* works” (Rev. 2:5). The experience of this church, without doubt, has been the experience of many people. The experience we dare not question; but to teach that such definite experience constitutes Christian sanctification in every individual case is erroneous. “By ONE offering He hath perfected FOREVER THEM THAT ARE SANCTIFIED” (Heb. 10:14).

6. That Men can be Justified and yet not Sanctified.

But in answer to this view what saith Rom. 5:1? “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.” It is evident from this text that if we have peace with God then the work is done. If one has peace with God then the relations between man and God are as good as they can be made. Anyone who can read Rom. 5:1 can know this to be true. If a man is justified he has peace; if he has peace he is also justified. If he has no peace, neither is he justified; if he is not justified, neither is he sanctified. If he have any one of the three he has all the rest. The Word of God says that the justified man has peace with God. Certainly sanctification can do nothing more than bring peace.

In conclusion, then, we say that sanctification, in the strict sense of the term, means separation; that there are several kinds of sanctification; that the means of sanctification are superhuman, being a work of God; that sanctification is an experience co-temporary with conversion and regeneration, in other words is a result of these; that all Christians ARE sanctified and that without sanctification men are not saved.

TO HIM BE GLORY AND HONOR FOR HIS WONDERFUL PLAN OF
REDEMPTION

CHAPTER 18: ADOPTION

As many as received Him, to them gave he power to become the sons of God, even to them that believe on his name.— Jno. 1:12.

The word “adoption” comes from the Greek “huiiothesia,” and means, “placing as a son.” The word is used five times in the New Testament as follows: Rom. 8:15, 23; 9:40; Gal, 4:5; Eph. 1:5.

The word “adoption” literally means the act of receiving a stranger, a foreigner, into a family other than that in which he or she was born, and the bestowing upon him or her of all the privileges and rights belonging to a natural born and legitimate child. This is what we mean by “adoption:” That through the divine plan of God we as foreigners and aliens are acknowledged to be of the number of the children of God and receive all the rights and privileges of His children.

While it is difficult at times to distinguish the border lines between justification, regeneration and adoption; that is, to tell where one ends and the other begins, yet there is a marked difference as to the nature and work of each. But the question as to where the one ends and the other begins is one of little importance and the endeavor by some to thus distinguish has caused not a little confusion. But it should be carefully remembered, as noted before, that *justification* consists in the pardon of guilt, the lifting of the penalty of the law, the “speaking” one just; that *regeneration* is the making of a new creature, the renovation of the sinful and unholy; and that *adoption* is the further act of God by which we as aliens are received into the family of God and acknowledged as His own legitimate children.

It should further be remembered that in regeneration we receive a *new nature*, that of sons of God. In adoption we receive a *new position*, that of sons of God. Regeneration means a change of nature; adoption means a change of position.

New Testament Doctrine

There are numerous doctrines which find expression in the Old as well as the New Testament. But with adoption it is somewhat different. Christian adoption is peculiarly a New Testament doctrine. The word appears but five times and then in every case in the New Testament. It is true there are frequent references in the Old Testament which carry the idea of adoption, but when expressly referred to it is found in the New

Testament.

1. The Fountain-head of Adoption.— (Read Eph. 1: 3-6.) The source of our adoption is after all the love and mercy of God. It was God who before the foundation of the world chose us to **Be** His children. Even though we have wandered away, which He well knew we would do, yet, He had chosen us to become His children.

2. Who may Claim Adoption.— “For after that faith is come, we are no longer under a school-master. For ye are all the children of God by faith in Christ Jesus” (Gal. 3:25, 26). “As many as received Him, to them gave he power to become the sons of God, even to them that believe on his name” (Jno. 1:12—Read also Gal. 4:4-7). In the first place, it is clear that those of faith are no longer under the school-master, but are already the adopted sons of God; the faithful are already the children of God. According to John, as many as receive Him, to them is given power to become the sons of God; they are accepted into the family with full privileges of sons. Paul in Gal. 4 speaks largely to Jewish Christians, those redeemed from under the law. The Gentile never was under “the” law, neither judged by “the” law, but by “a” law written in their hearts (Rom. 2:14, 15), and peculiarly this law was the same as the law written on tables of stone. Both Jews and Gentiles were under law; both may be adopted as sons.

3. When the Believer becomes a Son. (Read Gal. 3: 25, 26; 4:6, 7; I Jno. 3:1, 2). The “when” of this question may be answered by saying that after faith comes then adoption takes place. Whenever the Spirit of God comes into our lives then we call Him “Father,” and that means that we have been adopted. John says that we are NOW the sons of God. Adoption has taken place when we have a living faith in Him; when the Spirit comes into our lives and when we can call him “Father.” And this means that at present we are full heirs to God’s possessions; that we are joint heirs with Christ.

4. Complete Adoption is yet Future.— “And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body” (Rom. 8:23). It will not be until our Lord comes that we will be fully and finally released from the limitations of earth. We are sons now, very true; but redemption finds its completion in the future. Paul

speaks of the redemption of the body for which we must wait.

5. Certificate of Sonship.— (Read Gal. 3:23-26; 4:6; Rom. 8:15, 16.) The first certificate of sonship is the Spirit of God who bears witness with our spirits that we are the sons of God. The second certificate is faith, and the third is the ability to call Him “Father.” When we hold these three witnesses we have sufficient certification to the fact that we have received adoption.

The Blessings of Adoption

1. Membership in the Family of God.— (I Jno. 1 :3.) It will not be possible to enumerate all the blessings which come in the family of God. It is worth something to know and believe as adopted children that we have fellowship in the great family of believers and saints of all ages. The child who has a natural home in which to dwell has a great advantage over the child with no home. It is even more true with the one who has a spiritual home. The spiritual tramp, the religiously disinherited man, has nothing to hope for. To be a member in the great family of God carries blessing which eternity alone will reveal.

2. All the Privileges of the Children of God.— When one is adopted into the family of God he receives all the privileges that go with the natural child. And all this means:

First: That our needs are supplied. “ No good thing will He withhold from them that walk uprightly” (Psa. 84:11). While the word “adoption” is not found in this reference, yet it is implied. Those who walk uprightly are His children, and His promise is that He will not hold any good thing from them. This means that all our needs—not necessarily all our wants, but—all our needs will be supplied. Why should His children fear or fret about tomorrow when we have a Father who knows our needs and has promised to supply them? The innocent child never frets about tomorrow but fully trusts in the parent. This is the great privilege of the adopted children of God.

Second: Protection. (See Isa. 43:2, 3.) Again we do not have the word adoption used in this reference, but nevertheless it gives us God’s attitude toward His children. It matters not how deep or troublesome the waters of adversity, the Lord is still with His children to protect them. The rivers of temptation or disappointment shall not overflow His children. The fiery trials through which they must walk shall not hurt them. The Lord is

our Savior and He will protect.

Third: Correction. (See Heb. 12:5-8.) To be corrected is a thing which every child in the natural sense expects of the parent. The child who is never corrected by the parent generally fails in life. The same principle holds in matters spiritual. The children of God must expect to be chastened and corrected by God. God deals with us as sons, and that means correction at times. The fact that we have become sons of God is no warrant that we will no more make mistakes or failures; a son is still apt to make mistakes for which he needs correction.

Fourth: Instruction. “But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you” (Jno. 14:26). Christ here was speaking to His adopted children. He promises to send them a teacher. And what less can we expect in our ignorance and short-sightedness? The Father will educate His children. The natural parent who fails to educate his children is doing a great injustice to them. But God makes no such blunders, He takes the place of a spiritual Father and promises to teach and educate His children in the school of Christian experience and Christian knowledge. This is one of the greatest blessings of sonship. To sit at His feet and learn of Him is among the greatest blessings of earth.

Fifth: Eternal inheritance. “And if children, then heirs; heirs of God, and joint-heirs with Christ” (Rom. 8:17). The natural child expects to inherit something from the estate of the parent. He has an absolute right to expect that in the father’s will a portion of the property will be given over to him. It is none the less true in the spiritual sense. The adopted sons become heirs of God; joint-heirs with Christ. This inheritance will be an eternal inheritance and we shall be glorified together with Christ.

Manifest Results of Adoption

Adoption, like all the foregoing doctrines, when it finds place in human life produces results. By its fruit ye shall know it is also true of this doctrine. Some of the evident fruits are:

1. The indwelling Spirit.— “Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father” (Gal. 4:6). The natural child as a rule portrays the spirit of the parent. As is the parent, so in many cases is the child. The same principle holds in matters

spiritual; the Spirit of His Son dwells in His children. When the Spirit of God is found in one it is evident that such person is a member of the family of God.

2. Deliverance from Bondage and Fear.— “For ye have not received the Spirit of bondage again to fear; but ye have received the spirit of adoption” (Rom. 8:15). The child is not a slave; slaves are taken from among: strangers and foreigners. A child has nothing to fear. In the family of God the same principle holds true. When we as strangers and foreigners are adopted as His children there can be no more bondage and fear. Shoes are placed on our feet. We are dressed with the best robes; we become real sons of God, and all bondage and fear is taken away.

3. Redemption from the Law.— (See again Gal. 4:4-6 and 3:25, 26.) As noted before, these words were spoken to Jewish Christians; it was the Jew who was under the law. But they may be spoken of the Gentile believer as well in that they have also been under “a law” (Rom. 2:14). But since we have been adopted into the family of God we have been redeemed from the law, and spend our days in grace. We no longer tremble under the thunderings and lightnings of Sinai, but we rest in quietness under the love, mercy, and grace of Calvary.

4. Heirship to All that belongs to God.— (Rom. 8:17.) This point we have noted already under the blessings of adoption; but it is an evident result of adoption as well as one of the blessings. As spiritual children of His we fall heir to all which belongs to the Father. “The meek shall inherit the earth.”

In conclusion, may we remember that as children of God, a work of His grace, we owe to Him perfect obedience and reverence. We owe to Him everything and to Him it should be rendered. Let us wait patiently for the day of the Lord when we shall inherit the kingdom prepared for us from the foundation of the world. Certainly we can ask no more when He has given to us the earth and will also give to us the Kingdom.

PART 4 The Church

CHAPTERS

- 1. THE CHURCH by Daniel Kauffman**
- 2. THE MINISTRY by D. H. Bender**
- 3. THE CONGREGATION by D. H. Bender**

THE CHURCH

The wisdom and love of God are manifested not only in providing a plan of salvation by which all who will may be rescued from sin and its awful consequences, but also in providing an earthly spiritual home for all who accept the terms of the Gospel. In this home the children of God are kept and strengthened in common service and fellowship, and the cause of Christ is strengthened as His followers unite in a common effort to bring the Gospel to all people.

The Church is a divine institution of which Christ is the Head and His people are the component parts. It is the organization through which God works to make known His Word and will to man, which Christ organized to carry on the work of salvation, in which the Holy Ghost moves in choosing the Bride of the Lamb. As we study this organization we are at once impressed with its simplicity and its completeness for effective work. God provides for thorough, yet not for needless nor cumbersome organization. The Church provides for the temporal and spiritual welfare of all its members. It provides for the effective preaching of the Gospel to both saved and unsaved, and if its provisions are fully carried out all the saved and unsaved in every nation will hear of the power of Christ to save. The Church Militant is the advance agent telling the world of the triumph of the Cross and of the Church Triumphant in glory.

In the following chapters the Church is considered from three points of view: (1) the Church as a whole, (2) the ministry, (3) the membership.

CHAPTER 19: THE CHURCH

Upon this ROCK I will build my Church; and the. gates of hell shall not prevail against it.— Matt.16:18.

Definitions.— The word “Church” is thought to have been handed down from the Greeks to the Goths, the first among the Teutonic tribes to embrace the Christian faith. The Greek word for Church, “ecclesia,” means an assembly called out by authority. This is also the Bible idea which recognizes the Church of God as “a chosen generation” (I Pet. 2:9), “a peculiar people” (Tit. 2:14). The word, in common usage, may mean a house of worship, a congregation, a denomination, or the collective body of which Christ is the Head. The Bible recognizes the word in two senses: (1) the congregation; as, “the churches of Galatia” (I Cor. 16:1), “the seven churches of Asia” (Rev. 1:4) : (2) the whole body of believers; as “He is the head of the body, the church” (Col. 1:18).

The visible Church is the Church on earth as man sees it.

The Church militant is composed of those members who as an aggressive force are waging the warfare of righteousness against sin.

The Church of Christ is the body of believers of the present dispensation.

The innumerable body of overcomers whose faith in Christ gives them a part in that complete and final victory culminating in the eternal reign of Christ and His people is known as the Church triumphant.

Historical and Prophetical

The Church before Christ.— From the creation of Adam there was communion between God and man. In connection with Seth’s first-born son it is said, “Then began men to call upon the name of the Lord” (Gen. 4:26). There is evidence of congregational worship very early in the history of man. Stephen refers to “the church in the wilderness” (Acts 7:38). David testifies, “In the midst of the congregation (Church) will I praise thee” (Psa. 22:22). The tabernacle, the temple, and later the synagogue, were erected for the convenience of the Church in worship. From the calling of Abraham God had a distinctive body of people on earth to promulgate His Word and glorify His name.

The Church of Christ.— The work of John the Baptist as the forerunner of Christ, and the work of Christ Himself in providing for the further organization of the Church by the appointment and instruction of the twelve and the promulgation of His Gospel form an important chapter in the history of the Church of God upon earth. It was at Pentecost that the Church received its enduement of power and as the mystical body of Christ began its work of making known to the world the will of God to men. In this body, the Church, all the living people of God have a home in which they are built up in the faith of Jesus Christ and in which they unite their forces for the evangelization of the world. Christ, the Head of the body, is the great Antitype to which the types and figures of the Old Testament point, the great Messiah to whom the faithful under the Old Dispensation looked forward in faith and whom the faithful under the New Dispensation accept as their Savior and Redeemer. He is the “foundation of the apostles and prophets,” “the chief corner-stone” and “head of the Church,” the solid Rock upon which we may build and live forever.

John the Baptist was the chosen vessel of God to prepare! the way for the establishment of the Christian Church. Himself in the line of the Levitical priesthood, he consecrated Christ into His priestly office, (Matt. 3:13-17) and Christ in turn became the Head of the new priesthood after the order of Melchisedec. Heb. 6:20.

As the Head of the new priesthood Christ preached His Gospel, ordained and instructed the twelve, offered Himself as a ransom for the sins of the world, tasted death for every man rose from the tomb triumphant over every foe, proved Himself alive after His passion “by many infallible proofs,” after which He ascended to glory.

After Christ’s ascension the disciples went back to Jerusalem, continued steadfastly in prayer until they were endued with power from on high, since which time the Church, quickened and guided by the Holy Spirit, has been at work in spreading the Gospel of salvation and endeavoring to bring the world to Christ. This work will continue until Christ will come the second time to receive to Himself the elect of all the ages.

Marriage of the Bride and the Lamb.— The present work of the Church is to get ready for the great event which will change the activities of the Church from a wrestling with principalities and powers and spiritual wickedness in high places to a glorious and never-ending reign with Jesus Christ our Lord. All things having been completed, the Bride

having been chosen, the Lord Jesus Christ will come as a bride-groom and the glorious indissoluble union (as a marriage between a bride and groom) will take place. See Matt. 25:1-11; Rev. 19:6-9; 21:2, 9. One look at this inspiring scene, some time for meditation upon this glorious event awaiting all the faithful, and we are ready for the consideration of another important part of our subject.

Church Organization

God the Author.— Our God is a God of order. There is system in all He does. You notice it in the creation, in the operation of both natural and spiritual laws, in His dealings with the Church of Israel, in His government of the Church of Christ. Christ, who came a God in the flesh, was orderly in all that He did. He was scrupulous in His obedience to law. After His work was sufficiently advanced He ordained twelve men to be His apostles, whom He instructed and trained to carry on the work after He was gone, giving them specific instructions not to proceed until they should receive the enduement of power.

After Pentecost the work of organization was continued. As officers were needed they were ordained. Paul writes to the Corinthians saying, “Ye are God’s husbandry, ye are God’s building.” To the Ephesians he writes, “And he (God) gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of saints, for the work of the ministry,” etc. The power of the Church is evident when we read such striking assertions as “The gates of hell shall not prevail against it;” “Whatsoever ye shall bind on earth shall be bound in heaven.” “Whose soever sins ye shall remit they are remitted unto them; and whose soever sins ye retain they are retained.” Recognizing these truths it is not hard to see that whatever is done by a Spirit- directed Church is the work of the Lord.

Organization of the Apostolic Church.— Acting in accordance with the instructions and inspiration of their Head, the apostles began at once the work of organization. While waiting for the promise of the Father they ordained Matthias to the apostleship. Acts 1:15-22. When they were no longer able to attend to all the work of the ministry they brought the matter before the Church and seven deacons were chosen to assist them. Acts 6:1-6. Later on, as the work increased and burdens became more complex, still further organization became necessary and we read of

bishops, elders, evangelists, pastors, teachers, etc. While it is true that the calling of these was the work of the Church, it is also true that God “gave” them. Eph. 4:11. See also Acts 13:2. In studying the history of the apostolic Church we have clear evidence that God intends that the Church should choose such public servants as are needed in carrying on the work of the Lord.

Purpose of Organization.— In Eph. 4:11-16 Paul very forcibly states the reasons for God’s providing for the organization of the Church: “And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; *for the perfecting of saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ* (Read the entire chapter.) Notice the four reasons mentioned: (1) “for the perfecting of saints;” (2) “for the work of the ministry;” (3) “for the edifying of the body;” (4) for the purpose of bringing the entire membership into a “unity of the faith, and of knowledge of the Son of God.”

The history of the Church has often demonstrated the wisdom of God in providing for the organization of His people into a working body. Bodies of believers who cry down organization are as a rule short-lived. The disorganization of the Church into numerous divisions and subdivisions is not only a sad commentary upon the disloyalty of those calling themselves Christians but is a direct barrier in the way of spiritual progress and conquest. Had the spirit as taught in Luke 9:23 and exemplified in Acts 2:41, 42 and Acts 15:6-32 been put into universal practice since the days of Christ there would be but one perfect organization in one body of loyal members of the Church of Jesus Christ.

Present Day Application.— By authority of Jesus Christ and the teaching and example of the apostolic Church there rests upon us the clear duty of keeping the Church well organized and well disciplined. In every congregation there should be provisions made whereby the Gospel is proclaimed, the needy cared for, the flock shepherded, the unsaved reached with the Gospel and the work extended to needy places within reach. Church leaders need to be in frequent counsel, for “in the multitude of counselors there is safety.” Hence the necessity of conferences, which serve as an effective force in promoting unity of faith, uniformity in methods of work and multiplied power for service. There

being questions in which the entire Church is interested, there should be a central body (in these days called a “General Conference”) in which the entire Church is represented.

The organization should be simple, of course, as in apostolic times. As a means to an end, church organization is an excellent thing; as an end in itself, it becomes cumbersome machinery. Like every other good thing, it may be overdone. The way some churches are loaded down with officers, committees, departments, movements, etc., these supplemented with inter-denominational, non-denominational and anti-denominational enterprises and movements, is simply astonishing. Let us keep right on this question. With a clear vision of the work before us, let us organize with a view to accomplishing this most effectively, leaving all superficialities to those who are not so vitally concerned in the great problem of bringing the whole Gospel to all people. Summing up the subject of church organization, it is safe to say that every properly organized church has a Churchwide organization which through a General Conference gives voice to questions and problems affecting the welfare of the entire Church; district conferences, assuming more direct charge over problems especially affecting the work in their respective districts; congregations for convenience in worship and service; mission stations from which to send the Gospel light into the dark corners of the earth. As for the congregation, it is but good business sense applied to spiritual affairs to have it well supplied with ministers, deacons and such other officers as are needed to carry on its work in the most effective way.

Gospel Requirements for Admission

The popular idea of church membership is to accord that privilege to all who wish to unite. We say amen to the idea— provided that all applicants meet the Gospel requirements. The Church, as the home for converted people, should call upon all unsaved to “repent and be converted,” after which a hearty invitation should be extended to all the new-born babes in Christ to take their place in the Gospel home. But the idea that the Church is simply a convenient organization for social, business, or political associations should never be tolerated. If it is reform organizations and social clubs that people want, they can find them in abundance outside the Church. If it is an earthly home for converted people that they want, they can find it only in the Church, and before seeking to unite they should see to it that they have forsaken the world

and given their hearts to God. The Bible teaches the following conditions for membership:

1. Faith.— When the eunuch wanted to know what did hinder him from being baptized Philip replied, “If thou believest with all thine heart, thou mayest.” To the trembling jailer who wanted to know what he must do to be saved the reply was, “Believe on the Lord Jesus Christ.” Having met the condition they were baptized. Faith is essential to salvation. “Without faith it is impossible to please him.” “By grace are ye saved through faith.” Without salvation no one can belong to the Church of Jesus Christ, and should not belong to the visible Church. Baptism without faith is mockery.

2. Repentance.— John the Baptist demanded evidences of repentance before he was willing to baptize. Matt. 3:7, 8. Peter exhorted the convicted and inquiring multitude to “repent and be baptized.” These are two among many instances in the life and labors of the followers of Christ which establish the fact that repentance should always precede admission into the Church. Receive a man into the Church simply because he is willing to unite, and the chances are that you have an Ananias, a Simon the sorcerer, or some other unconverted man. Receive him because he has repented of his sins and turned to God, and you know that you have a converted member. They who have not repented of their sins are counted out of the kingdom of heaven, and ought not to be deceived with false hope by being received into the visible Church. This emphasizes the necessity of obeying our Savior’s commandment to preach “repentance and remission of sins” among all people.

3. Conversion.— True repentance results in true conversion. Peter understood this when he said, “Repent ye therefore, and be converted, that your sins may be blotted out” (Acts 3:19). Conversion is one of the essentials of salvation, and should therefore be considered an essential to admission: into the Church. Paul was baptized after the scales had dropped from his eyes. Cornelius and his house were baptized after there were undoubted evidences that they had received the light. It is an injustice, both to the Church and to the applicant, to receive any one into the fold before there are evidences of conversion—injustice to the Church, because it plants more of the leaven of wickedness into it; injustice to the applicant, because it encourages him to entertain false hopes.

4. Obedience.— From the time a soul surrenders to God there is obedience in his heart. Christ says, “Ye are my friends, if ye do whatsoever I command you.” You may ask, “What has that to do with an applicant for baptism, before he has an opportunity to manifest his obedience by works?” We answer, “We should look for an obedient attitude to God from the time the first public profession of Christ is made. Whoever surrenders to God is willing from the start to do just as God would have him do. The convert that comes dictating the terms upon which he or she is willing to be received is a convert only in name, while self is still the ruling power. Such a person, if received into Church that way, is liable to keep on dictating terms after being in the Church. Be slow to receive into church fellowship anyone who does not manifest a spirit of submission, a willingness to do what God and the Church desire.

Church Government

Christ the Head.— There can be no perfect body without a head to which every member of the body is subject. In the work of the Church we are apt to pass by the real Head— Christ (Col. 1:18)—and look for that office in some man or men. Have you ever meditated seriously upon what Christ is to the Church? He is the Head (Col. 1:18), Chief Cornerstone (Eph. 2:20), Lord and Master (Jno. 13:13), Door (Jno. 10:9), the Way (Jno. 14:6), Shepherd and Bishop (I Pet. 2:25), etc.—certainly an important Personage in the Church, He is our “all and in all,” and should be recognized in all we do. He being the Head, we recognize Him as having supreme authority in matters of government, men being appointed in their several stations in the Church to carry out the will of the Head. It is well that we bear these things in mind, else our church government is liable to become man-made instead of heaven-inspired. Bishops, elders, deacons, preachers, conferences, church institutions— all are but means in God’s hands to carry out His will among men, or they have usurped authority, and self-imposed importance which does not belong to them.

A Place for every Member and every Member in His Place.— In the body of Christ all are stewards, but not all stewards have the same office. As there are multiplied duties to be performed and responsibilities to be borne, so there are diversities of gifts bestowed upon different members; and if God has full control over every member of the body, for

every duty to perform there is a qualified saint to perform it. Hence—

1. There needs to be much praying and heart-searching and light-seeking on the part of each member that we may all know that we are fully upon the altar, ready to do what God wants us to do.

2. We need to keep in close touch with our brethren, in close touch with the Word, and in close touch with God Himself, so that in the selection of brethren to fill the various stations in the Church we may select those who are God-called and qualified for the work.

3. When the Church is prayerful and active in the work of the Lord, a call from the Church should be recognized as a call from God.

4. Each member should apply himself earnestly, prayerfully, unselfishly, and trustfully that he may perform his duties to the glory of God and the highest interests of the Churchy

5. Each member should be loyally supported in the work to which he has been called. In strengthening the hands of our bishops, ministers, deacons, teachers, superintendents, janitors, trustees, choristers, evangelists, missionaries, and other members by giving them loyal support we are also strengthening the Church and winning added numbers to the fold of Christ.

A church that is properly organized and inspired has work for each member. Only a small part of the membership is needed for officials, but there is no end of opportunity in the way of prayer, Bible study, church attendance, personal work, helping the needy, distribution of literature, etc. Most of those who complain that there is not enough for them to do are not willing to take hold and perform the service right at their door. Some people are so near-sighted that they can see no work outside their own neighborhood, while others are so far-sighted that they fail to see the great work to be done right at home. When a congregation gets so large that it is impossible to put every member to work at home it is an evidence that it should either extend its sphere of influence to surrounding communities or send some of its members to other and more needy fields of labor. God wants no idlers. It means a waste of time, a waste of souls.

Another thought worthy of our consideration is that ambition is a positive hindrance to the progress of the cause. Place-hunters seldom hunt the places which God would have them occupy. Let the Head do the placing, and the members of the body will be placed right.

Restoration of the Erring.— This is one of the most important and

most tedious problems connected with church government. What makes it so difficult is the fact that as a rule those in error fail to see the gravity of their sins. When one has gone wrong there is usually more pride than penitence in the heart, so that he prefers to cling to his errors rather than to suffer the humiliation of a confession. In this, as well as, in all other church problems, the Bible tells us how to proceed. Difficulties may be classified into three divisions as follows:

1. *Cases in which someone holds something against you.* Your instructions are found in Matt. 5:23, 24. Take your first opportunity to carry them out. But you say that you haven't done anything worth mentioning. Thank God for that; it will make the reconciliation so much the easier. But you say that he ought to come to you. So he ought, if he were right. But since you confess that he is not, but believe that you are, God appeals to you as the stronger of the two to win your weaker brother. What if you fail? Then it would be in order to take the matter up prayerfully to see whether in all that you did you were in the spirit of reconciliation and acted wisely and without bias. If so, then you have the satisfaction of knowing that you did your duty. If not, try again. If you love him, you will watch and pray for an opportunity to try it again with better success.

2. *Cases in which someone has offended against you.* Your instruction is found in Matt. 18:15-17. But you say, "It is the other man who is in error; therefore it is his place to come to me and make it right." Grant it. But you are also in error if you fail to take God at His word and GO. But first consider carefully whether the alleged wrong is so serious that it ought not to be overlooked; and if you decide that it cannot be left go in silence, then take the matter to God in prayer before you attempt your reconciliation. Pray the Lord for grace, that you may go, not as an insulted man, but as a friendly brother wishing to win the transgressor from the error of his way. Failing alone, enlist the services of some brother or brethren. Failing in that, enlist the help of the Church. Again you say, "It's no use." How do you know until you have tried it? Many a little misunderstanding which might have been settled easily if taken in time and in the Gospel way has been allowed to grow and to fester until whole congregations have been thrown into confusion. The wisdom of God is unfailing. Follow Matt. 18:15-17 in the spirit of love and prayer.

3. *Cases in which you are not personally connected.* "Ye which are spiritual" have an advice given in Gal. 6:1. The restoration of the erring is a great work, and all who know the love of God and are burdened for the

welfare of souls should miss no opportunity to help keep the entire brotherhood in the best possible spiritual condition.

As we study the above scriptural rules for the restoration of the erring, we are impressed with the fact that the Church is seldom mentioned. The only place where it is mentioned is in Matt. 18, and that only after all individual efforts have been made in good faith and failed. Never take these troubles before the Church except as a last resort.

Forms of Church Government

The three forms of church government in most common use are the *Episcopal*, or government by popes or bishops; *Presbyterian*, or government by presbyteries, synods, or conferences; and *Congregational*, or government by congregations.

Episcopal Government.— The most conspicuous example of this form of government is found in the Catholic Church, where the voice of the pope, who by his followers is held to be infallible, is the supreme law of the Church. The Catholic Church is divided into "principalities over which cardinals, apostolic delegates, archbishops, bishops, etc., hold full sway, subordinate to their superiors but absolute in their rule over those who are under them. The Episcopal Church is modeled largely after the Catholic Church in mode of government, and a number of other churches (like the Methodist Episcopal, for instance) have a form of government modeled largely after that of the Episcopal.

Presbyterian Government.— In this form the functions of government are performed by presbyteries, synods, conferences, committees, or other representative bodies instead of by popes, cardinals, bishops, etc. The most conspicuous example of this form is the Presbyterian Church, although a number of other churches (Lutherans, for example) are governed largely in the same manner.

Congregational Government.— In this form the authority of the congregation is recognized as supreme, and each congregation assumes the right to make any rules and regulations that it sees scriptural and wise, entirely independent of sister congregations or of the Church at large. Where this form is recognized a member may be in good standing in one congregation and ineligible to membership in some neighboring congregation, yet both congregations be in good standing

with the Church at large. As examples of this form of government the Baptists and Congregationalists are the most pronounced.

New Testament Church Government.— As we study the church government which prevailed in the apostolic Church we are convinced that it was neither exclusively Episcopalian, nor exclusively Presbyterian, nor exclusively Congregational. Each of these three forms has some merits, but each used exclusively leads to abuses which are not best for the welfare of the cause. Strict Episcopalianism leads to popery while strict Congregationalism destroys unity in the Church as a whole. Yet we need enough of the former for efficient leadership and enough of the latter for safety and to bring the matter of personal responsibility home to each member.

As an example of apostolic church government let us turn to Acts 15. There was contention at Antioch. It had grown to an extent that the home congregation alone could not cope with it. What was done? Did the home congregation take the matter into its own hands? Yes. To take a final vote and compel every member to submit or get out? No. Did they submit the question to some great pope or archbishop to settle it? They had no such officer in the Church. The question at issue being one that affected the whole Church, they made a whole-Church affair out of it and sent representatives to Jerusalem. There “the apostles and elders” together with “all the multitude” met in conference and the question was considered in the light of Scripture. Being a question of theology, the discussion was confined to those in whose keeping was the expounding of the Gospel; but the whole Church was given a voice before it was through with, as is evident from the following: “Then pleased it the apostles and elders, with the whole church” to send representatives to Antioch to explain matters there saying, “It seemed good to us, being assembled with one accord,” to send these men, etc. Arriving at Antioch, these messengers delivered to “the multitude” the decision of conference, and the same was unanimously approved by the Church at Antioch.

This is but one instance showing how the apostolic Church was governed. A careful study of this chapter, and of the epistolary writings, convinces us—

1. That local questions were taken care of by the local congregation.
2. That questions affecting the welfare of the general Church were considered in meetings where the general Church was represented and

had a voice.

3. That those who were set over the Church as overseers and expounders of the faith were entrusted with the responsible task of interpreting Scripture.

4. That the whole Church had a part in ratifying conclusions and in directing the affairs of the Church generally.

5. That in matters congregational, as in the case of the ordination of deacons (Acts 6:1-6), the congregation acted authoritatively under the leadership of those who were placed over them in the Lord.

6. That the ordination of elders in every church was favored, (Acts 14:23; Tit. 1:5) so that no flock might be left without a shepherd.

7. That the decisions of the Church, based upon Scripture authority, were considered binding by all loyal members.

Two things to be avoided in every church are liberalism, which takes little or no account of the personal conduct of members, and legalism, which insists on emphasizing technicalities to an extent that spiritual life is crowded out. The first means anarchy; the second, extreme formalism.

In almost every denomination the question has been raised as to whether others besides ministers should have a voice in conference. Again we turn to Scripture for something that will throw light on the answer. Take Acts 15 for example. Who considered and interpreted Scripture? "The apostles and elders." Who had a voice in determining the policy of the Church after Scripture was once interpreted? "The apostles, and elders, with the whole church." Outside the one question of expounding and interpreting Scripture as applied in the shaping of church policy, it is a positive strength to a conference to have the laity represented in its deliberations, for the congregation looks at the work of the Church from another viewpoint from that of the ministry. Any conference can act more wisely when both these view-points are considered. It is certainly not unscriptural, and as a rule we believe it to be safe and wise, for the overseers of the Church to keep in close touch with their flocks in all matters pertaining to the welfare of the Church. While the Bible is silent as to the exact representation at conferences (and the farther away from arbitrary rules in this matter we can stay the better it will be for us) there should be some way by which the congregations may and will be consulted on all important matters. A layman's voice in conference is often a help to the work. Only let us keep away from the idea that ministers and deacons are not proper representatives of congregations and that where there are no lay-members the congregations are not represented. With a proper

recognition of the overseers in their rightful place and with a hearty co-operation between the overseers and their flocks, the question of lay-representation in conference will never become a serious or vexing question. We have never yet seen a divided congregation or a divided conference that all the ministers were on one side and all the laity were on the other side. A hearty co-operation between the two will keep the congregation upon a scriptural basis, that which recognizes the leadership of the ministry and the rights of a congregation to have a voice in its own affairs along with all the rest of the things.

One thing that is helpful in keeping the whole membership in close touch with the work of conference is to take the matters passed upon by conference before the several congregations of the district, explain matters and have the home congregations ratify what was done in conference. This was done at Antioch, with excellent effect.

Relation between Church and State

God rules through two kingdoms: (1) the Christ kingdom, through the instrumentality of the Church; (2) the world kingdoms, through the instrumentality of civil government. The first applies to matters spiritual, and affects all who acknowledge the Kingship of Jesus Christ. The second applies to matters temporal, and is designed as the organization through which lawlessness and violence are restrained and the people protected in their sacred rights.

Citizens of the heavenly kingdom are commanded to be subject to rulers of the world kingdoms. We are commanded to “render unto Caesar the things which be Caesar’s” (Luke 20:25), to “be subject unto the higher powers” (Rom. 13:1), “to be subject to principalities to obey magistrates” (Tit. 3:1). The power of government, we are told, “is the minister of God to thee for good” (Rom. 13:4). We are therefore commanded to be submissive “to every ordinance of man for the Lord’s sake” (I Pet. 2:13-16). All who are loyal citizens in the kingdom of God are obedient to this command to be subject to earthly rulers. For this reason Christians are the most law-abiding people on earth, no matter what form of government they live under, no matter how distasteful and unjust the laws may be. Though the conditions imposed by governments may seem hard, the Christian understands that “all things work together for good to them that love God,” and therefore bears his lot with patience and hope. It does not therefore follow that as subjects to earthly rulers it is our duty,

or even our privilege, to do that which we cannot consistently do as citizens of Christ's kingdom. The same apostles who taught that we should be subject to the powers that be also taught that "we should obey God rather than man." They never rebelled, but meekly suffered persecution rather than do the things which they knew the Word of God forbade them to do. Indeed, the conditions in the two kingdoms are so radically different—one being the dominion of the Spirit and the other the dominion of the flesh—that it is impossible for a citizen in Christ's kingdom to render effective service in administering the affairs of the world kingdoms according to the standards set up in those kingdoms. History furnishes many proofs of the folly of attempting a union of Church and State. Whenever Christian people act upon the theory that it is their Christian duty to take hold of the affairs of civil government and run things according to a Christian basis it results invariably in the degradation of the Church rather than the uplift of nations. The Gospel of Christ is not intended as a machinery to govern an unregenerate world. Perhaps the most conspicuous failure along this line was Constantine's decree making Christianity the religion of state in Rome. Without state aid, without the encouragement of any nation called "Christian," in the face of the fiercest opposition and persecution, loaded down with poverty and distress, the Church had arisen from an humble beginning at Pentecost to a mighty power at the time that Constantine became emperor. Should the policy of the government now be reversed, and the opposition to Christianity be turned over to an espousal of the faith by this hitherto Pagan nation; should the government be turned over into the hands of the Christians so that they could conduct the affairs of state according to Christian ideals, we might reasonably expect an immediate enlightenment of the nation and a period of unprecedented righteousness and prosperity for both Church and state. What happened? Rome was declared a "Christian nation" but it continued to go down. Many were added to the nominal Church, but still it took a mighty tumble. In a very short time both Church and State were steeped in a more hopeless corruption even than the State had formerly been, the world was wrapped in darkness, there being but a flickering light here and there where some persecuted church which had refused to become a party to the heresy of a union between' Church and State was nobly contending for the Christian faith.

Even at the present time the disposition to meddle in politics means a lowering of the standard of godliness. As Abraham, entirely separate from

Sodom, exerted a greater influence there than did Lot who sat within the gates of that wicked city ("Judge Lot," as some say) so the children of God, recognizing that they belong to a kingdom not of this world, in which the servants do not fight (Jno. 18:20) exert their greatest influence, even over the world, by absolutely refusing to allow themselves to become entangled in the mesh of politics.

We are asked, "What would become of a country if all the Christian people would hold aloof from the affairs of government?" We ask, What has become of countries where the Church attempted to take hold of the government? What became of Rome? How much more Christ-like was it after it fell into so-called Christian hands than it was before? When did the Gospel of Christ make the most profound impressions upon the minds and hearts of men, while the Church was in the work of winning souls for Christ, or after it got into the civil government business? In the late war between Russia and Japan, how much more Christ-like was Christian Russia than Pagan Japan? Or in the recent Turko-Italian War, how much more Christ-like was Christian Italy than Mohammedan Turkey? And in the more recent Turko-Balkan War, how much more Christ-like were the Balkan states than Turkey? How much more Christ-like are the methods of the "Christian" politician than those of the politician who makes no pretensions to Christianity? As stated before, the Gospel of Christ was not intended to serve as a machinery for civil government, and Christian people make a mistake every time they attempt to mix the two. Let Christian people recognize their calling, and God will do as He has always done, overrule and guide the destinies of nations. Our greatest opportunity as Christians lies along the line of warfare mapped out in Scripture: "The weapons of our warfare are not carnal, but mighty through God." This brings us to the last of the great questions to be considered in connection with our subject; namely,

The Mission of the Church

1. The Light of the World.— The Church is the organization through which the light of the Gospel is to be brought to all people. "Ye are the light of the world," is the way that Christ reminds His disciples of their lofty station and great responsibility. God works through human instrumentality. The world needs not only the Gospel, but also some living examples showing how to exemplify it in daily life. If the Church as a body does not impress the world with its superiority over every other

body (religious or secular) in purity, integrity, honesty, sincerity, devotion to truth and right, practical holiness and practical sympathy with fellow men, it is not fulfilling its mission. Where one reads the Bible hundreds read the lives of those who are supposed to do as the Bible teaches. How important therefore that the world, from the way that Christian people live, should get a correct knowledge of the principles of Christianity. And how important that it may not be said that there would be many who would accept the light of the Gospel if it were not for the fact that but darkened lives stood in the way.

2. The Evangelization of the World.— Hear our Savior's great commission to the Church: "Go ye into all the world, and preach the Gospel to every creature" (Mark 16:15). It was His expressed wish that "repentance and remission of sins should be preached" among all nations, beginning at home (Luke 24:46); that His disciples should be witnesses unto Him "unto the uttermost parts of the earth" (Acts 1:8). This command is given in plain, positive terms, easily understood, and by the grace of God may be put into effect. Impossible? "All things are possible with God." Let us obey the command, doing the work as far as lies within our power, and God will take care of the impossibility part of the question. It is possible for us to do many times more than we have been doing.

3. The Growth and Preservation of all Saints.— It is the mission of the Church not only to bring people to Christ, but to build them up in Christ. Acceptance of Christ is but the first step on the journey heavenward. That step having been taken, it is from then on a question of nourishment and growth. The lambs must be cared for, the sheep must be kept on good pasture. Man, as a sociable being, needs associations that will help rather than hinder his spiritual growth. These associations the Church is to supply as far as possible. That God saw that it was good for His people to associate together in Christian fellowship is evident from the ordinances which He instituted. Baptism is "the answer of a good conscience toward God;" the communion is a memorial of the suffering and death of our Lord; the washing of the saints' feet is a symbol of humility, mutual service, and brotherly equality; the wearing of the Christian woman's devotional covering is a symbol of her relation to man in the Lord; the salutation with the holy kiss is the symbol of love, and so on—each ordinance typifying some important Christian principle or trait of character which should be kept alive in every child of God. The sick must

be nourished, the downcast encouraged, the heavy-laden relieved, the distressed comforted, and all through life there is, a constant opportunity for obedience to that “law of Christ” which says, “Bear ye one another’s burdens.” After conversion our souls long for and enjoy the fellowship of saints. It is a delightful “foretaste” which encourages the believer, strengthens the body of Christ and enables the children of God to unite their forces in the great work of bringing the whole Gospel to the whole world.

The church that fails in putting forth its best efforts *to* build up the entire membership fails in a most important duty. Vigilant oversight; good, wholesome teaching from the pulpit, in the home, and elsewhere; healthy discipline along Gospel lines; personal work and mutual edification in Christian associations; a constant effort to keep in close touch with each member that all may be kept spiritually alive, active, interested in matters spiritual, diligent in their daily devotions and reading of God’s Word—these are among the duties which the Church owes to every member. The church that is alive to this fact cannot but be a mighty power, not only in building up those already in the kingdom, but also in bringing the unsaved to Christ.

CHAPTER 20: THE MINISTRY

Make full proof of thy ministry.—II Tim. 4:5.

The Christian minister is a servant. The derivation of the word minister makes this its primary meaning. He is a servant in the truest and fullest sense of the word. In this he but follows the example of his Lord and Master, who “came not to be ministered unto but to minister.” Thus the service of the Gospel ministry was exalted to the highest possible degree. There is no work or calling to which the Gospel ministry is second. It is the most important, the most vital, the most essential, the most responsible, and the most exalted calling within the province of humanity. It is the one calling on earth that is established, fostered and controlled directly by the Lord Himself. The representatives of the ministry are called, qualified, supported, and finally rewarded by the Lord.

The Purpose

The place given the ministry of the Gospel in the Scriptures shows that its purpose has a two-fold condition of service: (1) Subservient in nature, (2) authoritative in application. Under the first condition the minister serves under the direct leadership of Christ, the Head of the Church; under the second, he is placed in authority, directing the work to some extent through others, and placed under weighty responsibility.

1. **The Minister as a Servant**— As such the Bible refers **to** him as—
 - a. A servant (Jas. 1:1).
 - b. A laborer (I Cor. 3:9").
 - c. A helper (II Cor. 1:24).
 - d. A steward (Tit. 1:7).
 - e. A witness (Acts 1:8; Rev. 11:3).

2. The Minister Vested with Authority.—As such the Word declares him—

- a. An ambassador (II Cor. 5:20).
- b. An overseer (Acts 20:28).
- c. A pastor (Eph. 4:11).
- d. A ruler (I Tim. 5:17).
- e. A bishop (Tit. 1:7).
- f. An elder (I Tim. 5:17).

The Chief Aim

The chief aim of the ministry is to bring men to Christ and to build them up in Christ. It is the perpetuation of the ministry of Christ begun by Himself while on earth. This is accomplished—

1. By the Preaching of the Word.— “Go ye into all the world, and preach the gospel to every creature,” is the commission that confronts every minister as he steps into his sacred office. There is nothing that can take the place of preaching. It is the means ordained of God, foolish though it may seem to some men, by which men shall find salvation. “It pleased God by the foolishness of preaching **to** save them **that** believe” (I Cor. 1:21).

2. By the Propagation of the Church.— The Church **is** the one institution on earth established by Jesus Christ. He is still its spiritual Head. It is made up of believers who have been saved through the ministry of the Word. Here they are built up in Christ. They learn obedience to the ordinances, restrictions, and rites laid down in the Word. They unite their efforts in fighting sin and Satan. They foster missions and benevolent institutions, and support the various movements intended to extend the borders of the kingdom.

It is the purpose and work of the ministry to oversee, regulate, direct, encourage, and take the responsibility of the work. As pastor, the minister feeds and shepherds the flock. As overseer, he directs the work and activities of the body of Christ. As ambassador, he represents the will and mind of Christ and the work of the kingdom on earth. As ruler, he disciplines, metes out penalties and becomes responsible for the order of the Church. If the minister is true to his calling he will endeavor to so direct the affairs of the Church as to claim the assurance that his life and work will meet the approval of “the Shepherd and Bishop of your souls.”

Qualifications of the Ministry

As the office of the ministry is a calling directly under the control of the Lord; since He calls, qualifies, supports, and rewards His ministers, and yet calls the Church to have a part in the choosing, ordaining and sending forth of the ministry, it follows that the Lord would clearly state the character of the men qualified for this important work so that the Church would make no mistake in setting them forth.

The Word of God is indeed clear in pointing out the qualifications that attach to this sacred office. The sacred page is copiously supplied with qualifications that should be manifest in the Christian minister. Twenty of these qualifications receive recognition in this article. Others might be given. All of these may be apparent to the Spirit-enlightened student of God's Word and the life of the candidate. Not all may be open to every member of the congregation, but a sufficient number, together with a conviction from above quickened by a deep concern for the welfare of the cause of Christ, should actuate each member who casts a vote for the ministry.

1. The Enduement of the Holy Spirit (Luke 4:8; 24: 49; Acts 1:8; 2:1-21).— The work of the ministry is a spiritual work. It deals directly with the spirits of men and can only be accomplished through the leading and power of the Holy Spirit. Were it possible for a man to attain to all the other qualifications laid down in God's Word, yet lacking the baptism of the Holy Ghost, the call of the Spirit and the infilling of the same in a measure especially adapted to his work, he would be utterly disqualified as a minister of the Gospel; and should he attempt to serve without this vital qualification, his work must prove a dismal failure. Every though the other qualifications may not be so strikingly apparent, with the enduement of the Holy Spirit and a diligent application toward the development of the other requisities, he will be a successful minister.

2. A Blameless Life (I Tim. 3:2; Tit. 1:5, 6).— God demands the highest type of character in His servants. To be successful in the service of the ministry, a man must necessarily be possessed of a blameless character. A life besmirched by a record of sinful indulgences, possibly before conversion, for which full restitution has not been made in the eyes of them "that are without," tendencies toward evil habits, lack of control of temper, or greed for money or honor or worldliness in any of its forms,

should have no place in the character of the minister of the Gospel. His life may not be above criticism, but it must be free from worldly spots and above blame.

3. An Influential Reputation (I Tim. 3:7).— A minister's work affects largely the unconverted of the community. He needs to have a "good report" among those on the outside as well as among those within the Church. While reputation does not always correspond with character, after all, reputation is an essential element in character, and, "a good name is rather to be chosen than great riches." You will never win those over whom you have no influence. Influence is begotten of confidence and confidence of a "good report."

4. Humility (Acts 28:19; I Pet. 5:5).— All successful ministers of the past were possessed of a wholesome degree of Gospel humility. Possibly the two greatest ministers before the Christian era were Moses and John the Baptist. The first has been called "the meekest man of the earth" (Num. 12:3). Of the second, after his marks of genuine humility were set forth—in dress, dwelling, manner of life, position—Jesus says, "Among them that are born of women, there hath not risen a greater than John the Baptist." The foundation of all true greatness is true humility. Nothing is so repellent in a public servant as a proud, vain, self-important, arrogant, honor-seeking spirit. God can do nothing for or with a proud spirit. God exalts the humble.

5. Unselfishness (I Cor. 9:20-22).— A boon companion to humility is unselfishness. Pride and selfishness are twin destroyers of power and influence, but humility coupled with an unselfish disposition assures respect and success in any public calling. Let the Christian minister learn from his Master the lesson of unselfishness.

6. Patience (II Cor. 6:4; I Tim. 3:3).— "Let patience have her perfect work" is wholesome advice. A man devoid of patience is in no sense qualified for the trying ordeals of the ministry. No other calling demands the employment of Christian patience more than does that of the ministry. The servant of God in this capacity has to deal with all the shades of disposition of a depraved humanity. All manner of church problems present themselves, and if there is evidence of hotheadedness and impatience on the part of the heads of the Church, the work will be greatly hindered. Patience and cool-headedness go a long way in

adjusting difficulties and winning a point for the cause. “Let patience have her perfect work” in the ministry.

7. Steadfastness (I Cor. 15:58; Eph. 4:14-16; Jas. 1: 8).— Steadfastness, or firmness and loyalty to the right, is a quality that finds frequent use in the work of the ministry. Double-mindedness is condemned in Scripture. Such a man “is unstable in all his ways.” The minister needs to be very cautious and deliberate in settling to a position, especially on points that are debatable; but having found the rock foundation, he needs to stand firmly and unflinchingly by his convictions and the teaching of the Word. An unestablished disposition allows the minister to be “driven hither and thither,” and no one dares to trust him nor desires to risk much with him. A flea-natured preacher is a sad spectacle. When you think he has now settled and you have him, he may flit to another position instantly and you are minus your object and are disappointed. Magnets are true to the pole. So must leaders be true to righteousness if they would draw men after them.

8. Sweet-tempered (Tit. 1 :7).— “Not soon angry” is the wording used in Holy Writ in describing this quality of the Gospel minister. An irritable disposition repels and destroys. For a minister to lose his temper and become angry is very unfortunate, to say the least. Nothing is ever gained through anger, but very much is lost through this fault of humanity. A leader who cannot control his own temper certainly is unable to control others. Pray for a sweet temper.

9. Not Self-willed (Tit. 1:7).— Stubbornness is not akin to steadfastness. The one is a blind determination not to yield to any influence that crosses his path, whatever the nature or source; the other is a faithful adherence to principle born of unselfish investigation, deep conviction and scriptural truth. The self-willed minister is responsible for many sad schisms and divisions in the Church. When considering the ministry, beware of the self-willed brother.

10. Sobriety (I Tim. 3:2, 8).— The minister of the Gospel is not required to be funereal, ascetic or painfully serious, but he needs to be composed, thoughtful, “sober” and “grave.” Frivolity, lightness, and boisterous levity are not qualities to make the work of a minister effectual.

11. Vigilant (I Tim. 3:2; II Tim. 4:5).— The minister is a “watchman on

the walls of Zion.” It is his duty to have a watchful eye and give the note of warning of approaching danger. He must be wide awake, always alert. He must be alive to happenings all about him and the flock. He needs this characteristic for self-improvement and to be of real service to the flock. A sleepy, careless, unconcerned ministry allows the enemy to enter the fold and scatter the flock. “Watch thou in all things,” is the Bible advice to a young minister. Its force is not spent in this time.

12. **Studious** (I Tim. 4:13; II Tim. 2:15).— “Give attendance to reading,” the young minister Timothy is admonished. A timely modern admonition to serve as an appendix to the above would be, “and be careful what you read.” Let that reading be first of all the minister’s standard library, the Bible, and all the rest should be in harmony with it. It is well to: often study the admonition, “Study, to shew thyself approved unto God,” in this age when the temptation to cater to the approval of the world and the popular mind is so dominant. The true minister will study the Word, other good books, his life, the signs of the times, the needs of the Church, the mission and other problems of the Church and everything that pertains to the success of his work as an effectual minister. The minister needs to be habitually studious.

13. Sound in the Faith (Tit. 1:9; 2:1).— The soundness of a member’s faith should be thoroughly tested and approved before he is considered eligible for the ministry. Ministers- who have held points in doctrine not in harmony with the Word or the orthodox faith of the Church have made shipwreck of their own usefulness and carried others down with themselves. Just as an expert architect would reject an unsound piece of timber and not allow its going into the building where heavy strain is required, just so the Church should jealously guard against placing men in the ministry, where so much of weal or woe depends on the position taken by the leader of the flock. How can a minister “speak the things that become sound doctrine,” when he himself is unsound? How can he “by sound doctrine” used in his arguments and teaching “convince the gainsayer” when he does not subscribe to soundness of doctrine himself? This is a vital and very important qualification, and is becoming more and more so as we approach the “latter days” in which men will “not endure sound doctrine.” If we would save the Church from the general apostasy that is threatening the religious world, let us be more cautious in selecting men for the ministry who are sound in the faith.

14. “Not a Novice” (I Tim. 3:6).— A man just converted to the faith has had neither time nor opportunity to prove himself sound in the faith, so what was said on the preceding qualification would forestall the ordaining of a novice. The Bible does not reject young men from the ministry and demand that only the “elders” be ordained, but it does demand that a candidate for the ministry must be old enough in the service to prove himself qualified for this sacred calling. The Church can better afford to wait a while longer than to ordain a bright and apparently useful man, untried and a novice in the faith. Such hasty steps often lead to bitter repentance when much mischief has been wrought to the cause, and it is too late to retrace and undo the harm resultant from the mistake.

15. Free from Unsuitable Matrimonial Relations (I Tim. 3:2, 11).— The minister’s wife figures largely in his success or failure, and consequently the weal or woe, of the congregation over which he is set. In this age of easy and unscriptural marriage and divorce laws, it is essential that the minister, especially the bishop, take a firm stand as to what constitutes correct scriptural matrimonial relations. Unless the minister can stand before his people as a model on these points, his influence will be largely destroyed. A wife who could not and would not be a “help meet for him” in the work of the ministry, but would oppose him in his work, would hinder the work by being a reproach to him; or if some position taken by the brother on this important subject would testify against him, he would, by the teachings of the Bible, be disqualified from serving as a minister of the Gospel. In the trying and arduous work of the ministry the help of a life companion and the full co-operation on her part is essential to successful service for Christ and the Church.

16. The Gift of Teaching (I Tim. 3:2; 4:11; II Tim. 2:2, 24).— Knowledge and the possession of facts alone do not make a teacher. The power to teach is a gift, an endowment. It is an aptitude that cannot be acquired by storing up knowledge. The Head of the Church “gave some teachers.”

The gift to teach comes from above. Much of the work of the ministry is closely related to teaching. Indeed, Jesus commands in the great commission that ministers should be qualified for the “Reaching of all things” that He had commanded. When the Bible demands that, a minister shall be “apt to teach” and “able to teach others,” the obligation

of the Church is to select such men for the ministry as have the gift to impart knowledge to others and lead others in the development of truth.

17. Executive Ability (I Tim. 3:4, 5).— Since the ministry is responsible for the execution of God's order in the Church and the discipline of its members, as well as the general leadership of the body of Christ, it is mandatory that a man give evidence of the ability to lead and govern before placing him into the office of the ministry. The Bible demands that a bishop shall have proven himself a wise and effective executive by the successful administration of the affairs of his household, "one that ruleth well his own house," and emphatically declares that if he have failed in this he is unqualified to take the oversight of the Church. This is strikingly plain language: "For if a man know not how to rule his own house, how shall he take care of the church of God."

18. Separate from Worldly Entanglements (I Tim. 3: 3; II Tim. 2:4).— Coveting worldly power, "greedy of filthy lucre," entanglement with "the affairs of this life," are disqualifications carefully noted by the inspired writer. Secular affairs have their place, even in the life and activities of ministers. Paul emphasizes the fact that he made his own living by secular labor, and helped others do the same. Honest toil, of brain or brawn, is commendable and healthful for the minister. But he must keep himself free from business and **social** entanglements of a worldly nature. He must set the **riches of** God's grace above the riches of the world. He must **prize the** winning of souls more than the winning of dollars or **earthly laurels**. He looks forward to "the crown of **life**" **given after the "good fight" is** accomplished **rather** than to the **fading honor and the** hollow applause of the world. He **is the pattern for the "peculiar people" of God and an** example for a **"separate-from-the-world" body to follow**.

19. Devotion to Calling (I Cor. 9:16-18; II Cor. 12: 15).— Paul was willing to "spend and be spent" for the cause he had espoused, even though he saw no appreciation on the part of those whom he served. In fact he declares "the more abundantly I love you the less I be loved." His keen devotion to his calling made him insensible to the slights and inappreciation of the people. He made great sacrifices so that the Gospel of Christ would be "without charge," and that in no way he would abuse his power in the Gospel. The spirit of true devotion to a work or a cause

makes sacrifice a pleasure rather than a burden. Without the spirit of devotion no one is able to render the best service.

20. A Living Example (I Tim. 4:12; Tit. 2:7, 8).— Example is stronger than precept. “Actions speak louder than words.” These are maxims whose truth is nowhere more vital in any work than in the Christian ministry. Timothy might well assert his authority and allow none to despise his youth, provided he was “an example of the believers.” Titus, another young minister, is exhorted to be “a pattern of good works.” The minister who leads an exemplary life preaches a telling sermon as long as the day he lives. An eloquent orator and expert logician may move his audience wondrously for a half hour while he is dispensing to them the truth fired with brilliant eloquence, but unless his life corresponds with his preaching, he is preaching a silent though powerful sermon for the rest of the day that will be the undoing of both him and his work. That the “world reads the preacher more than it does the Bible” is a saying that has been demonstrated time and again. It is the life that counts in the end. When the quality of a correct example is coupled with knowledge and aptness to teach in a minister, there is a strong character and a successful worker in the vineyard of the Lord.

There has been no attempt made to specialize these qualifications for the various offices of the ministry—bishop, minister, deacon, evangelist, missionary, teacher—but they have been treated in a general way. All are good for all these offices. Some have greater force in one office than in another. The nature of the office determines the class of qualifications that need special emphasis.

After we have done all, have used our best intelligence and wisdom in selecting men for the ministry, let it be remembered that this is the Lord’s work; that the Lord qualifies and calls to the ministry; that our part is only to be used as He directs. Our judgment and wisdom is fallible. Let no one run ahead of or counter to the Lord in this work. In all instances, when a call to the ministry is under consideration, let no move be made until after the matter has been fully placed into the hands of the Lord and there is assurance that His blessings and approval rest on the work.

Offices of the Ministry

According to the inspired report of the apostle, the offices ordained of God for the “work of the ministry” are: Apostles, prophets, evangelists,

pastors and teachers (Eph. 4:11, 12). The modern Church aims to cover the work of these offices by dividing it up variously and assigning more or less specific work to its various offices. In some denominations, as the Roman Catholic and Episcopalian, the work of each office is very definitely outlined and circumscribed; while in others, as the Congregational, the lines of demarcation between the various offices are not so clear, and often the person serving in one office has full authority to serve in any other office. It is our purpose to keep it confined to such offices as are recognized by the Church generally and bestowed upon individuals by regular ordination.

Bishop.— The highest office in the Church is that of bishop. The word itself means overseer, director, superintendent. It is a scriptural word used in a definite sense. The word “elder” is used in a number of places in the Bible to represent the bishop, as is also the word “presbyter” in one instance (I Tim. 4:14).

The word “bishop” is a specific term, used in a special manner and with a definite meaning. This cannot be said of the other two terms. The term elder comes from the custom to set at the head of the people the eldest among them, and may include any office of the ministry. In the Bible it is used interchangeably with bishop and other offices of the ministry. It is hardly to be taken that the “elders” which Paul and Barnabas ordained “in every church” on their first missionary journey were all bishops. Other references carry the weight of argument in favor of the claim that elders were bishops. See Acts 20:17; Jas. 5:14; I Pet. 5:1.

The work of the bishop is that of overseer and general director of the affairs of the Church. Jesus Himself is called a bishop in this sense. I Pet. 2:25. The revised version uses the word “bishop” instead of “overseer” in Acts 20:28, making the passage read: ‘ “Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you bishops, to feed the church of God, which he hath purchased with his own blood.” The apostleship was the highest office in the Church at the time of its founding, and this office is spoken of as a “bishopric” (Acts 1:20). We conclude therefore that the correct term, technical and practical, is that of bishop. Since the office of bishop is the highest in the Church, it follows that it is also the most responsible. Only thoroughly tried and qualified men should be considered eligible for this office. The qualifications required by the Word should be apparent in every instance. The bishop should be considered the head of the Church, should be in

charge of its official functions, and either perform the same himself or have them performed under his supervision. He needs to keep near to the great “Bishop of souls” and be “an ensample to the flock.” As such he should receive and enjoy the confidence and hearty support of the congregation. Adam Clarke says: “The office of a bishop is from God; a true pastor only can fulfill this office; it is an office of most awful responsibility; few there are who can fill it.”

Minister.— This is also a term of accommodation. The technical meaning of the word is servant, or slave. It is widely used in the sense of special servant in both civic and ecclesiastical economy. Every member of the ministry, of course, is a minister. Already in the Jewish Church was the term officially used (Luke 4:20). The Holy Ghost called Paul to be a “minister” (Acts 26:16). Paul speaks of himself and Apollos as “ministers” (I Cor. 3:5). Timothy, who also became a bishop, is called a “minister” (I Thes. 3:2). It is a correct Bible term, and applies well to the office so styled in contradistinction from that of bishop. All bishops are ministers, but not all ministers are bishops; nor are all qualified to become bishops. The minister serves the Church in preaching the Word, assists the bishop, and under his jurisdiction performs many of the functions and rites of the Church, serving the cause in a general manner.

Deacon.— The office of deacon seems to have been created in the early days of the Christian Church. There was need that someone especially appointed to take care of the poor and look after the needy of the Church should be ordained to that work, and so the Church ordered the ordination of seven men “of honest report, full of the Holy Ghost and wisdom.” These were selected and duly ordained for the work to which they had been chosen; Acts 6:1-6. That the Church continued to use the office of deacon is evidenced by the records given of church work in the epistolary writings. Paul sends greetings to the “bishops and deacons” in the church at Philippi (Phil. 1:1). That the Word carefully records the qualifications of a deacon (I Tim. 3:8-13) shows that theirs is an important office in the Church of Christ.

The work of the deacon generally is to look after the poor, see to the visitation work, take care of church funds, assist in the administration of the ordinances and rites of the Church, and serve as a helper to the other officers of the church.

Pastor.— In many respects every minister is a pastor— one who looks after the flock. In the Mennonite Church the pastoral work of the Church is usually divided among the bishops, ministers, and deacons. In some instances where there are a number of ministers located at one place, one of them is made especially responsible for the oversight of the congregation, and as such is called the pastor or minister in charge. This custom is, however, not universal in the Mennonite Church. Pastoral work is very important. A careful shepherding of the flock goes a long way in the work of a successful ministry.

Evangelist.— This is also a general office in the ministry. There is no order or rule of the Church by which certain persons are especially ordained as evangelists. Evangelists are usually chosen from among the ministry and they go forth carrying the Word of the Gospel throughout the Church, laboring in such congregations where they are called. It is a scriptural office. Acts 21:28; Eph. 4:11. Timothy is admonished in the last words of Paul to “do the work of an evangelist” (II Tim. 4:5). Not all members of the ministry are qualified as evangelists, but all evangelists should be chosen from the ordained ministry.

Missionary.— This is a term not found in the Bible. But from the earliest history of the Church she had her missionaries. For some time the work of the missionary was limited to the regularly ordained ministry, but the field has been enlarged, other workers were needed, and today we have many faithful missionaries who have not been ordained to the ministry. It is not the part of wisdom that such an important work should be done except under the supervision of the regularly recognized ministry.

Teacher.— The apostolic Church made provisions for teachers among them. I Cor. 12:28; Eph. 4:11. Christ was a teacher. John 3:2. Barnabas and Paul were teachers. Acts 13:1. Teaching as used in the Bible sense has reference to a special kind of Scripture interpretation and general instruction of the people. All true preaching has the element of teaching in it. But that not all the teaching from the ministry is wholesome is proven by the warning of the Word. The Church is warned against “teachers” who strive to please those “having itching ears” (II Tim. 4:3). There is a field for special Bible teaching in this age of the Church, in the Sunday school, mission work, special Bible study classes and in our

church schools. It is highly important that the greatest care be exercised in the choosing of teachers. That many of the theological schools of the land employ unsound teachers, and are thereby leading many into error regarding the Bible and religious beliefs ought to arouse the Church to the sense of her duty along this line and see to it that only such teachers are given place as are sound in the faith and orthodox in every true sense of the word.

The Call to the Ministry

The Gospel ministry is a calling. It is not a mere profession or vocation, a trade or business, one that may be chosen, entered into or laid down at will. Men are divinely called to the ministry. The Lord controls both the call and the work. A few questions naturally present themselves as this subject is approached: How may one enter the ministry? Is there a special call needed, or may one enter the ministry as he would any other profession—by choice or special fitness? Is a divine call essential to the ministry today? A brief consideration of the subject follows.

1. The Call is from the Lord. — God has always exercised an exclusive proprietorship over the call of men as leaders of His people. God called Moses in an unmistakable manner. He did not exercise authority to assign the masses their occupations, but He did call Moses as His minister. What is true of the call of Moses, is true of the call of the prophets. It was “the word of the Lord” that came to the prophets and called them from secular occupations to the sacred office of prophet. This is clear from the call of Samuel to that of Malachi. These were divinely called and spake as the Holy Ghost gave them utterance. The first high priest (Aaron) was especially named and called directly of the Lord. The New Testament declares that “no man taketh this honor unto himself, but he that is called of God as was Aaron” (Heb. 5:14). Jesus Christ, “made a high priest forever” made the final sacrifice on the altar of sin-offering “once for all,” and the Levitical priesthood was abolished. Jesus abolished the priesthood but established the ministry in its stead. He called a number to be His special followers, inducted them into office, gave them special authority and sent them forth to minister to the people. He commissioned them and their successors to go “into all the world and preach the gospel to every creature;” to teach them “all things” that He had commanded. Thus we have the Christian ministry established for the

purpose of bringing men to Christ and to build them up in Christ. Jesus, moreover, certified His intention to oversee the work and be with His chosen ministers “alway, even unto the end of the world.”

We are commanded to pray “the Lord of the harvest” that “HE will send forth labourers into his harvest.” This command indicates two things: (1) that it is the duty of the Church to constantly pray for laborers, (2) that the Lord holds the exclusive right to send them forth. Thus the Christian ministry is subject to the call of the Lord.

2. The Call is Through the Church.— The Church usually dates her birth from the day of Pentecost. The nucleus of that body was contained in the Twelve. It was to the chosen men that Jesus said, “Upon this rock I will build my church” (Matt. 16:19). See also Matt. 18:18. It was to the spokesman of that body (Peter) that Jesus said, “I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven” (Matt. 16:19). The Church is the visible body of Christ on earth. It is through it that Christ, the Head, directs His work. The Church has absolute right and authority to deal with questions concerning the children of God on earth. This is fully attested by the words of Christ: “Tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican” (Matt. 18:17). Every divinely sanctioned Christian worker is called and commissioned of the Church. A normal church is the mouthpiece and congress of God.

To the pre-pentecostal body of Christ came the word that the place made vacant by Judas should be filled. The body acted. Matthias was chosen to the “ministry and apostleship,” and “he was numbered with the eleven apostles” (Acts 1:15-26).

The Church selected the first deacons and ordained them to their office, acting under the guidance of the Holy Spirit (Acts 6:1-6), as it did also the first missionaries (Acts 13:2,3). The apostle to the Gentiles did not act alone upon his divine call from above, and not until the proper officer of the Church had laid his hands upon him and ordained him, giving him his commission, did he enter the work of the ministry (Acts 9:17; 22:12-15). Taking these Scriptures as our testimony, we conclude that all divinely sanctioned ministers are called of God through the Church.

How the Call is Recognized

The vital question that often presents itself to the Church and the individual is to determine whether the Lord has or has not called a certain person to the ministry. There should not and need not be occasion for the Church to make so serious a mistake as to ordain an uncalled worker, or set one aside whom the Lord has called. Here are a few tests:

1. Individual Conviction.— “From the beginning” God determines His workers. If the individual is true to his nature, there will be an inward conviction, a holy desire, an evidence of responsibility, an assurance that God wants him for His special service. Care must be exercised in locating the origin of this desire and see that it is not the product of selfish soil. Good men, and some not so good, may have a mistaken idea as to the source of this conviction. The test to be made here is to determine whether the work of the ministry —sacrificing for the cause, leading souls into the kingdom, glorifying God—is the real actuating influence. There are features about the ministry that appeal—the public exercise of literary gifts, social standing in the community, advantageous contact with the masses, a place of honor and authority, etc. These are only points incident to the ministry. They are not the ministry, and if for these reasons a man desires to enter the ministry, his convictions may rightly be questioned. “The ministry is the divine business of rescuing souls and building them up in Christ to the glory of God.” On this point Luther says: “Await God’s call. Meantime be satisfied. Yea, though thou wast wiser than Solomon and Daniel, yet, unless thou art called (of God) avoid preaching as thou wouldst hell itself.” But if the conviction is of God a conviction of a divine obligation, a holy duty, a consecrated, humble desire will rest in the soul, to glorify God in humble, obedient service.

2. Possession of Requisite Qualifications.— God never asks a man to perform a certain task, or, to become responsible for a work for which he is not qualified. He furnishes the means by which the work can be done. He said to the humble fisherman, “Follow me, and I will *make* you fishers of men.” There often accompanies the call a keen realization of unfitness and unworthiness. Moses felt it. Paul realized it. Many a modern minister who afterward became a power for God in the service realized a sensitive degree of unfitness. God makes no mistakes. Sometimes He lays hold of a “diamond in the rough,” possibly because in His omniscience He sees that it is safer to polish this one within rather than without the ministry. He knows the heart of man. However crude

and undeveloped, the necessary qualifications are always in sufficient evidence that neither the individual nor the Church need make a mistake; nor will they, if they are right with God. It is unsafe, unscriptural, and damaging, if not ruinous, to ordain an unqualified man to the ministry. (See on qualifications elsewhere in this chapter).

3. Witness of the Holy Spirit.— While Jesus was upon earth. He called His ministers personally. When He ascended to heaven He sent the Holy Spirit as the abiding and controlling person of the Trinity on earth. The direct call to the ministry now is through the Holy Spirit. We are living in the dispensation of the Spirit who speaks to the inner heart and not to the outer ear. Yet the call is just as direct as in the days of Christ. The divine voice is heard and recognized by God's people, for it is the natural voice of the Father speaking to His children. It was the Holy Spirit that said to the Church at Antioch: "Separate unto me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2). That same voice speaks in an unmistakable manner to the Church today. Listen to the voice of the Spirit.

4. By the Unanimous Voice of the Church.— If a congregation is in line with God, especially if it is not a large one, the choice for the ministry is frequently determined by the unanimous conviction of its members. This may be just as true of larger congregations. It is in many respects the ideal way. It shows that God is speaking to all in the same voice, which is evidence that all are in position where God can and will fully reveal His will to them. This, of course, presupposes that no other influences were at work that God could not sanction. Electioneering for the ministry is sacrilege. The unanimous voice of a conference may safely be taken as the voice of the Lord in cases where a minister is to be chosen for special work in the district, or from among the congregations comprising the district.

5. By the Lot.— The first person chosen to the office of the ministry after Jesus left the earth was by lot. The lot was very frequently used in the early history of God's people in determining the will of the Lord and in calling men to high and sacred offices. There is a disposition among some modern Christians to recognize the scriptural use of the lot for the earlier ages, but object to its use in the ordination of the ministry in this age. This aversion to the use of the lot evidently is traceable to the misuse

of this sacred order. It is not a means to be trifled with, or to employ with a view of getting out of the task of selecting properly qualified men. It is to be used only when men have done their duty in selecting the proper one for the ministry and the choice is not unanimous. God sees and knows what man cannot see and know. There may be several brethren in a congregation who have the scriptural qualifications as far as man can see, and but one man is to be ordained. In that instance the matter is decided by lot, the Lord choosing the one best suited for the occasion.

The call of Matthias is objected to on the ground that the, Holy Ghost was not yet given; that the action of the apostles in calling one to fill the place of Judas was premature and therefore without divine sanction; that Paul and not Matthias was the divinely called apostle to take the “bishopric” of Judas.

Space will not permit extended discussion of these controverted points, but we want to give a few proofs that the action of the apostles in the instance cited was divinely sanctioned and sustained, and that the same evidences sustain the use of the lot in the Christian Church today.

a. There is no ground for claiming that the apostles acted without the sanction of the Holy Ghost, as long before that time holy men “spake as they were moved by the Holy Ghost” (II Pet. 1:21).

b. Matthias is indeed never again mentioned in connection with the activities of the Church; neither are the majority of the rest of the apostles.

c. Paul is nowhere mentioned as the successor of Judas, but is distinctly the “apostle of the Gentiles” (Rom. 11:13). Barnabas and others are also called apostles (Acts 14:14), so the point raised by some that if Matthias was an apostle there were thirteen apostles, has no virtue. There are more than thirteen persons called apostles in the New Testament.

d. That the call of Matthias had the divine sanction is attested by the fact that the sacred record gives a very full and detailed account of the action, and nowhere in the Bible is there a hint of disapproval. Is it reasonable that an unauthorized action of such magnitude should be thus divinely recorded and made the means of leading the Church in all succeeding ages into error?

e. The Word expressly declares that Matthias “was numbered with the eleven apostles” (Acts 1:26)—and no hint that it was a mistake.

f. After the death of Judas and before the call of Matthias the apostles are spoken of as “the eleven” (Matt. 28:16; Mark 16:14; Luke 24:9, 33); after the call of Matthias, and before the conversion of Saul, they were

called “the twelve,” or spoken of in such a manner as to make it clear that Matthias was included in “the twelve” (Acts 2:14; Acts 6:2).

For the above reasons, and others equally plausible, the use of the lot in the call of the ministry stands approved in the present day and age of the Church. Its use is sacred. It removes no responsibility from the Church in exercising care. The candidates for the ministry must be just as carefully selected when the lot is used as when any other form of call to the ministry is employed. To take men into the lot not scripturally qualified, or attempt to shift responsibility in this important matter, spells punishment.

All whom the Lord calls find their field of labor, if they submit to Him and the call. The Lord opens the way; unless He does, there is no call. Only unfaithful men can hinder the call of the Lord, none can defeat it.

Lord Jesus, send us faithful ministers.

The Minister’s Preparation

Ministerial preparation is a subject of peculiar nature. Since the Scriptures assert that the matter of the call to the ministry is from God, it follows that the Lord either calls those who have already been prepared, or He takes them through a process of preparation during the call, or He sees to it that adequate preparation is made subsequent to the call.

The Levites went through a process of training for the priesthood. There seem to have been special schools for the training of the prophets. A few of these have been located by Bible scholars: At Ramah (I Sam. 19:20); Bethel (II Kings 2:3); Jericho (II Kings 2:5); Gilgal (II Kings 4:38), and elsewhere (II Kings 6:1.) Just what was the nature of the work done by the prophets at the religious centers is largely a matter of conjecture. There is no record in the New Testament of the existence of schools for the training of men who would enter the ministry. The deplorable fact that many of the theological schools of the day lead young men away from rather than toward the acceptance of a full Gospel teaching, has caused the orthodox body of believers to look with suspicion and disfavor upon such schools. But it is not the intention at this time to discuss the merits or demerits of a theological education.

God makes no mistakes when He calls to the ministry.

He has chosen them from the humble fisherman of Galilee, to the educated man of Tarsus. Here are a few facts:

A well developed and practically trained mind, stored with useful

knowledge is a great help in the ministry.

An education achieved amid erroneous influences and false teachings is a great hindrance in the ministry.

For any man to deliberately choose the profession of a minister, educate himself to that end, and then demand of the Church that he be ordained, is not in accordance with Scripture.

It is reasonable and right for any man to obtain a clean education amid ennobling influences, with a view to be of the best service in life, wherever his lot may be cast, whether that be to dig in the ditch or preach in pulpit, or both. But after that education is acquired, there is no Gospel law by which he can make claims for special recognition in the Church.

If he is what God would have him be, the call will find him, and if not, his education would be a decided hindrance to the cause.

No one can effectively use a tool with which he is not acquainted. No one can teach grammar who knows nothing about grammar. No one can use the Bible effectively without knowing the Bible. The Spirit will do much in the way of bringing “to remembrance” passages of Scripture once learned, and lead the worker in the proper use of the same, but you must learn to know the Scripture. To this end a course in Bible study will serve a good end, as well as the knowledge of the field of labor. Three points of preparation are always in order for the Gospel worker:

1. Study.— “Search the Scripture” is the divine injunction. That the minister needs to give much time to study and meditation needs no argument. “Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth,” carries with it more obligation for constant preparation than is usually given it.

2. Reading.— “Give attendance to reading” is Paul’s admonition to a young minister. I Tim. 4:13. This word of admonition is inspired and effective today as much as ever. The minister who would do effective work in the pulpit or among his flock, must have a correct view of all that pertains to his work. He needs to be posted on the issues of the day as well as the teachings of the Word. It is his duty to cope with the issues of the hour, and this he can do intelligently and effectively only as he has the knowledge of them. He needs, above all else, to read his Bible carefully and prayerfully and listen to God as He speaks to him through His Word.

3. Prayer.— There is no other preparation for a Gospel sermon or

pastoral work that can take the place of prayer. It is the medium through which the minister gets to the throne of God. He talks to God and God talks to him. He gets instruction direct from the throne. His heart is warmed as were the hearts of the two walking to Emmaus, because Jesus speaks to him. The night before Jesus delivered His marvelous sermon on the Bread of Life, He spent with the Father in prayer. Mark 6:46; Jno. 6:22. If Jesus needed to pray, how much more the minister of today. The sermon that lacks the preparation of prayer is lifeless and without spiritual effect.

There may be occasions to write out a sermon after it has been delivered, for publication in the church paper, or other helpful purpose, but to previously prepare a sermon, write it out word for word, and then read it to the congregation, or commit it to memory and deliver it as an oration, is not to be countenanced. Such essay-reading or oration-delivering can hardly be called preaching. It is mechanical and lifeless. It robs the Spirit of His opportunity to inspire with new truths the subject under consideration. It kills attention. It prevents the preacher from speaking face to face with his audience. It makes preaching a mechanical form instead of a living force.

To attempt to preach without any preparation is also a mistake. It is an insult to the Author of preaching to tell the congregation that you have not looked into the Bible for a week, have not thought of a text, nor tried to settle your mind on any subject; that you will now open your mouth and let the Lord do the preaching. It is the preacher's duty to acquaint himself with the Word, to select, under the guiding influence of the Spirit, a text, subject, or line of thought to present to the congregation, to arrange (either in his mind or on paper, if his memory is poor) the points to be presented, store up some fitting illustrations, then turn this preparation and his powers over to the Lord to be used of Him in the pulpit. It may be that he will find it necessary to use another text, to dismiss the outline he had prepared, to go on an entirely different line from that intended. Let the Holy Spirit take care of the delivery, but make diligent preparation.

The Work of the Ministry

The work of the ministry is of a four-fold nature:—(1) Preaching, (2) Administering the rites of the Church, (3) Caring for the flock, (4) Discipline. These different phases of the work we shall endeavor to

consider in the light of God's Word.

Preaching.— This has been called “a divine art.” It is the most important activity of the Christian minister. The primary duty, the work of paramount importance that falls to the lot of the ministry, is that of preaching the everlasting Gospel of Jesus Christ to a lost and ruined world. What is preaching? Literally, to preach means to make known by public proclamation. By common consent, preaching is almost exclusively confined to sacred discourse. The extraordinary use of the term helps to preserve the sacredness of preaching.

Preaching is a divine work. God has chosen this means to bring His Word and will to the ears of the people. Tit. 1:3. The word has special use with proclamations that pertain to the salvation of men. The most striking and significant instance where the term is used in the Old Testament is in Jonah 3:2. Here the prophet is charged in this language: “Preach unto it (Nineveh) the preaching that I bid thee.” He speaks in a similar manner to every modern preacher. The preaching of Jonah saved Nineveh. True preaching may save many a city today.

It is in the New Testament, however, where preaching takes its true form. The forerunner of the Gospel dispensation preached “the baptism of repentance” (Mark 1:4). The first Gospel preacher (Jesus) had no sooner entered upon His public mission that He “began to preach” (Matt. 4:17). The Twelve were ordained “that he might send them forth to preach” (Mark 3:14). The early Church leaders were preachers and preached the Gospel. Acts 5:42; 8:35; 17:3. Moreover, it has pleased God to employ this means, foolish as it may seem to the world, to save the world. I Cor. 1:21. The question most vital, and that should receive the most serious concern on the part of the preacher is, What shall I preach?

The vital points for the preacher to present from the pulpit, as fundamentals in doctrine, evangelism and church activity are enlarged upon in various parts of this volume: we name the following: “Preach the Word;” preach the fundamentals of salvation; among these fundamentals the subjects that should receive special attention are, repentance faith, conversion, the atonement, justification and holiness. Gospel ordinances and restrictions should have a prominent place among the topics presented to a congregation. Obedience, to God and all the commandments and requirements of His Word, to the authorities of the Church and to civil authorities, wherein they do not conflict with the higher authority of heaven, demand recognition on the part of the faithful

preacher. Possibly the line of teaching most vital for pulpit consideration is that of sin and the remedy for the same as offered through the grace of God and the appeal of the sacrifice of the Son of God for the salvation of the world.

A more complete recognition of this division of the subject might profitably be given, but space forbids. Brother minister, ours is a sacred calling, and nowhere is the responsibility greater than in the pulpit. We must give account for the influence we wield. May we be faithful to our trust.

Administering the Rites of the Church.— The work of baptizing penitent believers, officiating at the communion, anointing the sick, solemnizing marriages, conducting funeral services, and serving in the administration of all the rites of the Church belongs to the ministry. This position is sustained by the Scriptures. See Matt. 28:19, 20; Jas. 5:14. There is no clear case in the Scriptures where other than the ministry officiated in these rites; neither has it become a common practice in the Christian Church of today for laymen to do this work.

The Care of the Flock.— Pastoral work falls to the ministry. The ministers are the shepherds of the flock. They see that the members are supplied with wholesome food and drink, spiritually. They are also under obligations to see that the needy are cared for, the sick visited and the flock shepherded in a general way. In the care of the flock the deacons have a prominent place. See Acts 6:1-6.

Church Discipline.— The ministers are the executives of the visible body of Christ. Every wise ruler seeks to govern the people over whom he is set by the consent and help of the governed. So will the wise church executive strive to do. The form of church government that has proved the most satisfactory and the most successful is that in which the congregation has a prominent place. The fact that the ministry has the authority to rule and the responsibility to oversee the flock is clearly taught in the Word. “Let the elders that rule well be counted worthy of double honor” (I Tim. 5:17). The ability to rule must be a qualification already proven before a man may be considered for the office of bishop. “For if a man know not how to rule his own house, how shall he take care of the church of God” (I Tim. 3:5). The ministers and deacons help the bishop, the chief executive, in keeping the Church in Gospel order, ruling

“not as lords over God’s heritage, but being ensamples to the flock” (I Pet. 5:2, 3).

Support of the Ministry

In approaching this subject we are aware of the fact that it is one on which the religious world holds divided opinion ; one that has suffered abuse on both sides. There are two extremes to be avoided in the consideration of ministerial support: (1) That since the Gospel is free, it would be a breach of the Scriptures to offer a minister any tangible support. (2) That a minister should receive and live upon a stipulated salary as any other professional man would. There is a golden mean between these two extremes that has the full sanction of the Word and the support of sound reason. The space allotted to an article of this nature forbids any exhaustive discussion of the subject. What is said is in the form of brief statements. The reader may develop the subject further in the light of God’s Word.

It is clear from such passages as are cited below that the support of a Christian worker

Is Scriptural

“The workman is worthy of his meat” (Matt. 10:10). “The labourer is worthy of his hire” (Luke 10:7). “Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward” (I Tim. 5:18). “Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel” (I Cor. 9:14). Other passages might be cited, but these are sufficient to prove that it is scriptural that those who labor in the Gospel receive support when needed. What the nature of that support should be is answered in the points following:

1. Prayer.— Paul never asked for a salary by which he might the better dispense the Gospel, but he repeatedly called for the prayers of God’s people. Col. 4:2; I Thes. 5:25; II Thes. 3:1; Heb. 13:18. It was the prayers of the Church that helped an early minister out of a serious difficulty. Acts 12 :5. The prayers of the laity are recognized means in helping the ministry to successful labor. II Cor. 1:11. When a congregation prays in the true spirit for its minister, he will not lack any other good thing from their hands.

2. Obedience.— The Word enjoins the congregation to "obey them that have the rule over you, and submit yourselves, for they watch for your souls as they that must give account, that they may do it with joy and not with grief" (Heb. 13:17). Stand by your ministers by yielding a ready and willing obedience to them in all things scriptural, and you will put heart into them and give them courage and strength to rightly perform the arduous duties devolving upon them.

3. Words of Encouragement.— Do not flatter. Flattery is deception. It can do no one any good, and has been the hurt of many. But a word of encouragement by way of approval for faithful service rendered, spoken at the proper time and in the right spirit, goes a long way in helping ministers over hard places.

4. Assist in the Work.— Some people seem to think that the minister is called upon to do all the work connected with running a church, while the laity stand idly by, or hang on the brake lever. There is much that the laity can do in supporting the ministry in the work—visiting the sick, talking to the careless and unconcerned, speaking a word of encouragement to the despondent, urging the unsaved to accept Christ, admonishing the unruly, taking an active part in the general work of the church, be regular in attendance, etc., etc. Do not attempt to take the minister's place, but be helpful to him.

5. Assist in Physical Labor.— The minister is trying to make a living for his family while performing the duties of his office. His ministerial duties require time, money, energy, and absence from home and his secular work. See to it that he does not suffer along this line. Plow his field, reap his grain, take his place in the shop; divide up the loss of time and energy with him. Here the mutual "burden-bearing" law is in full force.

6. Provide the Necessities of Life.— The minister and his family need to eat, just as other people do. He is handicapped in providing a living because much of his time is spent in the evangelistic field and away from his secular work. This has a depressing effect on the family larder. You are aware of this; and you happen to know that he needs potatoes. Send Him over a bushel or so. Or it may be apples, a sack of flour, a basket of berries, or some other article for the table. You will not miss it and it helps the preacher and the cause. You will have several results from

your gift. The minister's wants will be supplied; and you will have won the lasting esteem and gratitude of the minister and his family. It will make his preaching better. You will realize the joy of giving and the blessing of the Lord will rest upon your head. Read I Cor. 9:11.

7. Money.— Your minister may have financial obligations to meet that are burdening his life. He has had sickness in the family and doctor's bills to pay. There is probably a mortgage on his property and the interest eats up his earnings. Neither his financial standing nor his ability to accumulate wealth may be of the best. Help him pay his debts. Let the congregation take the matter in hand and make it a churchwide affair if need be. At any rate, do not let the work suffer because your minister needs financial help that the congregation is withholding from him.

However, let it be clearly understood, whatever you do for the minister by way of financial help, that you are not paying him for preaching the Gospel. You cannot do that. You would be out of place if you did it, even though you could. That is the Lord's part. He will reward His servants in His own good way, and according to their deserts. You are helping him because he needs the help. Because he will be in better position to serve the Lord in the ministry, because it is your Christian duty to do so. Whatever you do for him in the way of support in any line is because he needs it, not because of services rendered.

Against A Stipulated Salary

The Word of God is emphatically against the preaching of the Gospel or doing any other Gospel work for money. Gospel work has no money value; it cannot be measured by dollars and cents. The Bible condemns men who serve in the Gospel for "filthy lucre" and disqualifies from the office of the ministry those who would enter it for money. See I Tim. 3:3; Tit. 1: 7, 11; I Pet. 5:2. Below are a few points against a salaried ministry :

1. The Gospel is Free.— Salvation is a gift from God. Jesus made the Gospel free. What we are in Christ Jesus we have received without merit. "Freely ye have received, freely give." To put a money price on the Gospel, would make it impossible for a great many to hear or receive it. The Gospel is for all men. The only way that all men may have the benefit of the Gospel is to offer it universally free. The saying of Paul, "I robbed other churches, taking wages of them, to do you service" (II Cor. 11:8), does not mean that he took wages for his service; that is, was paid money

for his preaching the Gospel, but that he accepted from other congregations what represented their wages, that he might serve the Corinthians. He accepted help when it was needed. He testified that he labored with his hands not only to support himself, but at times his colaborers as well. Acts 20:34. It is honorable, healthful and scriptural for a minister to labor with his hands to support himself and his family.

2. The Minister the Servant of the Lord.— A servant naturally looks to his employer for his pay. The minister is the servant of the Lord, qualified of the Lord, called of the Lord, responsible to the Lord, and so dependent upon the Lord for his pay. He is not primarily responsible to man, but to God. “Study to show thyself a workman approved unto God” is the divine admonition. The Lord sets the “fullness of the earth” before the minister, from which he may draw his livelihood. He also lays it upon the faithful ones with whom he labors to help him bear the burden of obtaining that livelihood, if it becomes necessary. But God gives him his wages in a higher form than that of money. The minister **of** the Gospel who goes into a contract and sells his heaven-ordained calling, his God-given gifts and his powers dedicated to the ministry for a stipulated amount of money, is taking an unscriptural course and must in the end fall short of the divine approval.

3. The Salary A Muzzle.— When a man or a set of men employ another and pay him a stipulated amount of money for his time and his accomplishments, they have a legitimate right to dictate the kind of work to be done and the manner of doing it. When this is applied to the ministry, it can readily be seen how such an arrangement would destroy freedom of speech and independence of thought and action. The minister with a salary attachment has a muzzle on his organs of speech. Concerning many of the popular evils of the day he must keep quiet. If he speaks against them, as his obligation would demand, he either loses his job or his living, or both. Such ministers put themselves into the predicament of becoming “dumb dogs, they cannot bark” (Isa. 56:10), or where they dare not bark at sin. No minister of the Gospel has any moral right to place himself into a position where he may not freely speak the truth as it is in Christ Jesus, and as the occasion and the Holy Spirit may direct.

4. Commercializes Gospel Work.— If the minister’s work is to be

placed upon a plane with all other professions, it is but natural that the commercial phase should go with it, and so it should not be surprising to hear that a certain minister with brilliant talents has been called of the Lord (?) from a lower salaried position to a higher one. This commercial spirit among salaried ministers takes such deep root that the minister often arbitrarily demands his salary and collects by any means the law allows him. The spirit of the Gospel is the spirit of sacrifice. The spirit of commercialism is antagonistic to the spirit of sacrifice and when allowed to get into the work of the ministry it kills the very purpose for which the Gospel was first preached. This commercialistic spirit has reached such proportions that preacher's unions are formed, which fix salaries, make demands on congregations and if they want the Gospel preached they must take it after the fashion of the union and pay the price fixed. God, protect us against a commercialized ministry!

5. Becomes an Entangling Snare.— The Word declares:

“He that is called in the Lord, being a servant, is the Lord's freeman,” and admonishes, “be not ye servants of men” (I Cor. 7:22, 23). To go into a contract to preach the Gospel on a money basis robs the “servant of the Lord” of that freedom from men and places his feet in an entangling and dangerous snare. He is expected to live after the highest order of the day. He has a family to support who also must live like the pastor. This requires all the money he gets. He is tempted to stoop down and please men, for to them he looks for his support, to them he is responsible, from them comes his living. He cannot please God and man, and so having been caught in the fowler's net, he “makes the best of circumstances” and caters to the vanities of men instead of the glory of God. His people have “itching ears” and he must keep them tickled to hold his place with them. What a deplorable predicament for God's “freeman” to drop into!

Then, again, a salaried ministry is a snare to entrap into its employ brilliant young men who have not the first qualifications for the sacred office. They are unconverted. They know nothing of the inner voice of the Spirit. They disregard many of the fundamental doctrines of the Word. They do not know and do not stop to think whether they care what becomes of the souls of men. They only consider that here is a clean, honorable profession open to them. It does not require the wearing of “every-day” clothes, or soiled hands, or hard work. It offers the opportunity of moving in the best society, to be called “reverend” and be respected and honored by the masses; to get off flowery sermons and

eloquent orations, to feel the pleasant sensations of carrying an attentive audience with you in thought and argument, to see your name heralded in *the* papers as being a great orator, a popular preacher. So unregenerate men enter the sanctity of the ministry for the bauble of a high salary and personal aggrandizement, rather than for the saving of lost souls and the glory of God. Thus the whole purpose of the ministry is frustrated, the Church is made a social center and souls of men are lost because men have chosen to enter the ministry for the shining dollar rather than for the shining crown given to all those who keep the faith and fight the good fight of the Lord.

CHAPTER 21: THE CONGREGATION

*I was glad when they said unto me, Let us go into the house of the Lord.
— Psa. 122:1.*

Introductory

The words “church” and “congregation” are often used synonymously. In the Word of God the word “church” is used to represent (1) the general body of believers (Acts 2:47); (2) a local church or congregation (Acts 8:1), and (3) members of the visible body of Christ without reference to locality, organization, or number (Acts 12:2). The Greek word “ekklesia,” usually translated “assembly,” is used to represent both the Church and a congregation in the Church. The congregation is the Church in organized form, located in any one place, and is composed of both the laity and the ministry.

Organization.— Every properly organized congregation consists of a body of truly converted and baptized members of the Church in sufficient number to form a regularly worshiping assembly. This body is presided over by a bishop or ministers, who are usually assisted by a deacon or deacons. In most churches the regular congregation also supports a Sunday school and other auxiliary organizations needed to take care of the various activities of the Church. Members moving into a new community should always see that a sufficient number locate near enough together to effect an organization for a congregation and conduct a Sunday school, thus preserving the order of the worship of God’s house, maintaining the spiritual life of the members and leading their children into the faith once delivered to the saints.

Qualifications of Membership.— The qualifications for admission into a local congregation should be the same as those for admission into the church in general. Only such persons who (1) have thoroughly repented of their sins, (2) give evidence of genuine conversion, (3) have been duly baptized on their faith, (4) declare themselves in full accord and harmony with the faith and practices of the church, (5) live lives separate from the world and are consecrated to God and, (6) express a willingness to fully submit themselves to the Word of God and the order and discipline of the Church should be considered eligible for membership in full standing and fellowship in any congregation of the

brotherhood.

Relation of Local Congregation to Church at Large

It is important that each congregation take its proper place in relation to the general body of the Church. It is well to keep two points well in mind: (1) That the local congregation owes its existence to the fact that it is a component part of the Church at large, and as such has obligations to meet and support to draw from the parent body; (2) that the Church at large owes a general care over and support to the local congregation and has the privilege to draw on the same for recruits in the service.

The Congregation A Part of the Church. — The entire Church, north, east, south, west, at home and abroad, comprises the “body of Christ” on earth. As the natural body is made up of parts and members, so the Church is made up of local congregations, and the congregations in turn of individual members. While the local congregation is a working unit in itself, yet as a part of the whole, it owes something to every other part, and in turn is dependent upon the head and every other part of that body. In working out this interrelationship between the various congregations and the Church as a whole, there have been organized institutions and conferences where the various congregations are represented: (1) The local Conference, comprising a number of congregations in a district, which considers questions affecting directly the congregations’ within the district; (2) The General Conference, composed of the various district conferences, whose province it is to consider questions effecting the various district conferences and the work of the Church at large. In the local conference the congregations within the district come into direct contact with one another and in the general conference representatives of the local conferences come into direct contact. Thus in a direct or indirect manner each member of a local congregation is connected with all the work of the entire Church. The individual member reports to his congregation; the congregation, if need be, carries it to the district conference, and if the matter has sufficient merit, it is taken by the district conference to the general conference. In this way the influence, intelligence, sympathy, energy and spirituality of each member may be felt throughout the entire body of the Church, and the united influence of the whole Church is available for each individual member. This is the order taught in the Gospel. See Acts 15 and I

Corinthians 12.

Obligations and Privileges of the Local Congregation.—

Each individual congregation should be made to realize its obligation in supporting the general work and institutions of the Church at large—its missions, its publications, its educational institutions, its benevolent activities and all the objects of support organized and maintained by the Church. The same may be said of its conferences. Each congregation should be represented in each session of the district conference and also in the general conference. Only as the local congregations ardently support the various institutions and activities of the Church can she hope to accomplish the greatest good for the cause and bring glory to the Head of the Church—Jesus Christ.

Governmental Authority

As noted in a preceding chapter, three forms of church government are in use: Episcopalian, Presbyterian and Congregational. Under the first form the authority of government is vested in an absolute head, as the pope, or in an episcopacy composed of cardinals or bishops. The Presbyterian form of government provides for a presbytery or synod composed of representatives who are set in control of the body. By the Congregational form, each congregation has absolute authority and may pass on rules of order, adopt governmental measures, drop out forms and doctrines, introduce innovations, accept or reject any or all decisions of conferences. In fact, by applying this form of government, strictly, each congregation would become absolutely independent of any and all other congregations and authority in the Church.

It will be readily seen that none of these forms of government, used independently, is ideal. By the first, a few men in the Church could dictate and control the entire body, thus establishing an ecclesiastical hierarchy, distasteful and ruinous to the best interests of the cause. By the second, the individual congregation would have no way to express itself directly. By the third, each congregation could withdraw from the main body, so bringing about endless schisms and working ruin to the Church in general.

That neither one of these forms of government should be used independently of the other two is apparent; that principles involved in each have a part in every well regulated congregation is equally clear.

Each congregation should have a voice in the making and enforcing of church discipline. Moreover, each congregation should realize that it is but a part of a greater organization and should cheerfully submit to such regulations as the representatives of the entire Church consider wise and prudent in the furtherance of the best interests of the entire body. "In multitude of counselors there is safety" (Prov. 24:6).

Congregational Duties

The duties of laity to ministry and ministry to laity are discussed at some length in the chapter on THE MINISTRY. (See pp. 302-334.) It will be the aim here to confine the discussion on these duties more especially to the local congregation rather than to the Church at large.

Duties of Ministry to Laity.— Much depends upon the ministry in making the work of a congregation successful. A congregation cannot prosper when led by an unqualified or disloyal ministry. "Like priest; like people," is an old adage whose truth is not yet spent. The word of God lays many obligations upon the servants of the congregation.

1. *The minister is the servant of the congregation.* While the minister is at the head of the congregation, he must not for a moment lose sight of the fact that he is the chief servant of the people under him. Should he lose sight of this fact, become officious, magnify his authority or standing as a leader, look upon the laity as underlings and inferiors, begin to "lord it over God's heritage," he is likely to lose his hold upon God, his influence in the congregation and his usefulness in the service. Jesus sets the example as Lord and yet as chief servant, both in word and in example. He classes all ministers who do not subscribe to this duty as chief servant with the Gentiles, but teaches a nobler way. See Matthew 20:25-28.

2. *It is the duty of the ministry to "feed the flock."* To see that the congregation is well supplied with wholesome food in the form of sound Gospel teaching, pure literature, helpful advice; paying special attention to the nurturing of the lambs of the fold, a duty of primary importance devolving upon the ministry. Read Acts 20:28 and I Peter 5 :2.

3. *It is the duty of the ministry to clearly and fully teach the doctrines of the kingdom.* The minister must be more than, an exhorter to good works and faithful living. It is his duty to teach, explain and help the laity to recognize, understand and put into practice the doctrines of the Word (II

Tim. 2:2). It is his duty to “rightly divide the word of truth” for his congregation (II Tim. 2:15). He is charged with the responsibility of speaking those things “which become sound doctrine” (Tit. 2:1). He must constantly “give attendance to reading” and in every way lawful to qualify himself to serve the congregation by teaching intelligently and forcibly the doctrines of the Word and of the Church. The responsibility of keeping the congregation sound in the faith is laid at the door of the ministry.

4. It is the duty of the ministry to expose and reprove *sin*: An unpleasant task in many ways, but the command is, “Cry aloud, and spare not, lift up thy voice and show my people their transgression” (Isa. 58:1). Paul commands Timothy (1 Tim. 5:20) to rebuke sin openly. This requires boldness and heroism, but also tact and a deep feeling of sympathy and love for the cause. The neglect of this duty brings sorrow and defeat, while the faithful performance of the same will in the end yield a rich reward in a pure religion and a congregation free from the corroding blight of sin in its members.

5. *The minister is the watchman of the congregation.* It is a duty of paramount importance that the ministry watch over the flock and guard it against the encroachment of worldliness and harmful doctrines of which the world is so full in these latter days. The minister should be on the lookout and ready to turn aside the agent with questionable literature, especially along the lines of the false religious stripe. “Tramp preachers” with no clear recommendations should be kept out of our pulpits. A preacher worthy of his calling always has a place to preach the Word. He usually has more regular calls than he is able to respond to. He has a home congregation to care for, and need not go begging for a place to serve. These mendicant preachers and religious agents usually have some nostrums to peddle out among the uninformed, the gullible, and the morbid that are not only worthless but often decidedly harmful, or they are the advance agents of some fallacious- cult whose devotees know it cannot be introduced regularly, and so they “climb up some other way” into the homes and lives of the saints. Beware of them! “Take heed to thyself and to all the flock” (Acts 20:28). “Watch thou in all things” (II Tim. 4:5).

6. *The ministry is responsible for the discipline of the congregation.* The Church must be kept in order. Impenitent sinners must be excommunicated. The penitent require instruction; the unruly, correction. It is the duty of the ministry to take these things in hand and

execute in the order of the Gospel and the Church. The Gospel requires church ruling to be done well, and promises good rulers a special reward. See I Timothy 5:17.

7. *Visitation work.* It is the duty of the ministry, as much as possible, to visit the members of the congregation in their homes, pray for and with them and by personal appeal and help encourage them in the work of the Church and the Gospel. The value of this line of work cannot lightly be overlooked. Read Acts 20:31 and Romans 1:9.

Duties of Laity to Ministry.— The work of a congregation is a success or a failure to the degree that the laity is faithful in performing its duty to and the supporting of the ministry, or the neglect of the same. Following are a few of the duties the laity owe the ministry:

1. *To pray for them.* The prayers of a faithful congregation are a marvelous help to the ministry. Paul ascribes his success in a large measure to the prayers of faithful saints (II Cor. 1:11). The prayers of the congregation delivered an apostolic minister from prison and from probable death (Acts 12:5). All true ministers realize the worth of and long for the prayers of their congregations. See Col. 4:2, 3; Eph. 6:18, 19; I Thess. 5:25; II Thess. 3:1. Brethren and sisters, pray for your ministers.

2. *To render them willing obedience.* “Obey them that have the rule over you, and submit yourselves” is the Gospel command (Heb. 13:17). Where there is a lack of obedience to those in authority there can be no successful work done in any congregation. “Rebellion (disobedience) is as the sin of witchcraft” (I Sam. 15:23) and it works havoc wherever found—in the home, in the nation, in the Church. Since the ministers are the legitimate and scriptural heads of the Church, it is the duty of the laity to accord them ready and implicit obedience. Should the minister need disciplining, he is subject to the same rules and regulations as is any other member; or, in case the congregation cannot control him, it becomes the duty of the conference to deal with him. It is never allowable for a lay member to take an obstinate position toward a minister. There are occasions when a member may consistently raise a question with a minister, but then he should “entreat him as a father” and never take a rebellious attitude toward him. A disobedient, obstinate, insubmissive spirit on the part of the laity of the congregation proves fertile soil for the seeds of anarchy to grow, which will end sooner or later in open revolt and schism. Just as a home cannot be successfully managed and kept in order without the ready obedience of the children, even so is it impossible

to keep a congregation in order without the hearty support of the ministry in governmental matters.

3. *To respect and esteem them.* “We beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you, and to esteem them very highly for their work’s sake” (I Thess. 5:12, 13). Nothing tends to so completely cripple the work of the minister as a lack of proper regard for him and his sacred calling on the part of the lay members of the congregation. Parents often unwittingly drive their children from the Church by expressions made in the home reflecting upon the ministry. A young person once fully turned against one whom he should esteem, is rarely ever fully won again. Members should guard and enhance the reputation and standing of the minister whenever and wherever possible. A congregation can rise no higher in standing than that ascribed to the heads of the congregation. Take care of your minister’s reputation. Read Phil. 2:29. Honor is due the ministry. Not that hollow honor that finds vent in vain, expressions of flattery, but that holy honor that Christ and the Word attach to the high calling. He who brings reproach upon the ministry by disrespect and lack of esteem, brings reproach upon Christ, the Head of the Church, whose ambassadors the ministers are. All church leaders should be honored, and the “elders that rule well” shall “be counted worthy of double honor” (I Tim. 5:17).

4. *To assist them in their labors.* The Word teaches us to bear one another’s burdens. This command applies in this case. Lay members can do much in assisting the ministry in building up and keeping in order the Church of Christ. They can offer suggestions without assuming a dictatorial attitude. They can visit the sick and report their condition to the ministry. They can assist the minister in the preaching of the Gospel by prompt and regular attendance and giving wakeful and prayerful attention. If the message appears dull, spend the time you would feel excused to spend in sleep, in praying for the message-bearer. Be cheerful, polite and helpful to your minister and note the improved condition in both yourself, the minister and the congregation.

5. *To support them when in need.* There are many ways by which you can be of help to your minister in the support of himself and family without giving him a stipulated salary. Help him with his physical labors. Supply needed food and raiment. It will be no sin to support him with a little real money at times, if his needs call for that kind of support. Do not try to pay him for preaching the Gospel, but see to it that he does not unduly suffer

in a financial way while making the necessary sacrifice to serve the congregation.

6. *To follow their worthy example.* It is the duty of the ministry to set the proper example for the flock (I Tim. 4:12; Tit. 2:7; I Pet. 5:3), but an example, a pattern, loses its value unless used in producing counterparts. The good example set by the ministry should be followed by the laity (Phil. 3:17; II Thess. 3:9). Blessed is the state of that congregation whose ministers set the true Gospel standard in all things, from the holy, consecrated life within to the consistent garb worn without, and whose laity humbly and consistently copy the standard of their leaders.

7. *To share their burdens and responsibilities.* The minister who realizes that the members of the congregation are willing and actually do share with him the burdens that come upon him, the trials that beset him, sympathize with him in his apparent defeats and rejoice with him in his triumphs, becomes the stronger in the added strength of the members. If, when the battle is fierce and his hands become weary, the Aarons and the Hurs come forward and sustain the drooping hands, he sees only victory ahead, no matter how severe the contest or how great the opposition. With the laity standing loyally by him in all things, the consecrated minister takes new courage and triumphantly declares, "I can do all things through Christ which strengtheneth me."

The Layman's Opportunity

The day is past when the work of a congregation rests solely upon the shoulders of the ministry. So many avenues of direct service are open to the laity, and so many opportunities await its grasp that no one need pine for work, or excuse his inaction because there is nothing for him to do.

The Sunday School.— The Sunday school is practically an indispensable part of every congregation, and superintendents, teachers, and other officers are needed. These as a rule come from the laity. Qualified and faithful Sunday school workers in their place are as essential to the welfare of a congregation as the ministry and other officials of the Church. With movements on foot for the preparation of Sunday school workers in teacher training classes, teachers' meetings, Sunday school conferences and minor organizations where the best methods are discussed and the talent of the young people finds exercise, few members need go without some definite form of Gospel employment.

The Young People's Meeting.— There is scarcely now a live congregation that does not support one or more Bible meetings especially for the younger members. This work is becoming church-wide and offers a splendid opportunity for the use and exercise of the God-given gifts of the young people, especially in the building up of the cause of Christ.

The Mission Sunday School.— In many places there are opportunities for the organization of mission Sunday schools in out-of-the-way localities and yet not so far removed from the congregation as to make it impossible for the work to be conducted from the home base. In this way the Gospel can be brought to those who cannot or do not attend the regularly appointed places of worship. Here is an opportunity for consecrated lay members to assist in the evangelization of the world.

The City Mission.— Besides these rural missions, which are usually cared for by those in the home congregation, the city mission is constantly calling for workers to help in bringing the good news of the Gospel to the lost and fallen in the dark regions of our cities.

The Benevolent Institutions.— Our homes for the aged, for the orphans, our sanitariums and kindred institutions of the Church established for the sake of the poor and helpless are avenues through which our lay members may dispense their Christian energies in bringing cheer, courage and salvation to the unfortunates, thereby obtaining the reward promised in Matt. 25:34-40.

The Cause of Christian Education.— Nowhere within the bounds of Gospel activity is there a more important position awaiting the thoroughly consecrated, fully indoctrinated, loyally espoused layman than in the educational institutions of the Church. Here will be found those who have a zeal to attain to a place in life where their developed talents may shine to the best possible advantage. He who is able to control these aspirations (not ambitions) to weave into the fiber of the maturing intelligence and knowledge the nobler thread of Christian loyalty and consecration to God and the cause of the church, has a gift, an opportunity, a work that is excelled by no other. These institutions are calling for laymen qualified for these positions.

The Foreign Field.— No quarter of the Gospel realm is calling more loudly for true Christian workers than the foreign field. Here is another

golden opportunity for you, my lay brother or sister. Prepare to embrace it and make the best use possible of your opportunity.

Besides these special avenues open for the Christian laymen to enter, many others of a more general nature could be mentioned. To guide a Christian home where sons and daughters are reared for Christ and the Church is no mean occupation. To diligently manage a legitimate business or follow a worthy profession, saving a few dollars for the Lord's cause, affords a royal opportunity to labor in His vineyard in a practical way. Last, but not least, to be an exemplary, faithful loyal Christian without any special attainments but to stand as a living witness for Christ is a godly art of such importance that the Lord has designed that they shall be used as Bibles for many (II Cor. 3:2) to convince them of the reality and power of the Gospel of Christ in the lives of men, for the world reads Christians more than they do the Bible. This opportunity is open to all. Seize it and use it to God's glory, and you will be sure of the crown that fadeth not away. The greatest need of the present day Church is consecrated laymen.

Building up the Congregation

As this subject is approached, two factors present themselves: (1) the hindrances to be overcome, and (2) the helps to be enlisted. These two factors stare every congregation in the face and retard or enhance the work of building up the brotherhood.

Hindrances.— It has been said that “Where God erects a house of prayer, The devil builds a chapel there.”

In the endeavor to build up a congregation for the Lord, the forces of Satan must be dealt with and counteracted. Let us look at a few:

1. *Self-righteousness.* The severest rebuke the Savior hurled at the self-righteous Pharisee was: “Ye entered not in yourselves, and them that were entering in ye hindered” (Luke 11:52). The self-righteous still hinder those who would build up His cause. They are found in some form or other in the professed Church today. There is scarcely any remedy offered for them in the Word; but they must be reckoned with. Beware of self-righteousness. Let the only righteousness of the church member be the righteousness of the Lord Jesus Christ.

2. *Hypocrisy.* A near of kin monster to self-righteousness is hypocrisy. Where one dwells the other makes his abode. Read Christ's scathing

rebuke of the hypocrites in Matthew 23, then set your attention to the cultivation of the flower of humility and the grace of sincerity and thus remove a grave barrier to the advancement of the Church of God.

3. *Indifference.* That which prevented the congregation at Laodicea from prospering in the true sense of the word and brought down upon it the rebuke of heaven, stands in the way of many a modern congregation in its efforts to grow in the Lord's vineyard. Let lukewarmness, carelessness, indifference and lethargy become entrenched in a congregation and its efforts to develop a strong working body are practically futile.

4. *Worldliness.* "The friendship of the world is enmity with God." It makes no difference in what relationship that friendship is cultivated. The Church of Christ has nothing in common with the kingdom of the world. "Ye are not of the world." "Be not conformed to the world." "Love not the world." These and kindred texts show clearly that the Christian has no part with the world. It is his duty always to avoid its friendship and association. When worldliness creeps into a congregation, godliness is crowded out. Jesus compares the worldly Christian to the seed growing among the thorns (Matt. 13:22). It is difficult to utilize it or even to gather it for the garner. One of the chief hindrances to the growth of spirituality today in our congregations is the presence of worldliness in some form or other, whether in business relations or methods, in the social life, in the marriage relation, in the adornment of the body or the home, or whereinsoever. It always has the same effect—that of destroying spirituality and preventing the advancement of God's work. Close the door against the greatest enemy of Christ in the Church—corroding worldliness.

Helps.— Having disposed of a few of the hindrances to congregational growth, we will turn our attention to a few of the helps that make for genuine advancement.

1. *Unity in the Faith.* According to Gospel order every member of a congregation is co-ordinately a part of the same body, and all are "members one of another" (Rom. 12:5). The worship of God and the testimony of faith should come from the entire body as from "one mind and one mouth" (Rom. 15:6). The measure of the perfect men in Christ consists in approaching that condition in the congregation whence it may be said that they are "all come in the unity of the faith" (Eph. 4:13). Having laid the foundation in the unity of the faith, we are in position to build well the house of God in the congregation.

2. *Mutual Love*. The true test of the Christian life is the test of brotherly love I John 3:14. The cultivation of the spirit of brotherly love makes much for the general advancement of the body of Christ. "Let brotherly love continue" is the admonition of the Word to those who would live truly successful in His service; also to "love one another with a pure heart fervently." Where love is the rule, there is peace, mutual sympathy and helpfulness and the spiritual uplift of the congregation is assured.

3. *Steadfastness*. The congregation at Ephesus is held up as a model. The leading commendation given with regard to that church is its persistence and steadiness in the service. Four times is this quality mentioned. Their service was not spasmodic. They entered into the work with a sanctified determination that won the favor of the Head of the Church and that triumphed over all obstacles in the way. The Church needs special occasions of revival and uplift but they are only stimulants. The quality it needs more is the quality that makes its members "not weary in well doing." A great writer once said that he "likes to read about Moses because he carried a hard business well through." Back of all special movements and stimulants intended for the uplift of a congregation must be patience, steadfastness and a willing readiness to labor without growing weary.

4. *Personal Influence*. After all, the congregation consists but of a number of individuals, each exerting his own peculiar influence. It is the sum total of these personal influences that make or mar the standing and strength of the

congregation. Two companions in sin had been converted, They made claims for religious strength. A third doubted the power of salvation. He decided to watch the lives of these two. He left his office and dogged their steps for a week. They did not know it. He was convinced that they had something he did not have and which was of great value. He sought and found Christ. What would have been the result had these two Christians not allowed the light of Christ and the Gospel to shine out in their lives? Each member of the congregation is under watch. In answer to the question recently asked in a meeting as to what is the weightiest argument for or against Christianity today, the following was given by a wise member of the meeting: "The weightiest argument for Christ, and the weightiest argument against Christ today is the same argument — Christians." What is your personal influence? Read I Pet. 2:15.

5. *Loyalty.* In civic economy the most serious offender and the one most despised man is the traitor. He who is untrue to the cause he has espoused is without respect or esteem among friends and foes alike. On the other hand, he who is true to his profession, be it popular or ever so unpopular, wins and holds the respect of all who are respectable. How this condition is intensified in the Christian economy! Disloyalty on the part of the member of the Church, be it in ever so small a matter, militates against the best interests of the Church and the cause of Christ in general. Loyalty in all things to God and the Church carries with it a mighty influence and power to lift up and promulgate the work of the Church. Let the watchword of each member of the congregation be: Loyal to the doctrines of the Church. Loyal to the work of the Church. Loyal in separation from the world. Loyal in supporting the public service and all the activities of the congregation. Loyal to all that is good and high and noble. Loyal to Christ.

*"Dare to do right, dare to be true;
You have a work no other can do;
Do it so kindly, so bravely, so well—
Angels will hasten the story to tell."*

PART 5 Christian Ordinances

CHAPTERS

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CHRISTIAN ORDINANCES

A Christian Ordinance is a religious ceremony with a heavenward meaning. The practical value of such ordinances is to symbolize the most vital Christian principles, to furnish something tangible as an aid to the Church in maintaining the organization and to individual members in maintaining their Christian experience. It is not of such vital importance that we know all the exact reasons why these ordinances were instituted. It is sufficient to know that they were called into being by Christ and His apostles. Following is a list of Christian ordinances and what they mean to the Church:

Water Baptism— “the answer of a good conscience toward God,” the initiatory rite into the visible Church, the symbol of Spirit baptism, which initiates into the invisible Church of Jesus Christ.

The Communion— instituted in memory of our Savior’s broken body and shed blood, showing “the Lord’s death till he come,” symbolizing the unity and oneness of believers.

Washing of Saints’ Feet— a token of humility, and of mutual service, and of the brotherly equality of believers.

The Devotional Covering— “a sign of authority,” symbolizing the relation of Christian woman to Christian man, as woman’s long hair symbolizes the relation of natural woman to natural man.

Salutation of the Holy Kiss— symbol of the “fervent charity” which should exist among believers.

The Anointing of Oil— symbol of God’s grace, manifested in healing power.

Marriage—the union for life of one man and one woman who thereby become “one flesh.”

A literal observance of these ordinances, when kept in the spirit of Him who gave them, can result only in great blessings to both Church and individual members. “If ye know these things, happy are ye if ye do them.”

CHAPTER 22: BAPTISM

Go ye teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.— Matt. 28:19.

Jesus came to John to be baptized of him. John hesitated, because Jesus was worthier and mightier than he. At the command, "Suffer it to be so now," and the reason, "for thus it becometh us to fulfill all righteousness," John baptized Him. What did Jesus fulfill? Were there any baptisms under the law? Yes; and He had to fulfill them as well as the rest of the ceremonial law. The law is "holy," "spiritual," "righteous" (Rom. 7:12, 14; 8:4). Jesus fulfilled every jot and tittle of it.

Ceremonial Cleansings in the Law

"Divers Washings."— All Who know the original Greek know that Paul's "diaforois baptismois" is translated "divers washings" (Heb. 9:10). This shows clearly that the purifying ceremonies of the Mosaic law were so many baptisms ("baptismois"). These were performed by applications of oil, water, or blood. Pouring oil upon the heads of those chosen to be priests was a rite that signified consecration and sanctification, preparatory to ministering unto the Lord in their priestly offices. "And he poured the anointing oil upon Aaron's head" (Lev. 8:12). Aaron and his sons were also sprinkled with blood and oil. Ex. 29:21. Also the Levites: "And the Lord spake unto Moses, saying, Take the Levites from among the children of Israel, and cleanse them Sprinkle water of purifying upon them and after that shall the Levites go in to do the service of the tabernacle of the congregation" (Num. 8:5-15). For leprosy: "The oil that is in the priest's hand he shall pour upon the head of him that is to be cleansed" (Lev. 14:18). For uncleanness: "The water of separation hath not been sprinkled upon him: he is unclean" (Num. 19:20). There were many other instances of purifying, by pouring and sprinkling ("divers washings"— baptisms) which did not wash the surface of the body but which ceremonially cleansed the entire being. Moses sprinkled a few millions of people with blood and water and they were baptized. Heb. 9:10, 19.

Sprinkling.— There is a translation of the Old Testament from the original Hebrew into Greek by seventy-two Jewish scholars at Alexandria about 280 B. C. In the apocryphal book Ecclesiasticus 34:25 it says, "He

that washeth (baptizomenos) himself after the touching of a dead body, if he touch it again, what availeth his washing?" That this baptism was sprinkling is plainly given in Num. 19:11-22. The ashes of the burnt heifer for the purification for sin, and running water shall be put into a vessel and the unclean person who touched a dead body shall be sprinkled with it. Those who made this translation so shortly before Luke, Paul, and others wrote the New Testament in the same language, certainly knew that this ceremonial cleansing by sprinkling water was a baptism, or they would not have called it "baptizomenos."

The word "baptidzo" has many different forms according to the voice, mood, tense, person, and number of the word in the sentence where it is used. Scholars tell us that in the writings of the heathen Greeks and Romans may be found more than twenty different meanings of this word. So it would be quite confusing to let heathen usages determine the significance and mode of Christian ceremonies. Let the Levitical law, not heathenism, be our schoolmaster to bring us to the light of the Gospel. The Word of God defines its own terms. We have no right to put into Bible baptism any other meaning than what the Scriptures give us. The Bible mode by effusion is in harmony with many early heathen usages.

Washings.— Washing before meals is called baptism. "And when the Pharisee saw it he marveled that he had not washed (ebaptisthe—that is, baptized) before dinner" (Luke 11:38). The Jews washed for meals and other purposes in running water: that is, by pouring water on the hands. "Here is Elisha the son of Shaphat, which poured water on the hands of Elijah" (II Kings 3:11). There is nothing wrong in washing hands in that way, but to claim it as a necessary means to internal purification when it is nothing but a tradition of the elders is sinful. Jesus reproved them for making a ceremony out of hand washing. Matt. 15:1-20.

In Mark 7:4 this traditional washing is called a baptism. "And when they come from the market, except they wash (baptisontai) they eat not. And many other things there be which they have received to hold as the washing (baptismous) of cups and pots, brazen vessels and tables." That the first baptism here has reference only to washing the hands is evident from the two verses preceding and the one following.

The writer saw a Jew return from following a funeral procession. He had not touched the dead body but nevertheless, according to tradition, he must purify himself. There was no one present to pour water for him, so he poured water first on one hand and then on the other. According to the

marginal reading ("in the original, with the fist"—Mark 7:3) he made a fist in holding the vessel with one hand to pour water on the other.

How were the cups, brazen vessels, etc., baptized (baptismous)? It was not a matter of washing them to make them clean, but of ceremonially purifying them according to their tradition. Any small quantity of water poured or sprinkled on these articles would have purified them. Christ may have had this in mind when He spoke to the Pharisees about making clean the outside of the cup and platter and not the inside. Matt. 23:24, 25. It would have been an easy matter to have put these vessels into water and washed both outside and in to make them clean, but the object was ceremonial cleansing. Objects are often filthy with dirt when the Jews have finished their purification. But Mark says that there were also tables or beds (margin) baptized. A great, bulky affair these table-beds were. These things were certainly all baptized the same way, and by effusion, as was their manner of purification. The beds have stuffed mattresses, some highly ornamented. Men recline on them at meals. Jesus having a half-sitting posture on such a bed at the table, a woman could easily stand behind Him and wash His feet with her tears.

What these Ceremonies Teach.— Jesus did not fulfill these Jewish traditions but condemned them; however, they give us light as to the design and mode of baptism. There were divers baptisms (cleansings and purifications) which were God-given, as we have already noticed, and which Jesus did fulfill. We know that at His baptism He fulfilled something, or He would not have spoken of a fulfillment. And what could He more properly have fulfilled by baptism (which signifies inward cleansing) than those ceremonial cleansings or baptisms of the Jews?

He also fulfilled an example for all Christians to follow. "He taketh away the first, that he may establish the second" (Heb. 10:9). The Levites were consecrated at the age of thirty for their ministry in the sanctuary (Num. 4:47), the same age at which Jesus (Luke 3:23) was baptized and entered upon His active ministry, and became the great High Priest of the new dispensation. The word baptism is not found in the Old Testament and we would not know that those acts of purging, purifying, cleansing, sanctifying, and consecrating were baptisms were it not for the light of the New Testament upon them. The act of God to His people in the Red Sea was never, to our knowledge, called a baptism until more than fifteen hundred years afterwards when Paul wrote to the Corinthians. I Cor. 10:1, 2. The apostles who administered baptism in the Christian Church were

inspired to recognize certain similar ceremonies in the Old Testament as baptisms.

The Red Sea Baptism— God baptized with water in the Red Sea. By it the Hebrews were ceremonially initiated into covenant relationship with God under the leadership of Moses. They were converted to that just shortly before. “Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea.” This tells the place but not the mode of baptism, just as “in the wilderness,” “in Aenon,” “in Jordan,” tell where but not how.

All the night of the Red Sea journey the pillar of cloud stood between the fleeing Israelites and pursuing Egyptians, giving light to the former and darkness to the latter. Ex. 15, 16. With dry ground beneath their feet (Ex. 14:29), walls of water far enough away to allow several millions to pass through, no clouds in front, the shekinah behind, and rain clouds in the sky above, the hosts of Israel “were baptized unto Moses.” Where did the baptismal water come from? Read Psa. 77:17-20: “The clouds poured out water The voice of thy thunder was in the heaven: the lightnings lightened the world Thy way is in the sea Thou leddest thy people like a flock by the hand of Moses and Aaron.” “The clouds poured out water”—baptism at the hands of God Himself upon a pathway miraculously dried from sea and rain.

Messianic Baptism

Baptism had never been used as a uniform rite to be administered but once in a lifetime until John began his ministry. John was the forerunner of Christ, and “Jesus made and baptized more disciples than John.” Some of John’s disciples, after spiritual enlightenment (Acts 19:1-5), were again baptized in the name of Jesus. John’s converts repented and were baptized unto their repentance by John to whom they had confessed their sins, and by whom they were told to believe on Jesus Christ who should follow after. Baptism symbolized purification from sin, and was also the initiatory rite to John’s following and later to the Christian Church. Baptism had now become a fixed and only initiatory rite to a new following, and was no longer used as “divers washings” for various occasions at different times in life. The Jews sent priests and Levites to John, saying, “Who art thou? Why baptizest thou then if thou be not

that Christ” (Jno. 1:19, 25)? (“Messiah” in Hebrew is interpreted “Christ” in Greek.—Jno. 1:41.) They had learned through prophecy that Messiah should come, also that He would baptize, and they could not understand why anyone should baptize before the Messiah had come. The ceremony they knew from prophecy, but they were unable to account for John the forerunner. Where had they learned in prophecy that Christ would baptize? If they found it then, can we not find it now, in the light of its fulfillment?

The Light of Prophecy.— The Lord through the prophets says, “I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring” (Isa. 44:3). “Then will I sprinkle clean water upon you, and ye shall be dean: from all your filthiness, and from all your idols, will I cleanse you” (Ezek. 36:25). This was not to be mixed with ashes, or to be in any way filthy. They likely understood only the most literal meaning of these passages, but we who know their fulfillment and their far reaching significance know that that meaning was in it too as a symbol of the real. Apparently they did not know that Christ would “pour out His soul unto death,” shed His blood to purify the world, rise again, and from the heavenly holy of holies baptize with the Holy Ghost. Many prophecies said that He that should come would pour, sprinkle, and purify, and the Jews who for over a thousand years had known this way of purification—to pour or sprinkle some liquid on the person or object to be purified,—could readily see the symbol (water baptism) if not the real (Holy Ghost baptism).

Of all the prophecies that pointed to the Messiah as a baptizer and moved the Jews to question John’s right to baptize (Jno. 1:19-28) there was perhaps none more impressive than Mal. 3:2, 3: “But who may abide the day of his coming? and who shall stand when he appeareth? for he is like unto a refiner’s fire, and like a fuller’s soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering of righteousness.” When only about four hundred years later John came preaching repentance and administering the well known rite of purification, it seemed likely to them that now had come the Messiah, the expected Purifier. Learning that such was not the case they ask, “Why baptizest thou then?” John prepared the way and Christ the great Refiner continues to this day to “purify unto himself a peculiar people,” having

water baptism as a figure of cleansing from sin.

Get a Greek Testament. Read (or have read) Heb. 9:10 as Paul penned it down. “Diaforois baptismois” means many different baptisms as fully and as truly as it means “divers washings.” There is no difference between the two renderings. In Greek the same thing is mentioned in Heb. 6:2 (“baptismon didaches”), translated “Of the doctrine of baptisms,” some translators rendering it, “of the doctrine of washings,” meaning the same. Paul follows right on in Heb. 9:12, 13, 19, 21 and tells what some of the baptisms of the tenth verse were, summing them in V. 22 saying, “And almost all things are by the law purged with blood; and without shedding blood there is no remission.” God’s testimonies are impregnable. If all these baptisms pointed to the application of the individual to a large body of water, blood, or oil, and to submerging the whole body beneath it for cleansing, then with all our hearts we would believe in baptizing the same way now. If there were one scripture corresponding, for instance, to Isa. 52:15: “So shall he *immerse* many nations,” it would be out of harmony with all other scriptures. In fact, immersion or its equivalent as a ceremony to be administered to God’s people is not so much as named in the sacred message.

These sprinklings and pourings did not literally wash and cleanse even the surface of the body, neither does water baptism perform that service now; but they were nevertheless called washings or purifyings. Why? Because they purified ceremonially. “For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God” (Heb. 9:13, 14)? So baptism with water is not to wash away the filth of the flesh, but is a figure of salvation wrought by purging the conscience from dead works by the sprinkling of the blood of Jesus. (See I Pet. 3:21; Heb. 10:22.) We are purified inwardly by the sprinkling of the blood of Jesus, sprinkled upon our hearts, giving us an inward baptism, with which the baptism of the Spirit jointly takes place. By Jesus’ Calvary baptism the world also was purified from original sin. [*Menno Simons (P. 30) calls this application of blood a baptism. “Yea,” he says, “the helpless, innocent children, though baptized with the blood of the Lord, and having the sure promise of the kingdom of God, if not baptized with this (Catholic) baptism, must be buried without the graveyard as accursed.”*]

Purifying.— Baptisms with the blood of animals ceased with the fulfilling of the ceremonial law. He who told John what to baptize with, and what to baptize for, did not need to tell him how to do it, for that was known to all Israel. A question, however, about purifying arose when John and Jesus were baptizing at the same time on the west side of the Jordan, perhaps not far apart. “Then there arose a question between some of John’s disciples and the Jews about purifying” (Jno. 3:25—R. V., “questioning arose on the part of John’s disciples”). It appears that they had been trying to win converts from their former brethren, the Jews, over to John’s discipleship, claiming that his purification was superior to the religious washings under the law. The Jews, of course, held up their purifications as the best, and in turn accused the disciples of schism among their brethren with Jesus at the head of the strongest division, evidently causing John’s disciples to feel unkindly toward Jesus because He had started a similar work and was purifying more disciples than John. Jno. 4:1. “And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him” (Jno. 3:26). This question involves all the scriptural baptisms from the passage of the Red Sea until the time when the trump of God shall sound—those of the law and of the Gospel—and includes all under the one name, “purification.” See in Lev. 14:18, Num. 19:11-21 and many other references how this purifying was done, and you have the mode.

“Much Water.”— “And John was baptizing in Aenon, near to Salem, because there was much water there” (Jno. 3:23). Aenon cannot be located with any certainty now by any one. One traveler places it on the Jordan, another six miles northeast of Jerusalem, and others in other localities. An old guide of whom it has been said that “he knows every foot of Palestine better than any other man living” told the writer that “No one knows where Aenon was located.” It was evidently west of the Jordan. Jno. 1:28; 3:22, 26. “The name Aenon is a Greek form of the Chaldee word signifying ‘springs.’ ”—Smith. In the original Greek it is “many waters” (R. V., marginal reading). No one who understands Greek will deny that, for it says, “*hudata polla en ekei*,” meaning, *many waters were there*. Here then were many waters or “much water,” for baptismal purposes and to slake the thirst of the multitudes and their beasts of burden. Nearly all the villages and towns in Palestine are built by a spring or springs from which the people get their water. It is not likely that John

took his converts into the springs from which the people of Aenon drank. He must have dipped the water out in vessels as needed, or lifted with his hands the water out of the shallow streams below the springs.

We know that John applied the water to the people here as elsewhere, for he said, "I baptize *with* water." There is no Bible account that much water was ever used for the baptism of any single individual. The water, not the people, was handled. They baptized with water.

Silent as to Mode.— In Aenon, in Bethabara, in the wilderness, and in the Jordan are the only given localities of John's baptism. Christ's baptisms, so far as we have any record, were confined to "the land of Judea" (Jno. 4:1, 2; 3:22). They give very few accounts of the observance of the ceremony and never any account of the mode, for that had long been given and understood.

"With Water."— The baptism in Jordan has been a subject of much interest, chiefly because Christ was baptized there. "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins" (Matt. 3:5, 6). It was utterly impossible for him to do all this in six months, except "with water."

The River Jordan is a stream of from 80 to 160 ft. wide, having a deep, swift current, especially in spring time. Here John baptized the multitudes, perhaps just opposite Jericho.

"In Jordan" does not mean under the waters of Jordan, as some think. Such expressions as "in Jordan," "in the wilderness," etc., mean locality only. The baptisms in Jordan cannot be proven to be immersions for the following reasons: (1) To have immersed the great multitudes in the allotted time would have been a physical impossibility. (2) If "went up straightway out of the water" (Matt. 3:16) proves that Jesus was immersed, then "were come up out of the water" (Acts 8:39) proves that the baptizer as well as the baptized was immersed. (3) John had no precedent in Scripture to baptize in this way.

While considering the question of immersion we might add: Immersion means to put under the water only; that alone would drown the applicants. It takes an *emersion* to bring out. If the one who is to be baptized goes in himself until only head and shoulders are out, then only head and shoulders are put under in the name of the triune God. Most of the body is immersed by his own act in no name at all. In trine immersion

most of the body is immersed once by the applicant himself, while head and shoulders are immersed three times. Those who advocate it do not really practice it.

John said, “I baptize you *with water*” Jesus said, “John truly baptized *with water*” Nothing could be stronger, for Jesus said *truly* he did. John handled the water some way, and applied it to the individual. To have dipped the individual into the water would have been to do something to the water with the individual. It is clear, consistent, and in harmony with the Word of God when we take the manner of baptism prescribed by the Word. The external ceremony is a sign of the great internal work of God. The only washing ever enjoined by Scripture upon believers and performed by an official administrator was done by sprinkling or pouring. If sprinkling or pouring cleansed the flesh of all uncleanness under the law, much more will the blood of the Son of God now cleanse conscience, heart, soul, and body.

Place of Baptism.— There is no evidence that John ever held services in a building of any kind. “He was in the deserts till the day of his shewing unto Israel.” During his ministry he ate locusts and wild honey and dressed in camel’s hair. Services were held in open air, where Christ also frequently preached. Water being scarce in many parts of Palestine, it is not likely that they held prolonged services where there was not an abundance of water to refresh the multitudes. Jordan with its shady banks was a suitable place. Here he preached, had converts, and baptized them.

Did John stand out in the river to baptize the multiplied thousands, or upon the river banks? All the ancient pictures show him to be standing at the edge of the water and the applicant standing in the water just in front of him, and he is in the act of lifting water either with his hands or a small vessel, and pouring it on the head of the applicant. There is no proof anywhere that John was in the water at all. There is no command as to where the applicant should be when baptized—river, pool, river bank, house, or desert—but the command is to apply the water.

There is no scripture to show that applicants were taken any distance for baptism. When Peter and a number of converts were together in the house of Cornelius water was the only thing lacking for baptism. Peter said, “Can any man forbid water, that these should not be baptized?” In other words, “Can any man forbid that water be brought?” not forbid these to go to the water. Never in Scripture did any preacher and convert

leave a place of worship and go out in search of water.

Anointing with Oil.— The use of oil as a ceremony was discontinued, except for the sick. “Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him. with oil in the name of the Lord” (Jas. 5:14). We have never heard of any one anointing with oil except by pouring. Anoint *with oil*—*pour* oil upon them. Jesus anoints (baptizes) *with the Holy Ghost*—always by effusion. Baptizing *with water*—mode the same.

Baptism of Suffering.— The use of the blood of slain beasts passed away with the ceremonial law. The many baptisms with blood (Heb. 10:9, 22) defiled the surface of the body, yet God in connection with the outward ceremony purified the flesh. The sins were held in remembrance till Christ should take them away. Isaiah says of Christ’s death: “He hath poured out his soul unto death and he bare the sins of many” (Isa. 53:12). Jesus calls this a baptism. “But I have a baptism to be baptized with, and how am I straitened (pained) until it be accomplished” (Luke 12:50)? This great baptism was a terrible agony. Witness the drops of blood, the thorny crown, the bloody stripes, the crucifixion! The disciples had the same baptism, most of them being put to death. Mark 10:39.

Water Baptism.— Water alone began with John to be the only liquid element used in ceremonial baptism. Naturally it has a cleansing efficacy and is within easy reach of all people. This cannot be said of any other liquid. God sent John to baptize *with water*. No wonder he kept saying, “I baptize with *water*,” since other liquids also had formerly been used, mostly blood. Heb. 9:22.

The Mode.— Any small quantity of water may signify cleansing. In the absence of any instruction by Moses, John the Baptist, Christ, or the apostles as to the quantity to be used in baptism, the Church leaves this to the discretion of each administrator. The mode is usually termed “baptism by pouring.” As stated before, since the baptism of the Holy Ghost, whenever mentioned, is mentioned in connection with effusion, it is but natural to conclude that the baptism with water should be by the same mode.

Leprosy is a most striking example of sin. In the ceremony for cleansing the leper, oil was poured on his head. Lev. 14:18. We pour water to symbolize the internal cleansing of the soul from the leprosy of sin by the

poured out blood of Jesus.

The priests were consecrated to their office by a ceremony in the course of which oil was poured upon their heads. Ex. 29:7-9. There has been a change in the priesthood. Jesus Christ has been anointed “the great high priest” (Acts 10:38; Matt. 3:16; Heb. 4:14), and all believers are by Him made priests. Rev. 1:6. They are also anointed with the Holy Ghost, and we are become a “royal priesthood.” Anointing with oil was a type of the anointing with the Holy Ghost. That anointing consecrated for service, and so it does now. Acts 1:8. Jesus fulfilled the old and instituted the new order of anointing when He was baptized with water and anointed with the Holy Ghost in Jordan.

Joel, John, and Jesus all foretell an event that results in a baptism. Joel said, “And it shall come to pass afterward, that I will pour out my Spirit upon all flesh” (Joel 2:28). John said, “I indeed have baptized you with water: but he shall baptize you with the Holy Ghost” (Mark 1:8). As the time drew near Jesus said, “John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence” (Acts 1:5). About one hundred twenty had assembled, “And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting . . . and they were all filled with the Holy Ghost” (Acts 2:2-4). As the sound filled the house the Scripture, “I will pour out of my Spirit,” was fulfilled (vs. 16, 17, 33) and they were baptized with the Holy Ghost. Later, “on the Gentiles also was poured out the gift of the Holy Ghost” (Acts 10:45). Peter relates his experience saying, “As I began to speak the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost” (Acts 11:15, 16). When Peter witnessed the event it made him think of the two baptisms, with water and with the Spirit, and he said, “Can any man forbid water, that these should not be baptized, which have received the Holy Ghost, as well as we” (Acts 10:47)? John did with water what Jesus did with the Holy Ghost. If the one was an outpouring, what must the other have been?

Water Baptism a Symbol of Spirit Baptism.— Paul says there is “one baptism” (Eph. 5:4). That is the one baptism mentioned in I Cor. 12:13: “For by one Spirit are we all baptized into one body.” All true believers have been baptized into the one body, the Church of Christ, by the outpouring of the Holy Ghost. How about the Greek word “baptidzo”

in all these Holy Ghost baptisms? It is there time and again, in every instance an outpouring. Jesus showed us how.

Water baptism is a double symbol. From John till Pentecost it was primarily a symbol of purification, the baptism of repentance. Now it is also a symbol of the baptism of the Holy Ghost, and becomes thereby an act of consecration. The priests were consecrated to their work by the anointing of oil. God's people of the present dispensation are consecrated for service by the anointing of the Holy Ghost. To regard water baptism as the real consecration, when it is only a symbol of it, is heresy. Peter held forth this doctrine when he commanded an outward ceremony for those who had just been baptized with the Spirit. Acts 10:44-48. The Ethiopian eunuch exemplified the same when with his heart he had believed unto righteousness and desired an outward emblem of it. Acts 8:36, 37.

“Answer of a Good Conscience.”— “The blood of Jesus Christ cleanseth us from all sin” (I Jno. 1:7). “Unto him that loved us and washed us from our sins in his own blood” (Rev. 1:5). If the blood and ashes of animals sprinkled upon the unclean “sanctifieth to the purifying of the flesh, how much more shall the blood of Christ purge your conscience from dead works” (Heb. 9:13, 14)? Baptism is the answer of that good conscience. I Pet. 3:21. Without a purged conscience baptism is a false answer, a false figure of salvation by the baptism of the Holy Ghost.

There are two water figures of salvation in one connection, one like the other. “The ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us” (I Pet. 3:20, 21). The ark in which they were saved with water pouring down from the clouds is one figure. (Noah and his family were baptized but not immersed—the rest were immersed but not baptized.) Water baptism is a like figure. The water falls upon the head of the applicant and in the name of the Lord he is baptized. Baptism never washes away the filth of the flesh, never washes sins away, but it typifies cleansing. As the bread and the cup in communion are the body and blood of the Lord, not in reality but in type, so water baptism typifies the purification and salvation of the soul.

A figure of anything is the form, shape, or fashion of it. Water baptism is the figure of the other two baptisms, the one with the blood of Jesus by which we are cleansed, the other with Spirit by which we are all baptized into one body. Having the Spirit and the cleansing of the blood, we are

saved from sin. Water washes away sins in symbol only, for it is by the blood of Jesus that all sins are washed away. I Jno. 1:7.

Cleansing before Baptism.— Cleansing from sin should precede water baptism. Jesus worked that way when He was on earth. He forgave a helpless invalid in a crowded house. “When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee” (Mark 2:5). He was then healed of his sickness. John demanded “fruits meet for repentance” before baptizing people. We observe baptism because our sins are already forgiven, not that they may be forgiven.

“For the Remission of Sins.”— Three thousand converts became anxious inquirers under Peter’s Pentecostal sermon and Peter answered, “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost” (Acts 2:38). Some interpret this to mean that it is through baptism that sins are remitted. That places the cleansing in the literal water, which is contrary to all Scripture. All the arguments in favor of the forgiveness of sins through the rite of water baptism are based on a surface view of a few passages whereby they are wrested out of harmony with all other Scripture. The surface advocates say that “for the remission” means *in order that* sins may be remitted. That makes water take the place of the blood of Jesus and the regenerating power of the Spirit. Those who place so much power in the water of baptism talk more about what water does for the soul than what the Holy Spirit does. With a faith and practice like that the truth is often obscured. One sermon on water baptism will arouse more interest among that class than ten sermons on Spirit baptism will. Under grace it is our blessed privilege to feast on the fruit of the Spirit rather than on types and forms as a substitute.

To be baptized “for the remission of sins” is to be baptized because of the work which God has already done in cleansing the soul from sin. The same manner of expression to show a work already done occurs at other places. Take for example Luke 5:12-15. A man full of leprosy was cleansed by Jesus. The leprosy had already departed, the man already cleansed; yet Jesus said to him, “Go, and shew thyself to the priest, and offer *for thy cleansing*, according as Moses commanded, for a testimony unto them.” The offering “for thy cleansing” was not that the cleansing may be effected, for that had already been done, but it was “for a testimony” that if had been done. So the baptism “for the remission of sins” is not that

sins may be remitted, but rather “for a testimony that sins have already been remitted, “the answer of a good conscience.” No one should ever think of being baptized without first having experienced a forgiveness of sins. “Repentance unto salvation,” a living faith in the Lord Jesus, then water baptism, is the Gospel order.

The original Greek shows clearly that forgiveness comes before water baptism. With this agrees the revised version, “unto the remission”—that is, *unto* or after remission of sins water baptism should follow. The same Greek preposition “eis” which has been translated “for” in Acts 2:38 is translated “unto” in Matt. 3:11, and shows baptism to follow repentance.

Josephus wrote in the latter half of the first century. He was learned and well acquainted with all the religious ceremonies of his time. He undoubtedly met many who had been baptized by John the Baptist. He says: “John that was called Baptist; for Herod slew him, who was a good man, and commanded the Jews to exercise virtue, both as to righteousness toward one another, and piety toward God, and so to come to baptism; for that the washing (with water) would be acceptable to him, if they made use of it, not in order to the putting away (or the remission) of some sins (only) but for the purification of the body; supposing still that the soul was thoroughly purified beforehand by righteousness.” (Book 18. Chap. 5, P. 540.) Although a Jew himself, of the priestly class, and much accustomed to ceremonies under the law wherein the miraculous work of God often accompanied the outward ceremony, he was not too blinded to learn that in the new teaching John held forth, a thorough purification of the soul, before baptism, by Christ who is our righteousness, was expected. Observe how this Jew associates purification with baptism.

The Baptism of the three Thousand.— “Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.” This occurred in Jerusalem when there were visitors of many nationalities attending the Jewish feast of Pentecost. Not a word is given as to the exact locality of the ceremony or the amount of water used. There are no flowing streams within five miles of the city. After Peter’s sermon of “many other words” there would not have been time to go over the mountains so great a distance to baptize that many converts. It is not likely that the city authorities would have permitted the baptism of the multitudes in the reservoirs which furnished the city with water. One hundred twenty had been baptized that morning

when God “poured out” His Spirit upon them. By the same mode the three thousand could have been baptized at the same place that afternoon.

Does Water Baptism Precede Spirit Baptism?— Before the Comforter had come, and even after that when they had not been instructed concerning Him, He was received after water baptism. The apostles could not receive the great baptism before Pentecost. Some of John’s disciples had not even heard of Him (Acts 19:2) when they were baptized, and were therefore baptized again. So with the Samaritans; they received Him some time after they had been baptized with water. Acts 8:5-17. The reception of the Holy Ghost is also- placed after baptism to the Pentecost converts. At first, before the Holy Comforter was known, it *followed* water baptism among Jews and Samaritans who had the same form of worship. Later, when the Gentiles (of which class we are) began to come in, the Holy Spirit as the Comforter *preceded* baptism. Even Paul, who was a Jew but who became a chosen missionary of the Lord to preach among the Gentiles, received the Holy Ghost before water baptism. Acts 9:17, 18. When Peter preached to a Gentile congregation in Caesarea they were all converted and “baptized into Jesus Christ” “because that on the Gentiles also was poured out the gift of the Holy Ghost.” Afterwards they were baptized with water. Ever after, we have no mention in Scripture of any other order when converts were previously taught about the Holy Ghost.

A Sure Promise— The promise of the Holy Spirit as a baptism and a Comforter is “to all that are called” of God in all ages. Acts 1:4, 5; 2:39. “Now if any man have not the Spirit of Christ he is none of his” (Rom. 8:9). True “repentance to salvation” includes cleansing by the blood of Jesus, baptism with the Spirit, and a living faith in Christ. A true faith in the Lord also includes all that repentance does, and anyone who has embraced it is a fit subject for baptism. “He that believeth and is baptized shall be saved” (Mark 16:16). Faith made ready for baptism the Ethiopian eunuch, Lydia, the Philippian jailor, and in fact all others. Jesus commands, “Go ye therefore, and teach (R. V., make disciples of) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.”

One Application Sufficient.— Only one application of water is

necessary. Father, Son, and Holy Ghost are recognized as the one triune God. They are all called God, have one name, therefore we read, “baptizing them in the name,” not names. Three actions signify belief in three Gods, which is polytheism. Baptize with one application in the name of the three, just as Jesus will come in three glories at one coming. Luke 9:26. “Let all our actions be done in the name of the one triune God—the Father, the Son, and the Holy Ghost— and not (as is done by those who baptize in three actions) in the name of each individual of the Trinity.”

Philip and the Eunuch.— Philip baptized an Ethiopian eunuch whom he found in his chariot returning from worship at Jerusalem, reading from Isaiah. Acts 8:26-40. Philip “began at the same scripture, and preached unto him Jesus.” At the sight of water the eunuch wondered what could hinder him from being baptized. He had the necessary faith, and was granted the privilege. The chariot was stopped at the water, the two went into the water, and Philip baptized him. Both went down into the water, and both came up out of the water. It does not say how deep the water, nor how much water Philip applied to him. That has been withheld from us. If it were told, multitudes would doubtless think that if they did just that way in every detail they would obtain salvation by the ceremony.

Baptism of Saul.— Saul of Tarsus was baptized, evidently in the house of Judas in Damascus. Ananias came to him, laid his hands on him, and he received his sight, was filled with the Holy Ghost, arose (Gr. “anastas,” having risen up), and was baptized. He was very weak from three days fasting and prayer. “And when he had received meat he was strengthened” (Acts 9:17-19).

The Jailor Baptized.— In a Philippian jail, at the midnight hour, the keeper of the jail and his family were baptized. Acts 16:25-40. Paul and Silas had been put into the inner prison. The earthquake awakening the jailor, he could see the doors open. This house was evidently a part of the same structure with the jail. To allow the prisoners to escape was unlawful and meant for him the death penalty. Thinking that the prisoners had escaped, he was about to kill himself. Learning that none had escaped, he called for a light, sprang into the prison, came before Paul and Silas, and asked how he might be saved. Hearing the message of

salvation through faith, he brought them into his own house where the apostles instructed the whole family. He then took them out of his house, washed their stripes, “and was baptized, he and all his, straightway.” The ceremony was probably performed in the outer prison, or in a hall, with water provided for the prison. They were then brought into the jailor’s house again. That the jailor had not unlawfully taken them out of the prison during the night is proven by the testimony of Paul who refused to leave the prison until the properly authorized persons should come and “fetch us out.”

Baptism soon after Conversion.— In every instance mentioned in Scripture where people believed on the Lord they were baptized shortly afterwards; some the same hour, others the same day, never more than a few days after conversion. There is no scriptural ground for delaying the time of baptism six months or a year after good evidences of conversion. If the evidence is not clear on account of inconsistent life or extreme youth, the Church should wait for “fruits meet for repentance.” Sometimes converts are lost because they are exposed to the world so long before the Church receives them. Let the Gospel plan be followed, clear instructions given, and applicants received as soon as convenient after they accept fully God’s Word and will. The truly converted have a strong desire to unite with God’s people. Such as realize life’s end to be near become very anxious to unite as soon as possible. If we prefer not to delay baptism when the convert is “sick nigh unto death,” why should it be delayed for any sincere convert, knowing that any one may die at any time?

Water Baptism not Regeneration.— Water baptism is not the new birth, but some virtually say that it is. Jesus said, “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God” (Jno. 3:5). This second birth is all from above. (See marginal reading of 7th verse, also the original Greek.) The idea that this means a birth of literal water would make the one baptized a child of literal water. Elementary water would then be the mother to afford nourishment to the new born creature. Impossible! Like begets like. We become new born babes in Christ Jesus by being born of the water which is the Word of God and of the Spirit which is God. The new born child of God is then a partaker of the divine nature.

The pure Word of God is called *water* because it cleanses the heart and life of them that obey it. “That he might sanctify and cleanse it (the

Church) with the washing of water by the word” (Eph. 5:26). “Now ye are clean through the word which I have spoken unto you” (Jno. 15:3). “But whosoever drinketh of the water that I shall give him shall never thirst” (Jno. 4:14). “Seeing ye have purified your hearts in obeying the truth being born again not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever” (I Pet. 1:23). What could be clearer? Natural substances, as water, flesh, wood, etc., are all corruptible, but the Word of God is eternal, and abides forever. The disciples knew the conversation with Nicodemus. Peter knew that the Word of God is the life-giving water of which we must be born again. Not the few references to water baptism, but all the Gospel of Christ becomes our mother. Peter tells us that this mother feeds the children just born into the family of God. “As new-born babes, desire the sincere milk of the word, that ye may grow thereby” (I Pet. 2:2).

“Whosoever is born of God sinneth not.” “God is a Spirit.” To be born of water and of the Spirit is to be born of the Word, our spiritual mother, and of the Spirit (who is God) our spiritual Father. From these eternal parents we get eternal life. Jesus said, “Ye must be born again” (from above). Peter uses almost the identical expression, “being born again,” and then tells us plainly that we are born of incorruptible seed, the Word of God.

Some extremists say that if you are not completely submerged in water in baptism you cannot enter the kingdom of heaven. Evidently they do not believe what they say, or they would never only partly submerge the applicant, which is often the case.

Romans 6:3-6.— “Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death.” What kind of baptism is meant here? The idea that water baptism converts us or buries us with Christ is unscriptural. It is the baptism of the Spirit which makes us right with God, “for by one Spirit are we all baptized into one body.” “For as many as have been baptized into Christ have put on Christ” (Gal. 3:27). Water baptism makes a Christian of no one, but Spirit baptism does baptize us “into Jesus Christ,” as the Scriptures abundantly teach. The beginning of Rom. 6 and the whole chapter are one theme, dying unto sin and being made alive unto God—*conversion*. Through death there comes life.

Baptism into Christ by the Spirit was apparently familiar to the Romans, and it is but natural that Paul should submit the question, “Know ye not

that so many of us as were baptized into Jesus Christ were baptized into his death?" Both the baptism of the Spirit and of suffering are here referred to. No one can be baptized into life without first having been baptized into death.

Jesus said, "I have a baptism to be baptized with: and how am I straitened (pained) until it be accomplished?" When that baptism was "accomplished" He was dead on the cross. It is always wrong to bury before death takes place. The old life had to be crucified out and a burial of the dead take place before a new life could be ushered into existence. Some extremists argue that in this crucifixion on the cross Christ was overwhelmed or immersed in suffering. Everybody knows that all suffering is beneath the surface of the body, not on the outside. In His agony His blood was being poured out and His baptism of suffering was accomplished. He had a "baptism unto death." "He poured out his soul unto death and he bare the sins of many" (Isa. 53:12). He tasted "death for every man;" therefore we must be "baptized into his death" if we would be saved by being on the cross of self-denial. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed." When we are "crucified with him" we die with him and are "baptized into his death," the crucifixion death. Through the death of Christ we are redeemed and brought to participate in all the privileges purchased by His death. The death of our carnal life was similar to Christ's death. "They that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24). When Jesus' flesh was crucified His first life ended, after which He arose to a new life. So must we be crucified, "baptized into his death," before we can walk "in newness of life." "If we suffer with him," "know the fellowship of his sufferings," "we shall also be glorified with him." "Crucified with Christ," "dead with Christ," "planted together in the likeness of his death," all show that we, in a spiritual way, taste the same death that Christ tasted, and are therefore baptized into His death, the death of the cross.

Christ's first life ended on the cross, not in the grave. So our old man died on the cross of self-denial, through or by the cross of Calvary. By that means all who are converted are "planted together in the likeness of his death." A momentary plunge in water is nothing like Christ's death on the cross. Neither is it anything like His burial in a rock-hewn sepulchre, His body lying horizontally in an elevated place. If "buried with him" (V. 4) means a literal burial in water, then "crucified with him" (V. 6) means a literal death on a literal cross, an application which would make the

teaching of the entire chapter ludicrous and void.

The body of Jesus was buried and not suffered “to see corruption.” The old life was extinct before burial. A Christian has had a similar experience. The life of “the body of sin” is gone before burial; is lost to view, buried from sight, gone forever. Sin no longer reigns in our mortal bodies. Rom. 6:12. Physically we still have the same body, as Christ still had His same body, but spiritually we see no more the body of sin. A resurrection takes place and we behold a new life, a body presented a living sacrifice unto God. Christ’s body in His first life bore sins. “Who his own self bare our sins in His own body on the tree” (I Pet. 2:24). The body after the resurrection bore no sin. So with us. The body of sin must be destroyed. Christ’s body of sin was done away, and He obtained a body that bore no sin. “Knowing this, that our old man is crucified with him, that the body of sin might be destroyed (done away, R. V.) that henceforth we should not serve sin.” Christ’s body of sin was buried forever, and forever since He has a body that bears no sin. The Christian’s body of sin (if he remains faithful) is done away forever. “Therefore we are (were, R. V.) buried with him by (through, R. V.) baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.” The new life is sheltered with Christ to remain with Him. “Ye are dead; and your life is hid with Christ in God” (Col. 3:3).

Resurrection follows burial. As the Father raised up the Son, and gave Him a body free from sin (for He was made sin for us), so we are raised up from the death of carnality, having a body controlled by a new life. “He that is dead is freed from sin.” When the old body of sin is done away the resurrection of a new and better man is sure to come. “Ye have put off the old man and have put on the new man” (Col. 3:9, 10). We are crucified with Christ, die with Him, are buried with Him, and arise with Him. In Rom. 6:2-6 we have a spiritual crucifixion, a spiritual death, a spiritual burial, and a spiritual resurrection. To advocate a literal burial in water when everybody knows that the crucifixion, death, and resurrection, are spiritual, spoils the harmony of this impressive lesson and blinds the minds of the unstable and unlearned to place salvation in outward ceremonies. Water is not mentioned, and besides a momentary plunge in it is never a burial. The only watery grave mentioned in Scripture is the one that will not give up its dead until the resurrection at the Great Day. He who takes a part of this Scripture for outward ceremony robs his soul of a spiritual feast. The Spirit of God operating on the heart of the sinner

and bringing him into death by a crucifixion of the flesh and into life in Christ by a resurrection from the dead, are the baptisms that prepare the way for a baptism with water. When the Spirit of God has been shed forth upon the penitent soul, he is then a proper subject to have the baptismal water poured upon him, which initiates him into the visible Church.

Paul's Baptisms.— The history of water baptism occupies but little space in Scripture. We have considered most of the instances given of its observance. The last in point of time was the baptism of some Corinthians. Paul says, “I thank God that I baptized none of you but Crispus and Gaius also the household of Stephanus for Christ sent me not to baptize, but to preach the Gospel” (I Cor. 1:14-17). If this outward ceremony would accomplish what some claim for it, Paul would have thanked God that he washed away the sins of so few of the Corinthians, for he had baptized only a few of them. He says, however, “In Christ Jesus I have begotten (given birth to) you through the gospel” (I Cor. 4:15), and calls them his “beloved sons.”. He was the means of bringing them to Christ and through Him to salvation. Christ and His Gospel alone have the power to regenerate. Water baptism should not be administered until after the new birth.

Infant Baptism

Infants are not to be baptized and received into the visible Christian Church. When Jesus took them up into His arms and blessed them we are sure that He did not baptize them, for “Jesus himself baptized not” (Jno. 4:2). In fact, the Bible is completely silent on the baptism of infants, recording not one single instance where an infant was baptized. We read of four households that were baptized. The jailor was baptized, he and all his and rejoiced, believing in God with all his house” (Acts 16:33, 34). They all believed, all old enough to have faith. Cornelius “feared God with all his house.” No infants were baptized there. The household of Stephanus were Christian workers and bore fruit. I Cor. 1:16; 16:15, 16. None could have been infants. There is no proof that there were infants in Lydia’s household. Acts 16:15, 16. If whole households can be subverted (Tit. 1:11) without subverting infants whole households can be baptized without baptizing infants. The subversion of infants is impossible; the baptism of infants, unscriptural.

Jesus taught the people and made them His followers before He

permitted His disciples to baptize them. “Jesus made and baptized more disciples than John” (Jno. 4:1). Jesus and John both *made* and then baptized their disciples. The apostles did the same, never baptizing until their hearers professed faith in Christ. There was not one infant among the class of three thousand who were baptized at Pentecost, for infants cannot “repent” and “receive the word.” The apostles obeyed the Great Commission to “teach (disciple) all nations, baptizing them.” Without one single recorded exception all the apostolic churches were obedient to the Master’s command to make the disciples first and then baptize them on their faith in Christ.

Infant baptism is a relic of the Roman Catholic and other similar churches. It came into existence very early (Menno Simons and others say in the second century) and was practiced ever since. Since the Reformation it has been practiced by Protestant churches that have not fully come away from Rome. Catholics, Armenians, and others bury their unbaptized infants outside their cemeteries, saying, “They are damned.” Surely no true believer in the doctrine of salvation by grace believes that these helpless, harmless, innocent, pure, lovely gifts so fresh from the hands of God are lost!—especially in the light of our Savior’s declaration, “Of such is the kingdom of heaven.” Then why baptize them before the Gospel time? Jesus is “the Lamb of God, which taketh away the sin of the world,” including all the original Adamic sin, and children need no baptism until they become responsible creatures and yield to the call of God to repent of sins knowingly committed and to faith in our Lord Jesus Christ.

Baptism in History

More than eighteen hundred years have passed since the apostles preached and baptized. Soon after their departure error sprang up and many have erred as to the design and mode of baptism. But God has always had faithful followers who perpetuated the holy designs and ceremonies instituted by Christ and observed by the apostles. The Bible reveals to us the will of God. History reveals to us the actions of men which may or may not be in accord with the Gospel.

Early Literature.— There was little written on the subject of baptism immediately after the apostolic time, for it was well understood. For some time information could easily be acquired of aged Christians who had

witnessed the apostolic ceremonies. The few early accounts of baptism show effusion as the mode. Eusebius, termed “the father of Church history,” says (P. 96) that the apostle John, about 98 A. D., reclaimed a fallen disciple who wept with tears of penitence, “as if baptized a second time with his own tears.” The flowing tears were like a baptism. The account of some baptisms in the second century were given not for the purpose of describing mode, but to give the circumstances under which they took place. In the “Magdeburg Centuries” the historian Nicephorus relates that in the second century a Jew in company with some Christians, traveling through a desert, was converted. He took sick and desired baptism. Having no water they sprinkled sand upon him in the name of the Trinity. His case was laid before the bishop of Alexandria, who decided the baptism valid, only he should be again “perfused with water.” An instance is given of five martyrs of Samosata who sent for a minister to bring a vessel of water to baptize them. (Fairchild on Baptism, P. 106.)

Irenaeus, A. D. 170, (Ad. Herr. Bk. 3, Ch. 17) uses the falling of the rain and “pouring of water on dry wheat flour” as types of water baptism. “Origen, the most learned man of his day, born only 85 years after the apostolic days, his father and grandfather Christians (of course, the latter contemporary with the apostles) comments on the transactions at Mt. Carmel (I Kings 18:31-38) when Elijah poured water on the altar, and describes it by (Gr.) ‘baptidzo;’ also certifying that John the Baptist did the same thing. So here is the most learned of all the fathers, his family contemporary with the apostles, himself a native Greek, using the New Testament Greek word to denote the pouring of water on the altar and transferring the case at once to John the Baptist pouring at the Jordan.” (Dale’s Judaic Baptism, 328.) Bishop Callistus (A. D. 222) and St. Lawrence (A. D. 250) both baptized by effusion on the occasions of their own martyrdom. (Martyrology of Ado. Ch. 34.—Godbey.)

In the third century, Laurentius, a Roman deacon, was brought to the stake to suffer martyrdom, when one of the soldiers was so impressed that he professed conversion and desired to be baptized on the spot. A pitcher of water was brought and the soldier was baptized by the martyr at the place of execution. (Wall’s History.) In A. D. 251 a teacher, Justin, rejoiced that such learned men as Virian, Marcellus, and Justin were willing to be Christians. “He began to instruct them and then had water brought and baptized them on confession of their faith.” (Martyr’s Mirror, P. 119.) In all ages the most faithful Christians, many of whom

laid down their lives for their faith, followed the example of Jesus and baptized by effusion.

Innovations.— The first definite record we find of dipping
[The writer has never been able to find a reference by any author to an instance or account of immersion for Christian baptism before the time of Tertullian. Some have supposed that immersion was practiced earlier, but none of the earlier Greek and Latin writers appear to have given us any description or even mention of it.]

for baptism is given by Tertullian in the beginning of the “third century. He says, “Dehinc ter mergituamur amplius aliquid respondentes quam Dominus in evangelio determinavit” (We are dipped three times which answers more than the Lord “has laid down in the Gospel). (Martyrs’ Mirror, P. 115.) It seems strange that a bishop should so soon after the apostles practice a ceremony which he knew was not according to the Scriptures. This same man who gives us the first immersion ever heard of for Christian baptism, and says that it is more than the Gospel requires, also sanctions baptism by effusion.

By the middle of the fourth century we find some traces of single immersion. Eunomius is thought to have originated it about A. D. 360. Sozoman, in the latter part of this century, wrote, “Some say that he (Eunomius) was the first who dared to bring forward the notion, that the divine baptism ought to be administered by a single immersion.”

Tertullian, like others, sought to improve upon the Bible, not only in mode of baptism, but in adding superstitious rites. There was a growing tendency to magnify form and lose sight of the Spirit. Anointing with oil soon followed, then exorcism, or “driving away the devil,” breathing upon the candidate, anointing the eyes with clay, opening the ears with the word “Ephphatha,” giving the newly-born milk and honey as suitable food for babes, salt on the tongue, the sign of the cross, clothed in white garments for eight days and provided with lighted torches. (Coleman Anc. Christ., pp. 367-373.)

Infant baptism came in very early and for more than a thousand years the church that Tertullian represented baptized infants and adults nude and advocated a new birth through: water baptism. Although Tertullian went from one error to another and finally joined the heretical Montanists, “his earlier writings continued to be extensively read.” The Catholic Church continued to practice trine immersion principally for many centuries. The Greek Catholic Church still continues the practice

but, like the Roman Catholics, performs some baptism by pouring. Infant baptism and the idea of baptismal regeneration were developed together in the third century and perhaps the latter part of the second century by the church that afterwards degenerated into the Catholic Church. Some of these superstitions are still found in the Catholic and some Protestant churches. As to the mode of baptism, the Catholic churches have always tolerated effusion. We have no record of any sect of professed Christians who would never, under any circumstances, baptize by pouring, until since the seventeenth century. Baptism by pouring has been administered by faithful, persecuted Christians in all generations since Christ. Multiplied thousands of Mennonites, Anabaptists, Albigenses, Waldenses, and others of like faith but called by various other names, on back “to the time of Sylvester and even to the time of the apostles,” who have been baptized *with water* have laid down their lives for their faith in Christ. Only a few hundred years ago great numbers of our Mennonite brethren and sisters were dying as martyrs for their faith at the hands of those who professed to be Christians but had degenerated to empty forms of worship.

Views of Menno Simon— Menno Simon had the Bible view. He wrote extensively in favor of baptism on confession **of** faith and against infant baptism. The *manner* of the ceremony received but little discussion at that age of the world. He rightly dwelt upon inward graces rather than outward forms. That he did not believe immersion to be the Bible mode is evident from this expression: “Therefore the infant baptizers must acknowledge and confess that they bury children alive, which should not be.” (Bk. 2, P. 214.) Professor Howard Osgood of Rochester Theological Seminary (Baptist) says that he found only two passages in all Menno’s writings which seem to indicate the mode of baptism he practiced. These he translated from the Dutch edition of 1681 (pp. 22 and 88) as follows: “I think that these and similar commands are more painful and difficult to perverse flesh, which is naturally so prone to follow its own way, than to receive a handful of water.” “How anyone who is so unbelieving and rebellious that he refuses God a handful of water can conform himself to love his enemies I will leave the serious reader to reflect upon in the fear of God.” (See Menno Simon, Part 1, pp. 38 and 124.) He was opposed to a change in mode. On page 30, Part 1, edition of 1871, “In the third place, we are informed by historians ancient and modern and also in the decrees, that baptism was changed both as to its mode and time of

administering.”

Some have misrepresented Menno Simons by mistranslating an extract from his writings: “Hoe neerstelijk wy ook sochen des nachts ende daegs, soo hevinden wy noch tains niet meer dan een doopsel in dem water dat Godt aengenaem is uytgedrucht ende begreben in Godts woordt, namelijk, dit doopsel op den geloove Maer dit andere Doopsel, namelijk der onmondiger kindern, en vinden wy immers niet.” This has been mistranslated to read: “After we have searched ever so diligently, we shall find no other baptism besides dipping in water which is acceptable to God and maintained by His Word.”

This glaringly false translation by Morgan Edwards and others has gained a wide circulation among English readers of our land. It is only one among many perversions made to prop up unscriptural theories. Henry S. Burrage, himself a Baptist writer, says that Morgan Edwards and others have incorrectly rendered the passage. He renders it as follows (which is according to Works of Menno Simon—Part II, P. 204) : “However diligently we seek, night and day, yet we find no more than one baptism in water that is pleasing to God expressed and contained in God’s Word—namely this baptism on faith.”

The history of the mode and design of water baptism has been written largely by those who advocate immersion as essential to salvation. The most faithful disciples of Christ have ever laid more stress upon faith, the Holy Spirit, and the blood of Christ than upon form. Immersion for Christian baptism would likely have no ancient history had not Tertullian and others invented it a few centuries after Christ. Now it is an easy matter to write a history of immersion, because for centuries it was practiced by the Roman Catholics and is still practiced by the Greek Catholics. Scholarly immersionists are always great historians—but they have never been able positively to establish a single instance of immersion earlier than Tertullian, who acknowledged that it is adding to the Gospel.

Ancient Sculpture and Frescoes.— The most ancient sculpture yields testimony in harmony with the Gospel. A movable marble baptismal font, too small for even infant immersion, taken from the catacombs, may be seen in a vault under the Church of St. Prisca, Rome. It is said to have been used for baptismal purposes by the apostle Peter. It bears the inscription, SCI. PET. BAPTISMV. The marble font speaks for itself; and if it was not used by Peter we are confident that it was used very early, for

the catacombs of Rome were made, filled, and furnished the first four centuries of the Christian era beginning the latter part of the first century. In the catacombs are other fonts hewn out of the rocks, large enough only for baptism by effusion.

The oldest known picture of baptism in the world, made in the Roman catacombs early in the second century, represents John baptizing Jesus *with water*. One writer says of it: "Here is represented the baptism in Jordan, the first historical monument of this subject after the Gospel account as well as its first representation in art This part of the catacomb of St. Callistus can be dated to the first century A. D., a date borne out by the archaic form of the sepulchres, the classical style of the paintings, and the epitaphs which present the characters of the first half of the second century and perhaps even the first." John stands on the bank of the Jordan and Jesus in the edge of the water. Baptism by dipping water on the head with one hand seems just completed and John is bending slightly forward with his hand at the elbow of Christ to help Him "come up straightway out of the water." The Holy Ghost in the form of a dove is descending upon Him. This picture was made by the early Christians, shortly after the death of the apostle John.

Second, in a very ancient part of the catacomb of St. Lucina there is another picture of the baptism of Christ. This picture is attributed to the second century. John stands on shore, Jesus in water, the Holy Spirit descends as a dove.

Third, on the ancient stone coffin of Junius Bassus, Christ's baptism is represented as being performed by effusion.

Fourth, in the catacomb of St. Callistus is a picture made about two hundred years after Christ representing the baptism of a youth. The minister stands beside the water, the applicant slightly in it. A handful of water has just been put on the head of the applicant and small streams of water are plainly seen falling from the head.

Fifth, there is a similar picture in the catacomb of St. Praetextatus.

Sixth, in the catacomb of Pontianus is a representation of the baptism of Jesus. He is standing in the edge of the water while John is on the bank with his right hand on the Savior's head as if applying the water. The Holy Spirit is descending as a dove.

Seventh, in Cosmedin, Italy, in a church built in A. D. 401, in mosaics made with the building of the church, is our Lord's baptism again represented. John is standing beside the water, Jesus in it, and water is being poured from a shell upon the Savior's head.

Eighth, a similar representation is in the mosaic centerpiece in the great dome of the Baptistery at Ravenna, Italy, which building was erected A. D. 454. John is pouring water on the head of Jesus with a shell.

Every picture of the Lord's baptism known to the world for sixteen centuries represents Him standing in the water and John standing on the bank pouring water on His head. Nothing could show more plainly than these lasting works of art how baptism was administered. Such pictures cannot be mistranslated. Many others might be given, but if these are not sufficient, more would not suffice. History, sculpture, portraiture, natural laws, Jewish ceremonies, prophecy, and apostolic practice all combine to show us clearly that baptism by effusion is from God and is the only baptism in harmony with world-wide salvation.

There is no picture of baptism known to the world, as much as four hundred years old that represents immersion. For about sixteen hundred years, whenever they went to make a picture, conscience and tradition seemed to say, "Make it by effusion." In fact, there were no classes of professed Christians in the world that depended so much on water that they refused baptism by effusion to the sick and the dying until the strict immersionist sects of the present sprang up in the last few centuries. It seems strange that the Nestorians, Armenians, Catholics, with all their idolatrous and superstitious ceremonies, should now in these modern time be outdone in this particular. Tertullian, Cyprian, and other practitioners of trine immersion also acknowledged the validity of baptism by effusion. Even the Greeks, Armenians, and Nestorians, who have held the longest to the trine immersion theory of Tertullian, are seen today by missionaries and travelers to set their children up in fonts of warm water and dip the water for baptism on the head with the hands.

Abuses.— Water has been one of the chief idols of the heathen of all ages. In many parts of the world they now frequently dip themselves in rivers and reservoirs to wash their sins away. The influence of paganism on a large part of the professed church may be seen in god-fathers, breathing upon, candles, sprinkling with salt water, spitting upon and driving the evil spirits away, immersing bells, infants and adults, counting beads, worshiping images, etc., etc. "The heathen in all ages have practiced immersion in water to wash away their sins. As a normal consequence when the pagan millions poured into the Church they brought immersion with them, which never had been practiced among Jews and Christians for baptism, but the simple effusion which rings

throughout both Testaments, while the word immersion is a total stranger to Bible phraseology.” (Godbey, P. 95.)

Concluding Thoughts

The laws of health, of nature, and of salvation are all given by the same Lawgiver and they are and must be in harmony. The full Gospel is for all the world and may be kept by every soul from pole to pole. There are many, sick and dying, in deserts and elsewhere, that cannot be immersed; but they can all be baptized *with water* wherever there is enough water for man to live. Many, very many, have been thus baptized when it would have been impossible to immerse them. Some have died in the act of immersion (the writer knows of instances); others who had been taught that immersion is right changed their minds when they found that impossible and were baptized by effusion; while many others have died, longing for that which could not be endured. We thank God that He has given us a ceremony suitable for every penitent soul, in every condition and position in life. He who made the world and spreads the human race over it and wishes that all may be saved has commanded ceremonies that are convenient and harmless. Baptize with the significant, clean water, as the Jews performed their purifications or baptisms, and no penitent soul will be barred from the privilege of baptism. God’s modes and plans always work.

Reader, have you been baptized? baptized into His death by crucifixion? into His life by resurrection? into the visible Church by water baptism? All who on the cross of self-denial die to the world, receive the inward baptism of sprinkling by the blood of Jesus and the outpouring of the Spirit of God, and unite in fellowship with God’s people, are on their way to glory. The baptism of fire comes with the baptism of the Holy Ghost. It is never mentioned except in connection with Holy Ghost baptism. It fills the soul with the fiery love of God which burns up the dross of our lives, and gives us a love for every human soul, a burning zeal for the extension of the Kingdom. Every baptism is for God’s people only—that of suffering to destroy the old nature, the blood of Jesus to cleanse the heart, the Holy Ghost and fire to guide and to fire us up to witness everywhere for Christ, and that with water (the only outward baptism) as a symbol of the inward works of God, admitting to full fellowship in the visible Church.

CHAPTER 23: THE COMMUNION

For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.— I Cor. 11:26.

Meaning and Use

Instituted by our Savior.— The communion is an ordinance or ceremony by which we celebrate or commemorate the suffering and death of our Lord and Savior Jesus Christ. On the night of His betrayal “He took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you” (Luke 22:19, 20). Thus, before His departure, He instituted a solemn memorial by which His life, and work, and sacrifice, and death are to be remembered in all generations.

A Common Union— It signifies a common union. There is but one place in the New Testament where this ordinance is called “communion.” Paul says (I Cor. 10:16), “The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?” We notice, in reading the Acts of the Apostles, that this service is more frequently called “the breaking of bread.” Thus the three thousand who were converted on the day of Pentecost” continued steadfastly in the apostles’ doctrine and fellowship, and in breaking of bread” (Acts 2:42). The word “fellowship” is here used in connection with the breaking of bread, which is the equivalent of communion. See I Jno. 1:7. In Acts 20:7 we read, “Upon the first day of the week, when the disciples came together to break bread,” etc. When we speak of the communion we necessarily speak of the fellowship, the “communion” of believers.

A Memorial.— “This do in remembrance of me,” is the language of Christ telling what the communion is for. As the Jewish passover (which is a type of the communion) was instituted that the children of Israel might not forget their deliverance from the bondage in Egypt, so is the communion a perpetual reminder that the body of Christ was broken for our sakes and His precious blood was shed for the remission of our sins. That the Jewish passover was an important service is evident from the fact that they were commanded to observe it from year to year and to

teach it faithfully to their children. When the children inquired, “What mean ye by this service?” the parents were to answer, “It is the sacrifice of the Lord’s passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses” (Ex. 12:27). In Ex. 13:8-10 they are still more emphatically charged concerning this ordinance as follows: “And thou shalt shew thy son in that day, saying, This is done because of that which the Lord did unto me when I came forth out of Egypt. And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the Lord’s law may be in thy mouth: for with a strong hand hath the Lord brought thee out of Egypt. Thou shalt therefore keep this ordinance in his season from year to year.” What the passover was to the Jews, the communion is to us. As the lamb was slain in Egypt, so “Christ our passover is sacrificed for us.” As the Israelites were to teach these things diligently to their children, so should we also teach the communion and what it signifies to our children. As it was needful for the children to have a visible reminder, a memorial, of their deliverance in Egypt, so is it necessary for us to have a visible reminder, a memorial, to remind us of our great deliverance from the bondage of sin. Hence our Savior’s admonition, “This do in remembrance of me.” This means that while we are engaged in this solemn service we should draw in the wanderings of our minds, away from carnal things, and have our thoughts centered upon Calvary, remembering how that “Christ died for the ungodly/’ how He suffered, “the just for the unjust,” how He gave Himself that He might redeem us to Himself, “a peculiar people, zealous of good works.” We should remember Gethsemane, when His sufferings for our sakes was so great that “his sweat was as it were great drops of blood falling down to the ground;” the courtroom, where shameful and brutal treatment was meted out to Him under the name of “trials;” Calvary, where He died the vicarious death, pouring forth the crimson flood which made salvation possible.

A Testimony.— Not only is the communion a reminder to ourselves that Jesus died to save us, but it is a testimony to others that we have accepted Him as such, have entered into sympathy with His sufferings and are ourselves living consecrated, self-sacrificing lives. Paul testifies, “As often as ye eat this bread, and drink this cup, ye do shew (R. V., “proclaim”) the Lord’s death till he come.” The German version says, “So oft ihr von diesem brodt esset solt ihr des herrn tod verkuendigen”—which means, “ye shall proclaim, promulgate, announce, publish His death.”

This means more than a mere eating of the bread and drinking of the fruit of the vine, and for this reason the facts connected with the crucifixion of Jesus, and what this means for us, should be clearly presented on communion occasions.

A two-fold Meaning.— The communion has a two-fold meaning. By partaking of the symbols of the broken body and shed blood of Jesus we not only remember His sacrifice, but also express a common union of communicants. It revives memories of Christ's suffering and of Christian duty, at the same time the communicants "do shew" to others, are living witnesses of the past suffering of Christ and of His coming again in glory. The bread signifies (1) Christ's body which was broken for us, and (2) Christ's body of believers which the apostle declares are "one body and one bread."

A Command.— In simple yet emphatic words did Christ command His followers to observe the communion. "Take, eat," "this do," admits of no other construction than that the communion service should be practiced by all believers. No one can afford to disobey. To do so means not only to be deprived of a very blessed privilege, but there is the penalty of disobedience for all who are indifferent about keeping this commandment. The law was very strict concerning the eating of the passover. Even the man who was ceremonially clean and qualified to keep the passover, but who neglected to do so, was to be cut off from the congregation of Israel. Num. 9:13. Disobedience under the Gospel merits even greater and surer punishment than disobedience under law. See Heb. 10:28, 29 and Heb. 12:25. Indifference in the observance of so important a command is such a sure sign that all is not right with God that a number of our churches have adopted resolutions to the effect that if any member absents himself from communion three successive times (except for just reasons) he should be considered under church censure.

Appropriate Symbols.— No more appropriate symbols than the bread and the cup could have been selected for the communion. First, let us notice the bread. We think of "first the blade, then the corn, then the full corn in the ear." Then we think of the separation of grains from the straw and chaff, the removing, so far as possible, the damaged grains, the grinding together of grains into flour, the kneading into dough and the baking into bread. What a beautiful and impressive type of the true

Christian Church. Therein is typified the birth, the growth, the purity, and the unity of individual members, completely brought together in Christ, separated from the evil without and within, consolidated into the “one body and one bread” of which Paul speaks. Well did Christ take the bread, so typical of His body of believers, so typical of His own body of flesh and blood, and say “This is my body” —well did He take the cup, so typical of His cup of suffering, so typical of the blood which purifies, and say, “This is my blood.” These types become all the more real when we remember His words, “Except ye eat of the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.”

Some Theories Examined

Transubstantiation.—This is defined as the supposed conversion of the bread and wine into the body and blood of Christ.” The Catholic believes that when he takes that little wafer at communion he is actually eating the body of Christ. (There is a little discrepancy here, as the priest drinks the wine for the whole congregation, and thus according to that theory only the priest would feast on the blood of Christ.) The doctrine is based on the declaration of Christ who said of the bread which He gave to His disciples, “This is my body” and of the cup, “This is my blood.”

It does not take a great amount of wisdom to see the fallacy of this theory. At the time that Christ spoke these words His body was in plain sight of His disciples; so they could not have been deceived but clearly understood that Christ here used a figure of speech. A similar expression is found in Dan. 2:38. Daniel interpreted Nebuchadnezzar’s dream in which he saw the image of a great man with head of gold, breast and arms of silver, etc., representing four great kingdoms. The first of these was Nebuchadnezzar’s kingdom, therefore Daniel said to Nebuchadnezzar, “Thou art this head of gold.” This was literally true, yet not in the physical sense that the king of flesh and blood whom Daniel was addressing was the pure gold seen in the image. So in the communion the bread is the body of Christ and the cup the blood of Christ, not physically, but wholly in the typical sense. The doctrine of transubstantiation is erroneous, for two reasons: (1) It is physically contrary to facts. (2) If it were true, then every communicant, no matter how hypocritical and unregenerate, would be eating the flesh and drinking the blood of Christ, which according to

Christ's own words would mean eternal life. This would mean winning salvation through some other way besides the atonement and do violence to the scripture: "Without holiness no man shall see the Lord." There is no virtue in either the bread and the wine, as elements, but as types of the flesh and blood of the Son of man they are very important.

Consubstantiation.—The difference between this theory and that which we have just noticed is this: Transubstantiation is the theory that when the little wafer is consecrated by the priest it actually becomes the flesh of Christ, while consubstantiation denies this but holds that "after the consecration of the elements the body and blood of Christ are substantially present with the substance of the bread and wine." The second theory is a modified form of the first, and is subject to the same objections. While we believe that Christ is present with His believers in communion as well as in all other religious services, the idea that the body and blood are substantially present with the substance of the bread and the wine cannot be supported by Scripture. So far as the physical qualities of the bread and the wine are concerned, they are wholly typical. So far as Christ figuring in the communion is concerned, it is wholly spiritual.

Close Communion.— Who should be admitted to the communion? Some say, "Those of 'like precious faith;' who can fellowship one another in the same organization and submit to the same rules and regulations of the body of which they are members." Others say, "All who acknowledge themselves the children of God and desire to partake, regardless of their personal professions or of what may be their denominational name." The first answer defends the doctrine known as "close communion," while the second gives voice to what is known as "open communion." It may be well to state that both these terms are misnomers, for the first extends the privilege of communing to all who meet the Bible conditions while there is no church which does not draw the line on some who are avowedly and notoriously bad. But we accept the terms as commonly understood, and shall endeavor to examine them in the light of Scripture.

When Paul says, "We being many are one bread and one body," he teaches us that we must have regulations with reference to the communion, and exclude such whose lives are inconsistent, just as damaged grains which would defile the bread are not allowed to be ground with the good wheat. In this he certainly holds out the idea of a

common union of communicants. How can there be a common union when some of the communicants openly practice what others condemn, or openly condemn what others affirm to be the plain commandments? Another thing: When Paul says, “I would not that ye should have fellowship with devils,” he again emphasizes the necessity of keeping out of the communion those who are of impure life or disobedient to God. This cannot be done without acknowledging the jurisdiction of the Church over such matters. This will of necessity confine the communion to those who acknowledge and submit to the jurisdiction of the Church. Members of other churches are not considered — not on ground of unworthiness, especially, but on the ground that they are not subject to the jurisdiction of the church trying to keep house according to God’s Word, and therefore are without the pale of the discipline by that Church. To admit them to communion under such circumstances would make an orderly communion impossible.

To ascertain the standing of the proposed communicants, it is the custom of churches holding to the doctrine of close communion to hold council or examination meetings previous to communion. Visiting, if properly done, is a great help in preparing the church for communion, and in places this has taken the place of the council meeting. It is simply a question of method, the end being to get the church in the best possible shape for communion and for effective Christian service. Sometimes there are cases of difficulty which no method can reach satisfactorily. Paul testifies to this fact in I Tim. 5 :24, where he says, “Some men’s sins are open beforehand, going before to judgment; and some men they follow after.” When a man’s sin is open the Church can take action accordingly but when the sin is hidden and he denies it, and there are no witnesses to prove his guilt, we discipline him; for we cannot see into a man’s heart. But his sin will follow after him to judgment, and no sin can be hidden there. For illustration: A declares that B has committed a gross sin, for which he would be expelled if it could be proven. But B flatly denies it. There being no witnesses to prove the case against him, B could not be expelled, his sin not being open. The responsibility of the Church ends, even though B is guilty. But his sin will follow him to judgment, and every time he partakes of the communion he eats and drinks condemnation to himself.

Open Communion.— Those favoring this theory accuse the advocates of close communion of being “selfish.” In response to this it might be well

to notice that about the only difference between open communionists and close communionists is the different places where the line is drawn, one being more liberal than the other. In one sense the principle is the same, in another sense it is different—the same in the sense that certain classes should be excluded, different in that open communionists deny that communicants commune with one another in the communion service, which close communionists affirm.

The idea of open communion is objectionable from several standpoints:

1. *It discards the idea of fellowship among communicants.* “I commune with God, not with man,” says the open communionist. If that is the case, then why not admit polygamists, avowed gamblers, murderers, whoremongers, and all other evil classes to the communion? Discard the fellowship idea, and there is not much left of the communion worth having.

2. *It admits to “the table of the Lord” those who are not tolerated as members of the Church.* “The communion table is the “Lord’s table they say, “not a Mennonite table, a Baptist table, a Presbyterian table, a Campbellite table, or the table of any other church.” Grant it. Shall we be less particular with the table of the Lord than with the table of our denomination? The Mennonites say, “Unless you are willing to forsake the world with its sinful lusts and follies; unless you will promise to obey all the Lord’s commandments, including the washing of the saints’ feet, abstinence from swearing oaths, carnal strife, etc., we cannot receive you.” Baptists say, “Unless you allow yourself to be immersed, we cannot receive you.” Other churches have other conditions of membership. But when it comes to the communion, to the Lord’s table, all these restrictions are removed. Members may be excommunicated for open transgression, unite with some other church, and still be admitted to the communion of the church from which they were expelled. Only a wide open church, without any restrictions whatever, can consistently advocate open communion.

3. *It is in strange contrast with the Bible standard of unity.* On the one hand we look at a communion service where the membership, in faith and practice, presents the appearance of “one bread and one body;” a “common union” at the table of the Lord, one, even one as the Father and the Son are one; who have “all come, in the unity of the faith, and of the knowledge of the Son of God.” On the other hand we look at a communion table where all who feel themselves worthy are invited. Feeling worthy, there come Catholics, Mormons, Universalists, dancers,

theater-goers, Masons, Russellites, etc., etc. Which appeals to you as being nearest the Bible pattern?

4. *It is in opposition to the instruction, "I would not that ye should have fellowship with devils."* Let this point be understood. It is no attempt to justify one church as being right and classifying all the rest as "devils," but it is a fearful comment upon churches that throw the gates wide open and make little or no efforts to ascertain the standing of proposed communicants before admitting them to the table of the Lord: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed" (II Jno. 9, 10). Can we commune consistently with such people, according to the Scripture?

The only consistent invitation which, in our humble opinion, can be given to commune at the table of the Lord is something like this: If there are any members here from a distance who are one with us in faith and practice and who are in good standing and at peace in their home congregations, they are invited to commune with us.

The Full Meal— Since Christ ate a full meal with His disciples at the time He instituted the communion, there are some who contend that the custom of eating a full meal at the time of the communion should still be kept up. They also claim that this was not the real Jewish passover instituted in Egypt; that the meal which Christ ate with His disciples was a day earlier than the time of the Passover, that there were other irregularities, such as dipping the sop, etc.

We should not hesitate to declare ourselves emphatically in favor of everything the Bible teaches. If it is the teaching of our Lord that a full meal should be eaten at the time of the communion, that is the proper thing, the only proper thing to do. Let us turn on the light, and see what God says about it.

1. *Both Christ and the apostles call this full meal "the passover."* Matthew (26:17-29), Mark (14:12-25), and Luke (22:7-30) all tell us that they called it the passover, and by two or three witnesses shall all things be established. Read the narratives, and be convinced. Neither is there the least intimation given anywhere by Christ and His disciples that this was a new passover that was being instituted. These witnesses being clear and authoritative, it is dangerous to assume that they meant something they did not say.

2. *It was held at the regular time for the Jewish passover.* The texts quoted above make that point clear. Christ being under the law (Gal. 4:4) it became Him to obey it and to eat the passover. He was also the end of the law (Rom 10:4) and fulfilled it. We, being therefore not under the law but under the Gospel, should no more keep the passover than to observe circumcision.

We have here the testimony of three witnesses, Matthew, Mark, Luke, that this was the identical passover feast which the Jews had kept for generations. Christ said, "With desire I have desired to eat this passover with you before I suffer."

What about Jno. 18:28? "Then led they Jesus from Caiaphas unto the hall of judgment: and it was early: and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover." Num. 28:19-24 and II Chron. 30:22 tell of seven days' feast during which the unleavened bread and meat of sacrifice was to be eaten daily. This seven days' feast of unleavened bread, as well as the paschal lamb, is called "the passover." Read Luke 22:1: "Now the feast of unleavened bread drew nigh, which is called the passover." In the German language this feast is known as "Oster," while the paschal lamb is called "Osterlamm." Read this verse in the German translation, and you will find that this passover was the feast of "Oster" (seven days' feast of unleavened bread) not the sacrifice "Osterlamm" (the paschal lamb). It is plain, therefore, that it was the remaining six days of the feast of unleavened bread, not the eating of the paschal lamb, that the Jews had in mind when they took precautions not to defile themselves. There is nothing in Scripture against the testimony of Christ and the apostles that this was the passover, and nothing in Scripture to discredit the idea that it was observed at the regular time.

3. *There was nothing about this full meal which contradicted the laws for observing the Jewish passover.* Some say that the law provided that the lamb should not at all be "sodden with water," while Jesus "dipped the sop." But where is the law or Bible testimony which stands in the way of the belief that this sop referred to in Jno. 13:26 correspond to the "bitter herbs" of Ex. 12:8? Some claim that the fact that Christ passed the cup at the feast and therefore could not have been the passover. Why not? Where is the law against it? All these objections to calling that full meal the Jewish passover are but circumstantial, while the testimony of Christ and the apostles to the effect that it was this identical feast stands unrefuted.

4. *The full meal at the time of the communion has no apostolic sanction.* On the other hand, the testimony of Paul is against it. Read I Cor. 11:17 to the end of the chapter.

He first corrects them because of their irregularities, then tells them what he had “received of the Lord”—the bread and the cup—then passes on, not mentioning a thing about having received the full meal of the Lord, but ends with saying, “If any man hunger, let him eat at home.” Some say that Paul referred to this special feast when he said, “I must by all means keep this feast that cometh in Jerusalem” (Acts 18:21). but in Acts 20:16 Luke refers to the same feast again, saying, “He hasted if it were possible for him to be at Jerusalem on the day of Pentecost.” In I Cor. 16:8 Paul refers to the same feast, saying, “But I will tarry at Ephesus until Pentecost.” In this, as in all other questions, the testimony of the epistles agrees with the testimony of the gospels.

Other Things Connected with the Communion

Qualifications of Members or Worthy Guests.— Who are proper persons to take part in the communion? We have already considered the duty of the Church to see that the membership be in the best possible condition for communion. If the Church has her duties along this line, each individual member has a special duty in the examination of self. Hence the scriptural injunction, “Let a man examine himself, and so let him eat.” This is important, because “Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord eateth and drinketh damnation to himself” (I Cor. 11:27, 29). The safest and best way for a man to examine himself is not to measure and compare himself with others (Paul says that “such are not wise”) but by weighing himself in the balances of God’s Word, comparing his walk, conduct, conversation, etc., with its precepts. When our life is in harmony with the Gospel we need not fear to commune.

The law was very strict concerning the observance of the passover. In the first place all leaven had to be done away on the first day of the seven days’ feast. Leaven is a type of sin; and so a worthy guest at the Lord’s table must be one whose’ sins are blotted out, that he may “draw nigh to God with a full assurance of faith, having his heart sprinkled from an evil conscience, and his body washed with pure water.” In the second place, no hired servant, stranger, or uncircumcised person was permitted to eat. In like manner should guests at the Lord’s table be, not “strangers and

foreigners, but fellow- citizens with the saints, and of the household of God.” Again, every member in the congregation of Israel was required to keep the passover (Ex. 12:47) or be cut off from his people (Num. 9:13). From this we may learn a practical lesson. We often meet with people who refuse to commune because they see inconsistency in the lives of others. Very often the fault lies largely with themselves. To such we would say, Get right with God at once. The death angel may come at any time and cut you off forever from the congregation of saints. On the other hand there are members who live lives that are spiritually cold and very inconsistent; but they commune, perhaps more to keep from being excommunicated than for any other reason. If this is not eating and drinking unworthily, it is certainly not the way to do. Our Savior says, “Except ye eat the fleshy of the Son of man, and drink his blood, ye have no life in you.” We consider this ordinance to be of great importance, yet we must be careful not to lay too much stress upon a formal observance of it. There is no saving virtue in its form and substance, unless in our daily life “we eat the flesh and drink the blood” of our Lord and Savior.

Frequency in its Observance.— The Jewish passover was observed once a year, in accordance with the command of the Lord. But there is no commandment given telling us how often the ordinance of the communion should be observed. Christ did not say how often, neither did Paul. The Word simply says, “As often as ye eat this bread, and drink this cup, ye do shew,” etc., which seems to imply that it should be kept often enough to keep the event of Christ’s death fresh in mind. It does not say, however, that it should be observed every Sunday, as some churches practice. This custom is apt to drift into formalism; that is, observing the form without entering into the spirit of the service. The custom in many churches of observing the ordinance about twice a year is, in our humble opinion, about as scriptural and as serviceable as we can make it.

Time of its Observance.— The time for holding the passover must have been of great importance, from the number of times this feature of the ceremony is -commanded to Israel. “Let the children of Israel also keep the passover at this appointed season In the fourteenth day of this month, at even” (Num. 9:2, 3), is as specific as any commandment can be made.

But there is no commandment as to the season of the year, the time of the month, or the time of the day the communion shall be held. We take it,

therefore, that in the eyes of God one time is as acceptable as another. But, say some, did not Christ and His disciples observe it in the evening? Yes; because it was at the time when they were eating the passover, which was always eaten in the evening, and was therefore the appropriate time to institute it. But afterwards, when the disciples kept this command in memory of the death of Christ (the time of their deliverance from sin), as the Jews kept the passover in memory of their deliverance in Egypt, it is written, "Upon the first day of the week, when the disciples came together to break bread," etc. This raises a question. If the Jewish passover was held near the hour of their deliverance (near midnight), why should it not be an appropriate hour for us to keep our feast held in memory of our deliverance at or near the hour of deliverance (near midday)? If there is a difference as to time, it would be in favor of the noon hour. But in the absence of divine instructions on this point we should refrain from making law when there is no law.

A Blessed Privilege.— We have referred to the communion as "a command," and as such emphasized the duty of being obedient to it. But we wish especially to look upon its observance as a soul-satisfying privilege. To be walking in the fellowship of our Lord and of His saints is the happy privilege of every child of God, and all who thus walk gladly avail themselves of taking part in the service which typifies this fellowship. "If we walk in the light, as he is in the light, we shall have fellowship one with another," and a sinless life is a necessary result.

CHAPTER 24: FEET WASHING

If ye know these things, happy are ye if ye do them.— Jno. 13:17.

Descriptive Notes

The detailed account of our Savior washing His disciples' feet, as recorded in Jno. 13:1-17, is one of the sublimest illustrations of what His great mission to the world means to mankind.

Painters and engravers of many centuries have used their best talents in the endeavor to represent the act in portraiture and sculpture, and yet the deeper meaning of the ordinance is as little understood by the masses of Christian believers today as it was in the night in which it was first instituted. Sad to admit, the blind protest of Peter—"Thou shalt never wash my feet"—prevails today among the professed followers of the lowly Jesus.

One of the "All Things."— That the washing of the saints' feet is one of the "all things" commanded by our Savior in the great commission (Matt. 28:19, 20) cannot be successfully contradicted. Critics on this point, however, are quick to ask, "If feet-washing is here included, why is there no record of its observance in the apostolic writings? Why is it not mentioned with the same frequency as communion and baptism?" In reply we will say that the reference to the washing of the saints' feet in I Tim. 5:10 is conclusive evidence that the ordinance was in common practice in the days of the apostles.

Historical.— Furthermore, it is inferred from the writings of the Christian fathers, such as Irenaeus, Chrysostum, [*Martyr's Mirror*, P 156.]

Cyprian, Augustine, etc, that feet washing was observed in their day as well as was baptism and communion. Ambrose, [*Matthew Henry on John 13.*] who lived in the fourth century after Christ, describes feet washing as a solemn religious ceremony observed by all Christians in connection with the communion. Austin, of a later period, refers to it as an ordinance which should be done literally with hands and not with heart only—for what the Savior could do with hands no Christian should disdain to do. John Calvin, in his contention with the pope, [*Encyclopedia Brittanica.*] who annually washed the feet of some of his attendants at the Vatican in Rome claimed that the act should be mutual

instead of individual.

Jansenius, who flourished about 1620 A. D., bears record that Jesus Himself set the example which His followers are to follow after the manner of washing one another's feet.

About the first half of the seventeenth century the sentiment was developed recognizing Christian service as valid without the outward or visible marks of obedience, claiming that the visible example given by our Savior and practiced by the disciples was not intended for people of the Occident to observe, but applied more especially to people of the dry, simoon districts of the Orient, where cleanliness is enjoined as an adjunct to godliness. The most strenuous adherents of this doctrine are the Quakers and kindred orders (moralists and free thinkers holding similar views on this question) who would expunge from the Christian economy every possible mark that points to duty and moral obligation to God's will.

A Specific Command.— As the outward ceremonials of sprinkling, pouring, washing—so long in practice by the Jews and other peoples in the Orient—were typical of purity, so under the Gospel it is only in complying literally with the ordinances of baptism and feet washing that there comes the answer of a good conscience toward God. These two ordinances in each case imply a specific command, not to be obeyed for the physical cleansing of the body, but to serve as the outward sign which prefigures the inward cleansing brought about by the blood of Christ. As a specific command, feet washing is given with greater emphasis than any of the New Testament ordinances. The old English word “ought” being here used with the same meaning as the word “owe,” it implies both duty and obligation. In the light of these facts it seems impossible to construe the act of the Savior's washing His disciples' feet as one of hospitality—according to Oriental custom. If the act was done simply in accordance with custom, because the disciples' feet needed washing, then it would follow that the elementary water in baptism should be used in quantity sufficient to cleanse the body, and that the bread and the wine in communion should be used in sufficient quantity for physical nourishment. On the other hand, if spiritual signification only is to be applied to feet washing, then why not observe baptism and communion spiritually only? or if it is to be entirely explained away as an Oriental custom, why observe it spiritually ?

Feet Washing as a Custom

Travelers through eastern countries tell us that from the remotest periods of antiquity the Oriental has been accustomed to his daily bath and that with him “there is as much religion in his ablutions as in his devotions.” The feet being the part of the body most exposed to the dust and stains of the earth, the first act of hospitality shown the visitor and traveler was to supply water for washing his feet. This in ordinary cases was done by a servant or slave pouring water on his feet, the rubbing, washing and wiping being also attended to by the slave where the visitor was a person of more than ordinary rank. Where his position was no more than that of an attendant or servant he performed the service for himself. The washing of hands was performed in the same way. In this way it is said that “Elisha poured water on the hands of Elijah” (II Kings 3:11).

When the angel visitors came to Abraham as he sat in the tent door to rest he entreated them first of all, “Let a little water, I pray you, be fetched, and wash your feet” (Gen. 18:4). Lot, when meeting two angels at the gate of Sodom, said, “Turn in, I pray you, into your servant’s houseand wash your feet” (Gen. 19:2). When Abraham’s servant came into the house of Bethuel he received straw for his camels “and water to wash his feet” (Gen. 24:32). When David called Uriah to his house he gave him the order to “wash thy feet” (II Sam. 11:8). In administering the rebuke to Simon the Pharisee, to whose house our Savior had been invited as a guest, among other things Christ said, “I entered thine house, thou gavest me no water for my feet” (Luke 7:44). It will be noted that in every one of these instances the guests were to wash their own feet, as guests today wash their own hands and faces. From the foregoing scriptures it is clearly seen what customary feet washing in Oriental countries is like and that through the patriarchal period down to Christ’s time there was but little if any variation in its practice.

Feet Washing as an Ordinance

Different from the Customary Feet Washing.— As already noticed, customary feet washing was observed either by the guest himself or by some slave or servant of the household. The kind of feet washing instituted by our Savior is different from that in a number of particulars:

1. *It was not an act of hospitality*, but a mark of obedience to an express command.

2. *It was for “saints”* rather than for guests. I Tim. 5 :10.
3. *It is a sacred rite*—the same as baptism or communion —each in its natural order; baptism applied to the body from overhead, communion to the hands and lips from without and feet washing to the feet beneath.
4. As to time, *it was observed after “supper being ended”* The time for customary feet washing was previous to or at the time of entering the house.
5. Feet washing as an ordinance is not for cleansing (Jno. 13:10, 11).
6. That it was something new to the apostles is evident from the fact that *Peter did not know what his Lord was doing* (Jno. 13:7).
7. His methods of going about the washing of His disciples’ feet was entirely different from that of servants, whose habits were scarcely ever changed.

In Mark 7:3, 4 we are told that the Pharisees and all the Jews “except they wash their hands oft, eat not.” Hence each house in which a sacred meal was eaten was provided with water pots of stone according to the purification of the Jews. Jno. 2:6. It was from one of these water pots that Christ poured water into a basin. The customary act was to pour the water from a pitcher upon the feet and drained or collected therefrom into a basin. By our Savior's act the water was poured directly into a basin, and the disciples' feet, one after the other, washed therein by ablution. According to Chrysostum, He began first with Judas, then came to Peter, who at first refused. The kind yet firm statement of the consequences of such a refusal served not only to bring Peter to the point where he could humbly yield, but overawed the remaining ten to mute submission.

After resuming His seat our Savior explained why He had instituted the ordinance of feet washing—had set them an example with the idea that they should follow it; as He their Lord and Master had washed their feet, they His disciples should also wash one another's feet. In the instructions which followed, He no doubt made it plain to them that what He had just now instituted had a far deeper meaning than a mere act of hospitality.

Purpose of its Literal Observance

When observed after the manner of the primitive model the ordinance impresses the believer with the consciousness of the purifying effect that is being wrought upon the soul. Besides, in one disciple washing the feet of another, each humbly and sincerely declares a willingness to bear with

the other's shortcomings. As a type of the mutual submission, service, and the brotherly equality which should exist between all believers, there is nothing that can take the place of feet washing.

This ordinance also shows in a most beautiful and sublime manner how Christians may be brought to the limit of filial obedience to the will of God without asking the reason why. Having heard our Savior's explanation we keep it—

1. Because it is one of the “all things” commanded by our Savior.
2. Because our Savior set the example that we should do as He has done to His disciples.
3. Because there is a blessing in obeying it.

But to obey in form without observing it in heart, means that the life within is only apparent. In such case an outward yielding to its observance implies only formal submission—hence it is the whole-hearted submission that gives emphasis and external force to the divine life within, in the literal act of feet washing.

*“A pattern He did kindly give,
To His disciples, true,
He washed their feet, then said to them,
‘Do as I’ve done to you.’
Lord, as this solemn rite we keep,
With joy we worship thee;
May we with humble heart, O Lord,
Thy faithful servants be.”*

Helps to Maintain the Identity of the Church.— The purity of the Church is preserved in-so-far as perfect obedience is maintained on every point of faith and doctrine as taught by the Lord Jesus. A known duty, when left unperformed, deprives one of the blessing in proportion to the measure of disobedience. His words on this point are, “Ye are my friends, if ye do whatsoever I command you.” Obedience is enjoined upon all believers, as individuals and as a church. By failing to obey in feet washing we refuse to allow Jesus to become our Lord and Master. In holding a “thus saith the Lord,” as though it did not mean just what it says leaves a body of believers in a condition similar to that of the Church at Ephesus which had left her first love, and as Sardis which had lost her identity in being alive and yet dead because her works were “not perfect before God” (Rev. 2:4; 3:2). The “all things” pertaining to the household of faith are not

performed as a means for becoming just, holy and perfect as a church, but they are obeyed because the body has already become just, and holy, and perfect.

Helps to Maintain Equality among Believers.— In many churches there is a distinction drawn between the rich and the poor. Either the poor are altogether excluded or the rich occupy the costly pews while the poor are shown to quarters more befitting their poverty. With the ordinance of feet washing there comes a privilege which, brings the man of highest rank to a level with the humblest peasant, where each can join in an expression of obedience to God; where the poorest man and the richest man of a community can meet upon that common level where they share equally in the privileges of the Gospel; where the weakest and most unstable of the Lord's disciples can extend the hand of fellowship and the kiss of peace to him that is strong and stable enough to be esteemed a pillar in the Church. In fact, there arises that happy situation in which the learned and the ignorant, the faithful and the failing, the old and the young, the weak and the strong, are all brought upon the common plane of equality before Christ and with Christ. Were feet washing faithfully observed as an ordinance in all Christian denominations, many of the undesirable lines of separation between them would not be so sharply drawn, and the rigid boundaries named by society, caste, and conventional rank would rapidly disappear.

Signifies having Part with Christ.— Wilful disobedience to any of the Lord's commands separates us from all the interests we may have in the plan of salvation. "If a man love me, he will keep my words." "If ye keep my commandments, ye shall abide in my love." Peter was told kindly, "If I wash thee not, thou hast no part with me." To have a part with Christ means not only to enjoy His fellowship and His love in time, but also the inheritance of a mansion in heaven. If the destiny of man, for time and eternity, depends so largely upon obedience to Him in all things, how important it is for every believer to live and to teach the whole Gospel, for "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." In the light of such scripture, no man can afford to omit the observance of an ordinance which is so plainly taught as is feet washing. Yea, verily, "to him that knoweth to do good, and doeth it not, to him it is sin."

A Distinguishing Mark of a Worthy Widow

That the washing of the saints' feet was of recognized importance in apostolic times is evident from Paul's instructions to Timothy as recorded in I Tim. 5:10. Among the things which were essential to be counted "a widow indeed", was the following: "IF SHE HAVE WASHED THE SAINTS' FEET." It was not "the stranger's feet," not "the guests' feet," not "the needy's feet," but "*the saints' feet*," showing that it was a church affair, not a mere act of service or hospitality. Since washing the saints' feet comes after they stranger has entered his lodging place, it is far more in harmony with the prescribed order of service here enumerated to conclude that feet washing as an ordinance was intended in this case.

Why such a Command?

In the institution of this ordinance the Savior made His master stroke for leveling the citadel of pride and the manifest desire on the part of His disciples for preferment and supremacy over one another while members of the visible Church. The use of this ordinance is apparent when we reflect that as pride comes into the Church this humble ordinance goes out. It is a most appropriate reminder of our humble station in the service of the Lord and of our relationship with our fellow believer.

*"Let Thy grace, Lord, make me lowly,
Humble all my swelling pride,
Fallen, guilty and unholy,
Greatness from mine eyes I'll hide.
I'll forbid my vain aspiring,
Nor at earthly honors aim,
No ambitious heights desiring
Far above my humble claim."*

By observing this ordinance we recognize Christ's authority over the Church.

How LONG SHALL MAN CONTINUE TO OBSERVE THE Ordinance?

As the communion is to be observed in a manner showing "the Lord's death till he come," so likewise the washing of the saints' feet should be continued as an ordinance as one of the "all things" "till he come." Since

the Reformation there has been a rapid decline in the observance of the ordinance among the Protestant churches. Even within the last century many churches which formerly were obedient to this command have discontinued the observance of the ordinance. It is now observed only by the Mennonites, Church of the Brethren, Brethren in Christ, and a few of the smaller denominations. All that remains of it in the Catholic Church is the washing of the feet of a number of attendants by the pope each year just before Easter and a similar service is performed annually by the Emperor of Austria who washes the feet of a number of beggars selected for the occasion.

Some Questions Answered

However well the foregoing treatise may set forth the scriptural ground for observing feet washing as an ordinance, its defenders still need to be prepared to answer such questions as the following:

1. Is feet washing an essential to salvation?

Salvation comes not through ordinances, but by grace through faith to all that believe in the Lord Jesus Christ. Therefore feet washing is no more essential to salvation than is any other Christian ordinance. Yet when a person willfully rejects this or any other commandment of our Savior he will *be* held guilty of disobedience. “To him that knoweth to do good, and doeth it not, to him it is sin.”

2. If feet washing is one of the “all things” mentioned by our Savior (Matt. 28:19) why do not the other evangelists mention it?

Matthew wrote as a Hebrew to the Hebrew Christian Church as it existed before Gentile converts were fully recognized, and for reasons obviously pertinent to that early period, he omitted to mention:—

The first miracle—and 12 of the others.

The call of the first five disciples.

Twelve of the most important Parables of our Lord.

Three of his most important discourses—with Nicodemus, with the Samaritan woman, and with his disciples on feet washing.

Mark and Luke wrote in Greek as impartial historians to the whole Christian Church—the first abridging and the latter enlarging on Matthew’s treatise; while John, though himself omitting the baptism of Jesus, the preparation of the Passover, and the observance of the Last Supper, found it needful, in the late period in which he wrote (about A. D. 90), to supply information that the other three evangelists had omitted.

Once is sufficient. If we were to reject all the things mentioned by but one of the evangelists, we would reject some of the principal teachings of the Bible. John mentions about thirty-three points and incidents omitted by the other three. With these is the one in which Christ institutes the ordinance of feet washing. From this point of view it is apparent that where Matthew, Mark, and Luke omit mention of an important injunction John prudently records it for the benefit of future generations as well as for that generation.

3. If feet washing was instituted for literal observance by all Christians, why are there no recorded instances of its observance in the Acts or Epistles?

In passages like, “If she have washed the saints’ feet,” and “They continued steadfastly in the apostles’ doctrine and fellowship, and in breaking of bread and in prayers,” we have direct and indirect references to its observance; while in “Those things which ye have both learned and received and heard and seen in me, do” we have reference to all the ordinances—a list from which it would not seem possible to exclude feetwashing.

4. Why is it not in more general practice among believers of modern times?

The one principal reason is that the theology of today has been teaching through thousands of ministers and Sunday school teachers that feet washing is but an Oriental custom. In this way people have been turned away from an ordinance to which they might otherwise even today be giving faithful and loyal obedience.

5. Does not a literal observance of feet washing lead away from the deeper meaning which Christ meant to teach when He washed His disciples’ feet?

Not any more than the application of water detracts from the deeper meaning attached to baptism, or the bread and the cup detract from the deeper meaning attached to the communion. If God saw fit to institute these things that man might have some visible symbols of deeper meanings, man ought not to try to argue them away. Instead of leading away from the deeper meaning a literal observance of the ordinance emphasizes it.

6. Does not the fact that Christ washed His disciples’ feet at a social feast (probably at the Bethany supper) and not in connection with any religious function, make void any claims to this being an ordinance?

In the first place, this was not instituted at a merely social feast. Compare

Matt. 26:17-35, Mark 14:12-26, and Luke 22:1-30 with Jno. 13:1-30, and you will find convincing evidence that they refer to one and the same feast. But even if this did occur at the Bethany supper, this would not nullify the commandment of the Lord. "If ye know these things, happy are ye if ye do them."

7. What need is there for its literal observance today?

In the first place, it is one of the "all things" referred to by our Savior in the Great Commission, and is a plain command, which no child of God should think of ignoring or disobeying. Then it is a fact that never before has there been a greater need for some visible symbol of humility and brotherly equality in the Church than there is today. The washing of the saints' feet is an act which so beautifully typifies the admonition, "By love serve one another," that it is a misfortune for any church to ignore the ordinance. There is a blessing connected with the observance of which no humble child of God having once experienced it would want to be without.

And this great fact stares all Christendom in the face today: There is Jno. 13:1-17. What are you going to do with it?

CHAPTER 25: THE DEVOTIONAL COVERING

Introductory Thoughts

In Paul's letters to the Corinthians we get some of the clearest views of the actual difficulties encountered by Christianity in non-Christian communities, and see the religion of Christ confronted by the culture, the customs, the various social arrangements, and the vices of the Pagan world.

Some Practical Questions.— Many are the questions that poured in upon Paul, on whom rested the care of all the churches. May we eat with our heathen relatives? May we intermarry with those who are not Christians? May we marry at all? If we are married and one becomes a Christian, must such an one dissolve the marriage relation? Can slaves continue in the service of heathen masters? What is the relation of the communion to the ordinary meal? How about men and women praying with their heads covered or uncovered?

As we read Paul's answers to these and other questions, we are impressed with the wisdom of God as manifest in Paul's calmness and patience, intellectual vigor, practical sagacity, the brevity and yet the completeness of the discussion of these intricate problems. In the subject under consideration we also have an admirable illustration of Paul's manner of solving all practical difficulties by means of principles which are as true and useful for us today as they were for those primitive Christians who heard Paul's own voice teaching them.

Paul's Methods of Instruction.— In treating ethical or practical subjects Paul is never content with a mere rule for the time being, but the decisions are based upon the profoundest Christian principles. Whoever therefore will endeavor to argue away or make void the teaching of I Cor. 11:1-16 may with equal propriety do the same with any and all of the teachings in this epistle.

What would you think of a man who would say that Paul's teaching about charity, communion, marriage, self-denial, idolatry, fornication, etc., were only rules for that day and are now out of date? And what about the individual who endeavors to twist or eradicate (if possible) the teaching presented in I Cor. 11:1-16 in order to meet the approval of an unconverted world? "If any man shall add unto these things, God shall

add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book” (Rev. 22:18, 19). Is it possible that by disobedience we may add to or take from? It certainly is; and may none of us deal lightly with any part of the inspired Word.

An Exposition of I Cor. 11:1-16

Be ye followers of me, even as I also am of Christ. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you (vs. 1, 2).

The apostle here desires to express his satisfaction that on the whole they had adhered to the instructions he had already given them while at Corinth. “I praise you, brethren,” said he, that ye remember me in all things, and keep the ordinances, as I delivered them to you.” “Ordinances,” sometimes translated “traditions,” means doctrine taught either by word (direct from the mouth or by epistle—writing—II Thes. 2:15). Note also that the ordinances which he gives are not merely Paul’s own opinions as to what might be expedient in view of the customs of that day, but he says of himself, “I have received of the Lord that which also I delivered unto you” (V. 23—See also I Cor. 14:37).

But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God (V. 3).

In the divine arrangement in the creation, God, standing at the head, created all things through and for Christ (Col. 1:15-17; Jno. 1:3; Heb. 1:2), thus showing Christ’s headship. Note also Gen. 1:26, 27: “Let us make man in our own image, after our likeness: and let them have dominion

So God created man in his own image.” “And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him” (Gen. 2:18). So man, with woman as a help, looked to Christ as their head, and they (man, and woman as a help) were the head of lower things (Gen. 1:26).

This divine headship in Christ was partially, if not wholly, lost in the sin of Eve who, instead of being a help to man, led him away (Gen. 3:12), and a part of woman’s curse for her transgression (I Tim. 2:14) was that now man should rule over her (Gen. 3:16)—be her head. Hence in uncivilized countries woman is largely a slave, subject to the desires of man—*under the curse*. In civilization, which is only a step between uncivilization and

Christianity, woman struggles and by her own power endeavors to free herself from the curse—a slave to man—and to rise to be his equal or even superior. But with all her struggles she cannot succeed in becoming independent of man. Woman is not so strong as man physically and can never expect to have the authority over him. Even as civilized man without Christ can never rise to his highest and greatest liberty, so woman can never attain to any nobler and higher calling than to accept her position in and through Christ, and be “an help meet for man”—a glory to man. Christ restores what was lost in man and in woman, and hence is their spiritual head. Woman accepting Christ and taking her position in the divine plan, recognizes man as her human head. Thus we arrive at the foundation truth as stated by Paul—God, Christ, man, woman.

This relation of Christian woman to Christian man is not that servile, slave-like kind seen in heathen countries, but it is a relation of love, as that between father and son, mother and daughter, Christ and the Church. “As the church is subject unto Christ, so let the wives be to their own husbands Husbands, love your wives” (Eph. 5:24, 25).

The inward change in woman as she becomes a Christian and worships Christ and God independently of man (for in Christ there is “neither male nor female”—Gal. 3:28) does not dissolve her original relation to him (as “a help meet for him,” a “glory to him”), but it rather intensifies her relation by creation and brings her back to her Edenic position. While it is true, as Paul teaches, that, so far as woman’s connection with Christ goes, there is no distinction of sex (to the woman, as to the man, the offer of salvation is made directly), yet it is equally true that the Christian woman is to recognize her social position as decreed by God, and she should acknowledge faithfully and willingly that man is her human head.

When a boy becomes a Christian it does not sever his social relations to his parents but rather confirms them. When a servant becomes a Christian it does not release him from subjection to his master but rather renders the duty more sacred. Christ also, though He thought it not robbery to be equal with God, made Himself of no reputation, and took upon Himself the form of a servant; yet God highly exalted Him (Phil. 2:5-9). “Let this mind be in you, which was also in Christ Jesus.” So woman, equal with man in salvation, acknowledging her position as subject to her human head, is exalted far above any position which this world has to offer her.

Every man praying or prophesying, having his head covered, dishonoreth

his head (V. 4).

Man, who is the image and glory of God, and who has his head-ship in the unseen Christ, dishonors his head (Christ), when he prays or prophesies with his head covered (veiled—R. V.).

But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head: for that is even all one as if she were shaven (V. 5).

Let us notice that both her spiritual Head (Christ) and her human head (man) are dishonored:

1. Christ her divine Head is dishonored by her disobedience to the divine plan. All who adopt their own plans and theories in preference to the plan given by the inspired Word thereby dishonor Christ and God.

2. Christian man (her human head) is dishonored when the woman (created as a help meet for him) refuses to accept her position or to cover (veil—R. V.) her head when praying or prophesying (which is given her as a sign that she has accepted her position).

As children who disobey the Word of God dishonor their parents; as Christian people who refuse to submit to the higher powers receive to themselves condemnation (Rom. 13:1, 2), thereby bringing dishonor to Christ and the Church; so Christian women who substitute some *other* way for the *Bible* way are a dishonor to Christian man.

3. “For that is all one as if *she* were shaven.” In verse 15 we are told that the long hair is a glory to woman. Now as woman is deprived of that glory when her hair is shaven off, so is the Christian man deprived of his glory when the woman (the help meet for him) refuses to wear the sign which shows her position in the divine relationship between man and woman.

For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered (V. 6).

Paul reasons that if a woman will not cover (veil—R. V.) her head when praying and prophesying (thereby dishonoring Christ and man) she deserves nothing less than to be shorn or shaven (which would be a shame unto her). But if this be a shame to her, let her be covered (veiled—R. V.) lest she bring like shame to him and to others by her disobedience to the divine plan.

This verse also proves that Paul could not mean that woman’s hair could be used for a prayer head-covering, for if she “be not covered” (with hair) how could she be shorn? Here is the divine edict: “*If the woman be not covered, (veiled—R. V.) let her ALSO be shorn*”

For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God; but the woman is the glory of the man (V. 7).

Man ought not to pray or prophesy with his head covered, “forasmuch as he is the image and glory of God.” Woman ought to worship with her head covered, for she “is the glory of the man.” Man (the glory of God), having his head-ship in Christ and God (the unseen), head uncovered—woman (the glory of man), with her head-ship in man (the seen) and Christ, head covered.

For the man is not of the woman; hut the woman of the man. (V. 8).

To prove the Christian woman’s relation to man, reference is here made to the creation—man formed first, the woman formed of the man.

Neither was the man created for the woman; but the woman for the man (V. 9).

A second argument is drawn from the *purpose* of the creation (Gen. 2:18)—neither the man created *for* the woman, but the woman *for* the man.

For this cause ought the woman to have power on her head because of the angels (V. 10).

Revised Version, “Sign of authority.” In the original Greek this word *power* is “exousia” which, as used in Matt. 9:8 and 10:1 means power to do something. In Jno. 10:18 and Acts 5:4 it means liberty or license. In Matt. 9:6 and 21:23 it means right, authority, full power. In Jno. 1:12 it means dignity, honor, etc. From all this we conclude that the “power” or “sign of authority” is a symbol of dignity, honor, position, authority, inherent power, etc.

To be a sign of authority, a thing must be recognized as such. A vessel claiming to belong to the United States and sailing with a piece of sail cloth fastened to its mast will not be recognized as having authority back of her. It is only when the “stars and stripes” (an emblem adopted by the United States for that purpose) are seen floating from her flag-staff that she is recognized as being vested with authority. Likewise a hat, bonnet, hood, or any other article of apparel used for protection, or perhaps for fashion’s sake, cannot be recognized as a “sign of authority;” for they have never been adopted by the Church as such, neither are they so recognized by the world.

The plain cap, usually white, is not used for the protection of the head against heat or cold, and has no other use except that for which the Church has adopted it—a sign showing Christian woman’s restored position in and through Christ; not under the curse (Gen. 3:16), but as “an help meet for man” (Gen. 2:20), as a glory of man (V. 7), as now having honor, dignity, inherent power, etc.

“For this cause,” the several reasons given before, and “because of the

angels.” The good angels are “ministering spirits, sent forth to minister for them who shall be heirs of salvation” (Heb. 1 :14). They are to minister to faithful, obedient woman as well as to faithful, obedient man, for “in Christ Jesus there is neither male nor female.” Now if God would curse an angel who teaches wrong doctrines (Gal. 1:8), and put in chains the angels who kept not their first estate (Jude 6), can we expect a faithful angel to minister to those who would be willingly disobedient to God’s plan and order? If good angels do not minister, who will? A fallen angel might help to separate us from the love of God (Rom. 8:38). “If God be for us, who can be against us?” Will God be for us if we set ourselves against His divine plan and counsel? A glance at those who say, “Lord, Lord,” and do not the will of the Father in heaven (Matt. 7:21) will show the truth of God’s Word.

Woman’s slavery to Fashion is a confirmation of the truth of God’s Word. Refusing to be subject to the will of God, she (perhaps) unconsciously but devotedly bows to the will of unconverted mankind and directs her powers to attract and please man, sacrificing health, comfort, and modesty, in her blind submission *under the curse*, striving harder to please; men than to please God.

May every woman who does not cover her head with a special sign-covering be honest and turn her thoughts upon herself, and see if she is not an actual witness to the truth of God’s Word. May every local church, or any sister in the Lord who drops her devotional covering, honestly test herself whether it is not simply exchanging the divine plan for a man-made plan, thus affording more freedom to walk with the world. And are not those churches which once upheld this doctrine but have now dropped it, living witnesses that modesty coupled with Holy Ghost power is fast giving way to worldliness and lack of power?

Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the woman: but all things of God (Vs. 11, 12).

In the preceding verses the main arguments were to show woman’s position. In these verses Paul gives a caution lest the inference be carried too far. Here is shown the mutual oneness of the man and the woman in the Lord. They were made the one for the other. As it was “not good that the man should be alone,” the woman was made for the man— the man a defence, a help, a comfort to the woman; the woman “an help meet for man.” In marriage both are to be “one flesh” (Gen. 2:24). All this is planned and arranged by divine wisdom and power.

Judge in yourselves: is it comely that a woman pray unto God uncovered? (V. 13)

After setting forth the foregoing principles, Paul now appeals to woman's better judgment. And since he appeals to her judgment, he now takes her on the ground of Nature, aside from revelation, and shows Nature's covering, the hair, which aside from worship and the revealed will of God, would be all the covering needed, and with the *hair only* for a covering woman shows that her religion is only that which is shown by Nature and not 'by our Lord Jesus Christ.

Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering (Vs. 14, 15).

Since you understand by nature that man is to have short hair and woman is to have long hair (a difference even in nature), would it not be reasonable to have the revealed Word of God holding out to us a difference (man uncovered, woman covered) ? “Her hair is given her for a covering.” All Bible scholars agree that the covering, *peribolaïou*, her hair (nature's covering), cannot mean the same covering mentioned in verses 4, 5, 6 *katakalypto*, or the word power (a “sign of authority”), *exousia*, as used in verse 10.

But if any man seem to be contentious, we have no such custom, neither the churches of God (V. 16).

Contentious about what? That which he has just been teaching. “No such custom.” What custom? Of women praying or prophesying with uncovered heads. “Neither the churches of God.” An additional argument appealing to the surrounding churches, where no custom putting aside the covering was to be found. Clarke says, “If she will not wear a veil, let her carry the badge of infamy.”

Concluding Thoughts

Finally, let us not lose sight of God's order of arrangements, but hold fast the blessed Word. Someone says, “There are weightier matters than this to talk about.” Grant it. But this is a part of God's Word, and should be obeyed reverently. There are sins of omission as well as of commission. “These things ought ye to have done, and not to have left the other undone.”

The revealed Word of God consists of—

1. Facts, which are to be believed—*faith*.

2. Promises, to be realized, now and in the future—*hope*.
3. Commandments, which are to be obeyed—*obedience*, a test of character.

Summarizing Paul's teaching concerning the devotional covering, we conclude—

1. That the things which Paul taught are for the enlightenment and obedience of all people.

As evidence of this read Acts 9:15, I Cor. 14:37, Gal. 1:8, 9, II Thess. 3:6.

2. Man should worship with his head uncovered.

This fact is so clearly stated (V. 4) that it needs no defence.

3. Woman should worship with her head covered.

This teaching (Vs. 5, 6, 10) is likewise clear. It requires no great scholarship to comprehend these truths. All we need to do is to open our eyes and in simple faith read what God through Paul has revealed to man.

4. This covering is something distinct from the long hair.

This truth is evident, (1) because of the word “also” in V. 6; (2) because of the two Greek words, “katakalyptetai” and “peribolaion,” from which the two words, for artificial and natural coverings are taken; (3) because of the word “power,” or, as used in revised version, “sign of authority” found in V. 10. There is no way of reasoning(?) this to mean the long hair, for both converted and unconverted women wear it (nature teaches them that lesson) and there is no sign of devotion about it.

5. This covering is something that is distinct from the bonnet, the hat, the hood, or even a veil that is worn for protection, or any other protection covering worn by woman.

Nothing that is not worn as the “sign and recognized for that purpose, will answer to Paul's teaching on this subject.

6. This covering is a veiling, worn in obedience to the divine command.

No one can read the revised version honestly and come to any other conclusion. The words, “veil,” “veiled,” etc. admit of no other construction.

7. *This veiling should be worn by all Christian women, married or single.*

In a number of Scripture references the words “woman” and “virgin” or “maid” are used interchangeably. Compare Matt. 1:23 with Gal. 4:4, and Luke 22:56 with Luke 22:57. If both married and single women are submissive to the lesson which God through nature teaches (Vs. 14, 15), it follows that both married and single women should be submissive to the lesson which God through revelation teaches (Vs. 5, 6, 10).

8. Being a church ordinance, the Church should determine the form.

So far as I Cor. 11:2-16 is concerned, any form of the veil which is worn as a sign of devotion and woman's rightful place in worship and Christian relationship, and recognized as such, will answer the purpose; provided the scriptural standard of order and submission are complied with. "Let all things be done decently and in order," says Paul. It is but reasonable to suppose, therefore, that whatever the form the Church agrees upon, all members should cheerfully conform to. Two things, therefore, should be expected in determining what this covering should be: (1) a veiling as to fabric, (2) Church sanction as to form.

9. This covering should be worn in all times of devotion.

"Every woman that prayeth or prophesieth with her head uncovered dishonoreth her head." In the public service, in the family devotions, at the table, during times of Bible reading, in all times of devotion, that "sign" or "power" should be in evidence. This should be done, not merely because it is a church rule, for even where there is no rule like that in the churches the Word of God still stands. While church rules should not be despised but revered, here is a scripture which is so very plain that no one should think of ever disobeying it. A conscientious and prayerful observance of this ordinance will bring many blessings that would otherwise be missed.

Let every reader turn to I Cor. 11:2-16, and after a careful and prayerful reading of the same resolve by God's grace to be obedient thereto until the final summons to "come up higher" will render this "sign" no longer necessary.

The principle illustrated by head-covering is MODESTY and SUBMISSION . . . woman's beauty must NOT DISTRACT men during worship. In modern times this ordinance has taken on a different application, however.

1. PROHIBITION against the wearing of IMMODEST CLOTHING:

A woman should not wear IMMODEST CLOTHING in a PUBLIC PLACE, where there are other persons present beside her husband. The wearing of SEE-THROUGH, TRANSPARENT dresses, TIGHT JEANS or PANTS, FIGURE HUGGING SKIRTS or BLOUSES, SHORT MINI-SKIRTS can AROUSE or PROVOKE REPRODUCTIVE DESIRES and EMOTIONS in the surrounding males. However, it is not the function of these males to engage in any type of REPRODUCTIVE ACTS with these WOMEN. A

woman should therefore not dress PROVOCATIVELY in the presence of these men. Only in the PRIVACY of her home, with her husband, can a woman dress PROVOCATIVELY, in order to engage in REPRODUCTIVE ACTS with her husband. Consider the following scriptures:

Mar 6:17 For Herod had sent soldiers to arrest and imprison John as a favor to Herodias. She had been his brother Philip's wife, but Herod had married her. Mar 6:18 John kept telling Herod, "It is illegal for you to marry your brother's wife." Mar 6:19 Herodias was enraged and wanted John killed in revenge, but without Herod's approval she was powerless. Mar 6:20 And Herod respected John, knowing that he was a good and holy man, so he kept him under his protection. Herod was disturbed whenever he talked with John, but even so, he liked to listen to him. Mar 6:21 Herodias's chance finally came. It was Herod's birthday, and he gave a party for his palace aides, army officers, and the leading citizens of Galilee. Mar 6:22 Then his daughter, also named Herodias, came in and performed a dance that greatly pleased them all. "Ask me for anything you like," the king said to the girl, "and I will give it to you." Mar 6:23 Then he promised, "I will give you whatever you ask, up to half of my kingdom!" Mar 6:24 She went out and asked her mother, "What should I ask for?" Her mother told her, "Ask for John the Baptist's head!" Mar 6:25 So the girl hurried back to the king and told him, "I want the head of John the Baptist, right now, on a tray!" Mar 6:26 Then the king was very sorry, but he was embarrassed to break his oath in front of his guests. Mar 6:27 So he sent an executioner to the prison to cut off John's head and bring it to him. The soldier beheaded John in the prison, Mar 6:28 brought his head on a tray, and gave it to the girl, who took it to her mother. Mar 6:29 When John's disciples heard what had happened, they came for his body and buried it in a tomb.

In the above scriptures, we can see that Herod was ENTHRALLED BY THE BEAUTY AND SEXUAL ALLURE OF HERODIAS. John the Baptist was a type of Elijah (see Matt 11:14). He also had to CONTEND with a king, who allowed his wife to HOLD THE REIGNS, and the reason was the same. Ahab, like Herod was also ENTHRALLED by the BEAUTY and SEXUAL FAVOURS of his wife, JEZEBEL. Herod was also enthralled by the SEXY, PROVOCATIVE DANCING and IMMODEST DRESSING of his niece, also called Herodias, that he made an UNWISE OATH that led him to BEHEAD John the Baptist, someone that he liked to hear preach. Herodias, however (like Jezebel) wasn't impressed with John the Baptist, and wanted him BEHEADED (in the same way that Jezebel wanted Elijah

BEHEADED). We can see from the above, that many woman don't take kindly to being told to DRESS MODESTLY by preachers, and also that many men LIKE THEIR WIVES or FIANCES TO DRESS SEXILY in public, in order to ENHANCE THEIR STATUS and INFLUENCE among the other males, and also to make other men envious and jealous of themselves (ALL DESPICABLE MOTIVES). Getting back to Jezebel, and Herodias: these two women were greatly IRRITATED that Elijah and John the Baptist were not similarly enthralled like all other men were, by their beauty. These women wanted to CONTROL ALL MEN. They wanted to be the HEAD. Therefore they wanted these two men, Elijah and John the Baptist, BEHEADED. They resented men having any authority over them. They preferred men who were SUSCEPTIBLE TO INFLUENCE BY SEXUAL CHARM and ENTHRALMENTS. They RESENTED MEN that were ruled by RATIONAL LOGIC and the LAWS OF GOD, and were INSUSCEPTIBLE TO SEXUAL ENTHRALMENT and INFLUENCE. Consider the following verses:

1Ti 2:9 And I want women to be MODEST in their appearance. They should wear decent and appropriate clothing and not draw attention to themselves by the way they fix their hair or by wearing gold or pearls or expensive clothes. 1Ti 2:10 For women who claim to be devoted to God should make themselves attractive by the good things they do. 1Ti 2:11 Women should listen and learn quietly and submissively. 1Ti 2:12 I do not let women teach men or have authority over them. Let them listen quietly. 1Ti 2:13 For God made Adam first, and afterward he made Eve. 1Ti 2:14 And it was the woman, not Adam, who was deceived by Satan, and sin was the result. 1Ti 2:15 But women will be saved through childbearing and by continuing to live in faith, love, holiness, and modesty.

From the above, we note that Adam was NOT DECEIVED by Satan when he ate the fruit. Why then did he eat the forbidden fruit? He was ENTHRALLED BY THE SEXUAL BEAUTY and CHARM of his wife (who was NAKED at this time - and of all woman, Eve was the MOST BEAUTIFUL - because she had the FULL COMPLEMENT (PRE-BABEL, PRE-INBREEDING, PRE-ETHNIC GENES) of genetic material, and was not produced by INBREEDING (POST-BABEL, POST-INBREEDING, POST-ETHNIC GENES) like other women, who have only PARTIAL GENES, those peculiar only to their particular ETHNIC GROUP). Adam was so ENTHRALLED BY EVE'S BEAUTY and CHARM, that he simply COPIED HER BEHAVIOUR, OF EATING THE FORBIDDEN FRUIT,

WITHOUT THINKING ABOUT WHAT HE WAS DOING. It was almost as though he had NO HEAD, NO BRAINS. Paul wanted to counter this EXTREME INFLUENCE that women can have over men, by legislating MODEST COVERING, covering the head, thereby SYMBOLICALLY SUBMITTING to MAN'S AUTHORITY, and not trying, like Eve, and Jezebel and Herodias to use SEXUAL ENTHRALMENT and CHARM to INFLUENCE MAN.

2. PROHIBITION against the wearing of HIGH HEEL shoes:

Women should not wear HIGH HEEL shoes, in order to make their buttocks appear larger than they really are. This violates the principle of:

(a) MODESTY:

Women do this in order to attract (or DISTRACT) the attention of men to themselves and away from God during church worship. This is WICKED BEHAVIOUR on the part of women to COMPETE WITH GOD for men's attention during worship.

1Ti 2:9 In like manner also, that women adorn themselves in MODEST APPAREL (shoes included), with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array;

1Pe 3:1 In the same way, you wives must accept the authority of your husbands, even those who refuse to accept the Good News. Your godly lives will speak to them better than any words. They will be won over 1Pe 3:2 by watching your pure, godly behavior. (In the same token, if muslim people come into a christian church, perhaps seeking God, if they see women dressed in immodest clothing, they will conclude that Christianity is a false religion, and be turned away from God, and perhaps go to hell . . . all this because Christian women insist on wearing IMMODEST CLOTHING. see 1Cor. 8:9-13; 10:32,33)

1Pe 3:3 Don't be concerned about the outward beauty that depends on fancy hairstyles, expensive jewelry (wearing ear-rings, nose-rings), or beautiful clothes. 1Pe 3:4 You should be known for the beauty that comes from within, the unfading beauty of a gentle and quiet spirit, which is so precious to God. 1Pe 3:5 That is the way the holy women of old made themselves beautiful. They trusted God and accepted the authority of their husbands (by dressing MODESTLY, and not trying to ATTRACT the ATTENTION of OTHER MEN by IMMODEST DRESSING or CHARMING SPEECH). 1Pe 3:6 For instance, Sarah obeyed her husband, Abraham, when she called him her master. You are her daughters when

you do what is right without fear of what your husbands might do. 1Pe 3:7 In the same way, you husbands must give honor to your wives. Treat her with understanding as you live together. She may be weaker than you are, but she is your equal partner in God's gift of new life. If you don't treat her as you should, your prayers will not be heard.

Besides violating the principle of MODESTY, it also violates the principle of:

(b) HONESTY:

Exo 23:1 Thou shalt not raise a FALSE REPORT: put not thine hand with the wicked to be an unrighteous witness.

Mat 15:19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, FALSE WITNESS, blasphemies:

Mat 19:18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear FALSE WITNESS,...

In the above case, a women who wears high heels is bearing FALSE WITNESS that her buttocks are bigger than they really are.

And yet again, another principle is violated, viz. the principle of:

(c) SAFETY AND SECURITY:

When a woman wears high heel shoes, her movement is INHIBITED. If a small child is about to step onto a busy street, the woman must be able, from a distance, to RUN QUICKLY towards the child to grab the child's arm and prevent the child from being knocked down.

Gen 4:9 Afterward the LORD asked Cain (the woman), "Where is your brother (child)? Where is Abel (the child)?" "I don't know!" Cain (the mother) retorted. "Am I supposed to **keep track of him (the children) wherever he (they) goes (go)?**"

From the above, we can see that it is woman's duty to keep track of where little children are going, and to be their guardians. This job cannot be properly done, if the woman is wearing slow-moving, high heel shoes.

Again, in a busy shopping mall, the high-heeled woman might accidentally step on the toes of a barefoot child or someone wearing sandals or someone with soft shoes, and cause SEVERE DAMAGE to the person's foot.

Deu 22:8 "Every new house you build must have a barrier around the edge of its flat rooftop. That way you will not bring the guilt of bloodshed

on your household if someone FALLS FROM THE ROOF.

The above scripture teaches that one must see what could go wrong and act in such a way as to PREVENT AN ACCIDENT OR INJURY. Wearing high heel shoes could result in a very SEVERE INJURY to a person who is stepped on, and so should not be worn.

Again, the wearing of high heel shoes violates the principle of:

(d) Not putting a STUMBLINGBLOCK in someone's path:

Rom 14:13 Let us not therefore judge one another anymore: but judge this rather, that no man put a STUMBLINGBLOCK or an occasion to fall in his brother's way.

The above scripture teaches that STUMBLING and FALLING is an UNDESIRABLE EVENT. In the case of a woman wearing high heels shoes, however, the woman is ACTUALLY WEARING A STUMBLINGBLOCK. Many of these woman that wear high heel shoes are very tall, thin and skinny. Should they be walking outside, in HIGH HEEL SHOES, in a very strong wind, the danger of being knocked over is a very strong possibility. Climbing stairs is another hazardous venture. FLAT HEELED shoes provide a more STABLE SURFACE and are more SAFER TO WEAR. Women have a MORAL RESPONSIBILITY to AVOID RECKLESS and DANGEROUS BEHAVIOUR. Christ said that DELIBERATELY FALLING is RECKLESS BEHAVIOUR and ought to be AVOIDED. We TEMPT GOD when we engage in such RECKLESS BEHAVIOUR as DELIBERATELY FALLING or WALKING on an UNSTABLE SURFACE, and expect Him to PROTECT US under such circumstances. God does NOT CONDONE or ENDORSE RECKLESS BEHAVIOUR.

Luk 4:9 And he brought him to Jerusalem, and set him on a PINNACLE of the temple (HIGH HEEL SHOES), and said unto him, If thou be the Son of God, cast thyself down from hence: Luk 4:10 For it is written, He shall give his angels charge over thee, to keep thee: Luk 4:11 And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Luk 4:12 And Jesus answering said unto him, It is said, Thou shalt not TEMPT the Lord thy God. Yet another principle that is violated, is the principle of:

(e) EXPRESSING DISSATISFACTION with the CREATOR'S HANDIWORK:

Isa 45:9 Woe unto him that striveth with his Maker! Let the potsherd

strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?

Gen 1:31 And God saw everything that he had made, and, behold, it was very GOOD. And the evening and the morning were the sixth day.

When a woman, wears HIGH HEEL SHOES, she is in fact EXPRESSING DISSATISFACTION with God for making her FLAT FOOTED. She feels that God should have made her with HIGH STILT LIKE HEELS. By wearing HIGH HEEL SHOES, she is in fact EXPRESSING DEFIANCE towards her Creator.

(f) EFFICIENCY AND TIME SAVING:

Eph 5:16 REDEEMING THE TIME, because the days are evil.

Col 4:5 Walk in wisdom (fast moving shoes) toward them that are without, REDEEMING THE TIME.

By wearing high heel shoes, women walk around much more SLOWLY than if they were wearing takkies or sports shoes. This results in considerable TIME WASTING. This constitutes a violation of the command to REDEEM THE TIME. By wearing takkies or sport shoes, a women can complete the shopping tasks MUCH FASTER (thereby REDEEMING THE TIME) and get home sooner, and thus have more time for Bible reading, personal praise and worship, and prayer. As the scripture says:

Luk 10:38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. Luk 10:39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. Luk 10:40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. Luk 10:41 And Jesus answered and said unto her, Martha, Martha, thou **art careful and troubled about many things** (wearing high heel shoes, applying lipstick, powdering the nose, painting the eyelashes, toenails and fingernails, putting on earrings, etc): Luk 10:42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

3. PROHIBITION against the wearing of lipstick.

Christian women should not wear lipstick for the following reasons:

It violates the principle of:

(a) HONESTY:

By wearing lipstick, a woman is sending a DISHONEST message to ALL MEN that she encounters, that she is ATTRACTED TO THEM. The reasoning behind wearing lipstick is to send a message to men that the woman is HIGHLY EXCITED at the presence of the man. This causes her blood to flow more quickly, which results in her lips appearing redder than normal. This supposedly causes men who see this redder-than-normal lips to be attracted to the women with redder-than-normal lips. However, it is highly unlikely that the woman is ATTRACTED TO EVERY MAN that she sees. Some of the men that she encounters, she probably regards as LOATHSOME or REPULSIVE. In such a case she is sending a FALSE SIGNAL, one of ATTRACTION, whereas there is REPULSIVENESS or LACK OF INTEREST. In such a case, the woman is BEARING FALSE WITNESS. A man may act on this FALSE SIGNAL, and ask a woman out on a date, erroneously thinking that she is attracted to him, when in fact she is not. This woman will now rebuff the man's advances. This will result in the man feeling emotionally wounded and hurt, with a damaged self-esteem. This could result in the man not being interested in any woman (because he is fearful of being rejected again), which could result in him being unmarried and childless for the rest of his life and all because some 'Christian' woman insisted on sending false signals by wearing lipstick. Moreover, The man's mother may BEAR GRUDGES against this woman that hurt her son's heart. Both the man, and his mother may BEAR GRUDGES and HARBOUR UNFORGIVENESS against the woman, thus resulting in them both going to hell. This, we call violating the principle of:

(b) not putting a STUMBLINGBLOCK before the blind:

Lev 19:14 Thou shalt not curse the deaf, nor put a STUMBLINGBLOCK before the BLIND, but shalt fear thy God: I am the LORD.

So, we can see how much evil can result from SENDING FALSE SIGNALS via LIPSTICK WEARING, which BLINDS a person, and CAUSES them to STUMBLE.

Exo 23:1 Thou shalt not raise a FALSE REPORT: put not thine hand with the wicked to be an UNRIGHTEOUS WITNESS.

Mat 15:19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, FALSE WITNESS, blasphemies:

Mat 19:18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt

not bear FALSE WITNESS,.

Again, the wearing of lipstick violates the principle of:

(c) HEALTH:

Lipstick contains POISONOUS SUBSTANCES which are ABSORBED THROUGH THE THIN SKIN and ACCUMULATE within the body, causing such AUTOIMMUNE diseases as lupus, general weakness, allergies, cancer etc. This impairs the woman's ability to perform the functions that she as a woman is supposed to perform, domestic duties, marital duties, motherly duties etc.

Lev 10:9 Do not drink wine nor strong drink (ALCOHOL which is a TOXIN), thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute forever throughout your generations:

Lev 10:10 And that ye may put difference between holy and unholy, and between unclean (POISONOUS/ TOXIC/ HARMFUL) and clean (NON-TOXIC/NON- POISONOUS/ NON-HARMFUL);

Lev 11:9 These shall ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat. Lev 11:10 And all that have not fins and scales in the seas (crab, prawns, and all shellfish), and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination unto you: Lev 11:11 They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcases in abomination. Lev 11:12 Whatsoever hath no fins nor scales in the waters, that shall be an abomination unto you.

The reason for the above prohibition, is that shellfish ACCUMULATES POISONS such as mercury, lead, and other TOXIC SUBSTANCES that are dumped into the ocean. These poisons WEAKEN THE BODY of the person who eats them. In the same manner, **lipstick should be regarded as an abomination**, because it contains poisons that weaken and impair the optimum functioning of the human body.

Again, wearing lipstick violates the principle of:

(d) ABSTAINING FROM THE APPEARANCE OF EVIL.:

1Th 5:22 Abstain from all appearance of evil.

When a woman wears lipstick around other womans' husbands, these woman FEEL THREATENED. They think that this lipstick wearing woman is trying to attract the attention of their husbands, and they

regard this as husband stealing or attempted-husband stealing (or attempted adultery). Even if the lipstick wearing woman is not interested in these other womans' husbands, nevertheless she is sending MIXED SIGNALS, which can cause ANIMOSITY between women.

Heb 12:13 And make STRAIGHT (not CROOKED/ MIXED) PATHS for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Heb 12:14 Follow PEACE WITH ALL MEN (WOMEN INCLUDED), and holiness, without which no man shall see the Lord: Heb 12:15 Looking diligently lest any man fail of the grace of God; lest any ROOT OF BITTERNESS springing up trouble you, and thereby many be defiled;

Again wearing lipstick violates the principle of:

(e) REJECTING SINS and LUSTS, and REJECTING SILLINESS:

2Ti 3:6 For of this sort are they which creep into houses, and lead captive SILLY women laden with sins, LED AWAY with DIVERS LUSTS,

In the above case, the woman are led away by an extreme lust for men's attention.

Again, wearing lipstick, violates the principle of:

(f) NON-SELFISH USAGE OF MONEY:

A woman should use her money to buy healthy food for her husband and children (and/ or parents). If she has excess money, however, she should buy food for the poor and starving, or buy Bibles to hand out to the unsaved. Spending money on non-essential VANITY items, constitutes a SELFISH, and UNCHRISTIAN use of money.

May the Lord help us to be obedient in all things.

CHAPTER 26: THE CHRISTIAN SALUTATION

Salute one another with an holy kiss.—Rom. 16:16.

God created man a sociable being. “It is not good that the man should be alone” was no more true of Adam than it is of us. Mutual recognition as we meet or pass one another is a universal custom among all nations. Language and form vary, but so long as man remains a sociable being there will be some form by which people will recognize one another, either in a respectful or disrespectful way. The Bible speaks of three forms of salutation, as follows:

1. The Personal Greeting

This is the most common form, the one most frequently mentioned in the Bible. “Salute no man by the way,” said our Savior to His disciples as He sent them forth to “the lost sheep of the house of Israel.” By this we are not only to understand that He wanted them to lose no time unnecessarily, but saluting each other was a very common practice in that day. “Greet the friends by name,” is the loving admonition of the disciple whom Jesus loved. This must have been a remarkable gift of John’s, and is today a decided help when one is able readily to recall the faces and names of those met before. If you are able to call your friends by their given names, you will seem all the nearer to them, especially young people.

Not only should we greet our friends by name, but our love to God and man should be strong enough to be friendly towards enemies as well. “If ye salute your brethren only, what do ye more than others? do not even the publicans so” (Matt. 5:47)? God wants us warm-hearted enough not to imitate the world in acting distantly towards those who treat us coolly. A hearty “Good morning” may have the effect of driving away that unfriendly feeling and win for you a friend.. Let your soul be overflowing with love, and your words and deeds abound in friendship for all people. One way to show your friendship is to speak to people as you pass them.

2. The Right Hand of Fellowship

The hand-shake is not of modern origin. Paul said that when James and Peter and John perceived the grace that was given to him and Barnabas, they extended to them “the right hand of fellowship” (Gal. 2:9). We understand, therefore, that this was and is more than a mere social

custom. When extended in sincerity it is an expression of friendship and good will. Usually the character of the individual is revealed in the shake of the hand. By it we form ideas of the candor, sincerity, strength or weakness of character, warmth or coldness of feeling on the part of those whose hands we grasp. Thus did the apostles, recognize Barnabas and Paul to be on the same spiritual level with themselves. Thus do people today give evidence of friendship for one another. There is power in a warm hand-shake, provided it is prompted by godly sincerity and good will.

3. The Holy Kiss

This form of salutation was both practiced (Acts 20:37) and commanded by the apostles. It is an expression of a greater degree of warmth and fervor than the other forms noticed, and the command for its observance is limited to believers.

A Symbol of Love.—

This manner of saluting is both sacred and precious when observed as God would have it observed. In this way husband and wife, parents and children, Christian and fellow Christian salute each other. The kiss is as natural an expression of fervent love as is the hand-shake and expression of warm friendship.

A Command.— It is not strange, therefore, that this form of salutation should be enjoined upon believers. Thus Paul writes to the brethren at Rome, Corinth, and Thessalonica. telling them in so many words to keep this command (Rom. 16:16; I Cor. 16:20; II Cor. 13:12; I Thess. 5:26). Peter also writes to the brotherhood of the churches scattered abroad saying, “Greet ye one another with a kiss of charity” (I Pet. 5:14). Five times commanded, the reason for its observance stated, all that is left is to obey.

Why Observe it?— The best answer we can give to this question is that the Bible commands it. There can be no mistake on that point. But has not the modern hand-shake taken its place? Who says that the hand-shake is “modern?” and who has ordered the substitution? So long as there is “fervent charity,” “the bond of perfectness,” among God’s people, there is a place for its appropriate symbol, the kiss of charity; and until we have an authoritative message from God that the writings of Paul and

Peter are “out of date” we shall continue to refuse to accept the testimony of man to that effect.

We have heard many objections—unsanitary, inconvenient, making a gazing-stock of ourselves, liability of catching disease, the other fellow a hypocrite, “out of date,” too little to be noticed—but the one objection that outweighs all the rest in the eyes of the objectors is that the world looks with scorn upon the practice. With due consideration for the care which both Bible and common sense teach, all these objections would immediately disappear if one of two things would happen: the kiss coming into common use among men as it is among women, or all people bearing the name Christian filled with fervent love for God and charity for one another.

Its Meaning.— It is the symbol of love (I Pet. 5:14), an expression of holy regard (II Cor. 13:12); hence called “an holy kiss.” And the holiness need not necessarily be on the side of the other, but of self. The father of the prodigal son planted the kiss upon the face of his wayward child, the mother embraces and kisses her erring son, and in the same spirit should the Christian with overflowing love to God and man greet his stumbling and inconsistent brother with even greater fervor than if he were more worthy. We should greet our brethren, not with the kiss of judgment, but with “the kiss of charity.” It is “an holy kiss” provided you yourself are clean, pure before God, and filled with love for your brother.

Whom to Greet.— “All the brethren” (I Thess. 5:26), not merely those holding certain places in the Church. “One another” (Rom. 16:16; I Pet. 5:14), thus signifying that here is a command for the consideration and obedience of all believers. What if others are unwilling? That does not speak well for them, but are you free from this unwillingness? Where the practice of brethren greeting brethren, in the Gospel way has fallen into general disuse it is a sign that the fervent charity which should characterize the people of God has also passed into disuse. With the love of God shed abroad in your hearts by the Holy Ghost, you are ready at all times to greet your brother in the Gospel way.

Abuses.— Like all other commandments, this ordinance is often abused. Some practice it while the heart is not free from envy or bitterness. Some practice it when it is looked upon with general approval, but are very shy when the scorner is around to make sport. Like Judas, some make of the

pretended “holy kiss” the kiss of betrayal. Some make it a kiss of judgment, withholding it from all that they think are not right. Some who are very inconsistent in their way of living practice it to make a show of their pretended piety. For these reasons, some advise us to discontinue the practice. By the same logic, every commandment of the Lord should be disobeyed. Why not reason from the other side, get rid of inconsistencies, let God give us a clean heart and pure life and abuses, so far as we are concerned, will be a thing of the past. While the holy kiss can be practiced only by those who are filled with holy love, no one should be satisfied without being the happy possessor of this essential Christian grace.

The spirit in which this admonition is given by the apostles shows that it should be observed by brethren among brethren, and by sisters among sisters.

What the Observance of this Ordinance Means for the Brotherhood.— If entered into “in the newness of the spirit, not the oldness of the letter,” it means much. It means the approving smile of God who inspired His servants to make known His will to man in this matter. It means a warm, spiritually healthy feeling, a “bond of perfectness,” of which this is the symbol. It is mere formalism when observed because it is law and the law has not been engraved “on the fleshly tables of our hearts.” But where the fervent charity exists which makes this an appropriate practice, and the holiness exists which renders the term “holy kiss” an appropriate name, its general observance is honored to the glory of God and the strengthening of the cause. Where the holy kiss is not in general practice among brethren there is reason to examine into the hearts to find out what is the matter. It is God’s Word, it is but the natural expression of what should be in every Christian heart, and to be outwardly obedient is simply a sign that all is well within. Though this holy ordinance is often abused, the most frequent abuse of it is the irreverent language used in talking about it and against it. One of the most healthy signs that all is well within is an attitude of cheerful obedience outwardly.

CHAPTER 27: ANOINTING WITH OIL

And they anointed with oil many that were sick, and healed them.— Mark 6:13.

An Ancient Practice.— This custom was in use at a very early period in the world's history.

Ruth was commanded to anoint herself in preparation to meet her future husband, Boaz. Ruth 3:3.

Bodies were anointed for purposes of refreshment and purification. II Chron. 28:15; Esther 2:12.

The Psalmist writes, "I shall be anointed with fresh oil" (Psa. 92:10).

Ointments were used in preparing bodies for burial. Matt. 26:12.

One of our Savior's instructions to His disciples was, "When thou fastest, anoint thy head, and wash thy face" (Matt. 6:17).

When the twelve were sent out on a missionary journey "they anointed many that were sick, and healed them" (Mark 6:13).

Thus it is seen that anointing with oil was practiced at a very early age, and for various purposes. This chapter has to do especially with the anointing of the sick, coupled with faith and prayer.

Anointing for Healing purposes

New Testament Authority.— There are two references which we wish to notice. The first is found in Mark 6:13, already quoted in part, telling of the disciples anointing the sick and healing them; the second is the testimony of James who says, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him" (Jas. 5:14, 15).

A Religious Ceremony.— The first thought that we wish to note in connection with this subject is that it should be considered a religious ceremony. Some say that James did not refer to literal oil, but to the "oil of grace." To this we offer the same objection that we do to the man that says that water baptism is no command but baptism with the Holy Ghost alone is sufficient. Man cannot baptize with the Holy Ghost, neither can he anoint with the oil of grace. Then again, did the disciples, when "they anointed with oil many that were sick," use literal oil, or the oil of grace?

Another question: Is the oil applied because of its healing properties, or is there a deeper meaning connected with its application to the person? If James had in mind only the healing properties of the oil, it seems to us that he would either have given directions as to its use or advised the sick to send for a physician instead of for the elders. But he says, "Let him call for the elders of the church; and let them pray"— followed with a promise. Furthermore he says, "The prayer of faith (not the oil) shall save the sick." This makes it clear that James had in mind not merely the curative powers of the oil, but also the greater curative power of God. The healing properties of oil being recognized, we see in it an appropriate symbol of what God can and does do for both body and soul; and as such it is used in the anointing, just as water is used in baptism or the bread and the cup are used in the communion. In choosing types God always chooses the most striking, and the suitableness of oil as a type of healing is manifest to all. We understand this, therefore, as a religious ceremony enjoined upon believers under certain circumstances.

Is this a Command?— Not **in** the same sense that baptism or the communion are commands. Concerning baptism it is said, "Be baptized." Of the communion Christ said, "This do ye." Concerning the washing of the saints' feet He said, "I have given you an example, that ye should do." Concerning the anointing, however, it comes to us as a divine suggestion rather than as a divine command. Lest some may read a meaning into this that does not belong here, we will say that the obedient child of God is as submissive to a divine suggestion as he is to a divine command. Notice how James approaches the subject.

"Is any among you afflicted? let him pray. Is any merry? let him sing psalms." How do you understand this? Is it a command to pray every time you are afflicted, and to sing psalms every time you are merry? If so, then many of us have failed in the matter of singing psalms, especially those who cannot sing. Or do you understand that these are suggestions from the Lord for the consideration of His people in times of affliction or of joy? If this is your view, then you have our view as to how the matter of anointing with oil should be regarded. Whenever you are sick, think of this suggestion from the Lord.

Purpose of the Anointing.— This is plainly stated in the instructions: "And the prayer of faith *shall save* the sick, and the Lord *shall raise* him up." The promise is positive, and we should not try to get away from it.

Look it squarely in the face, believe it, accept it, and you are not liable to become misled or fanatical on this subject.

Then why are there so many who are anointed but who do not get well? It may be for one or more among a number of reasons. Possibly it was not the Lord's will that the patient recover. Possibly there was a lack of faith either on the part of the sick or of the elder, or it may be that it was administered as an unction for the soul and not with full faith that "the prayer of faith shall save the sick." Whatever may be the cause, let not the sick seek the anointing without full faith in the promise. A careful reading of James 5:14, 15 impresses us with the following:

1. *There are times when the anointing is not appropriate.* It is certainly not in order where there is not the prayer of faith. Then it is often the case that it is not God's will that the patient recover, at least not for the time being, when we cannot pray for immediate recovery and pray "according to His will." As an instance we record the case where Paul testified, "But Trophimus have I left at Miletum sick." When you have in consideration the anointing, pray over the matter with eyes open to the promise. If you are moved after sincere and fervent prayer to call for the elders of the Church, with full faith that "the prayer of faith shall save the sick, and the Lord shall raise him up," then "call for the elders of the church."

Otherwise, wait until you have more definite leadings on the matter. The anointing is appropriate only, (1) when the Lord wants the sick to get well; (2) when the sick, after prayerful deliberation, is led to "pray according to his will."

2. *The anointing should not be administered as an unction to the soul.* Some seek the anointing because they "want to keep this one commandment yet before they die," or in order to get fully ready for their death. Now the Bible does not even hint at any use like that for the anointing. On the other hand, there is the positive promise to raise up, and whoever is anointed as a preparation for dying lacks faith in the promise. It is the blood, not the oil, that we look to for the cleansing of the soul.

3. *The anointing is not for infants.* They do not "call for the elders of the church." Infant anointing has no more foundation in the Bible than has infant baptism.

4. *The anointing is not for the unconverted.* If through their sickness they are awakened to their condition and desire to send for the elders of the Church, let there first be instructions that will lead them to forsake their sins and accept Jesus as their Savior, then it will be time to speak of

baptism and the anointing.

5. *Sickness is not necessarily the immediate result of sin.* When James says, “and if he have committed sins,” he infers that, not all people who become sick are guilty of imputed sins.

6. *Recognize the elders of your own church.* There is no more reason for sending for the elders of some other church to anoint the sick than there is to send for elders of some other denomination to administer baptism or communion. This being a religious ceremony, we should be as regular and as loyal in this matter as we are in any other religious ceremony connected with the Church and her people.

7. *The anointing is not for the saving of souls.* Lest someone should get this idea from the promise, “and the prayer of faith shall save the sick,” the apostle adds, “and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.” As said before, the saving of the soul is not in any way connected with the anointing of oil. We look to the blood of Jesus for that. The matter of sins is simply incidental, so far as the subject before us is concerned. Whether the sick have committed sins or not, it is the healing of the body that is under consideration. But one thing is certain: the man who meets God’s conditions in this matter will be so fully given up to Him and so fully straightened out spiritually that he will rise from his bed with his sins forgiven.

“Thy Will be Done.”— This is an ordinance Which should be taken seriously. When the sick who pray “according to his will” send in faith for the elders of the Church, and the elders, in harmony with the sick, pray in full faith that “the prayer of faith shall save the sick, and the Lord shall raise him up,” we have every reason to believe that God will answer the prayer, raise the sick, and glorify His name. Yet we should not forget that as humans we are liable to err, and that however careful or prayerful we may have been in all that we do there is a possibility in some one, either the patient or the elders or someone else, having failed in one or more of the conditions and the expected rise will not come. So we should never be so positive, either in the time of rising or in the rising at all, that we will not humbly include the petition **of** our Savior, “Nevertheless let not my will, but thine be done.”

Taking God at His Word according to the best of our knowledge, let us move forward in faith, leave all to Him, and He will do that which He knows is best for us and the cause we love.

CHAPTER 28: MARRIAGE

For this cause shall a man leave father and mother, and shall cleave unto his wife Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.— Matt. 19:5, 6.

Marriage is an institution, ordained of God. After God created Adam He said, “It is not good that the man should be alone; I will make him an help meet for him” (Gen. 2:18). When Adam beheld Eve he said, “This is now bone of my bones, and flesh of my flesh Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh” (Gen. 2:23, 24). To this agrees the testimony of Christ saying, “Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder” (Matt. 19:4-6).

Why Marriage was Instituted

Not Good that Man be Alone.— The first reason is found in God’s expressed purpose in creating Eve: “It is not good that the man should be alone.” We see the truth of this in the constitutional makeup of man and of woman; it is apparent in every normal home. Man and woman are essentially different; One is the counterpart of the other physically, mentally, and temperamentally. What the normal man lacks the normal woman supplies, and what the normal woman lacks is found in the natural makeup of the normal man. It will be seen, therefore, that God in the very beginning recognizes the fact that there is a man’s and a woman’s sphere. Happy the man, happy the woman, who recognizes this provision of the Creator, and who works within the bounds of usefulness for which God intended him or her.

Propagation of the Human Family.— Another reason for the institution of marriage is implied in the command, “Be fruitful, and multiply, and replenish the earth” (Gen. 1:28).

Purity.— Marriage was instituted to maintain the purity of the human family. There is a pure way (through marriage) and an impure way (outside of wedlock) of propagating seed. The Bible speaks in highest

terms of child bearing through marriage, but denounces in unmeasured terms the same function outside of wedlock. It is a notable fact that people are morally pure where the marriage relation is held sacred, but shamefully corrupt where there is a looseness in the relation between the sexes. That the wrath of God rests upon social impurity is evident from the fact that wherever it exists there is a corresponding depravity and degradation along all other lines of morals and of manhood. "Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge" (Heb. 13:4).

The Bringing up of Children.— The wisdom of God in the institution of marriage is evident when we consider the problem of bringing up children. The privacy of the home, the tenderness of the mother and sterner qualities of the father, and the strongest of all human ties (parental love) are all important factors in child training. Home is the foundation of the Church, society, and nation. Marriage is the life of the home. Orphans' homes are a fine thing; but they are at best but a substitute for something better—the home. There is nothing that can equal a well ordered Christian home as a place for bringing up children "in the nurture and admonition of the Lord."

What Constitutes Marriage?

To some this question may seem unnecessary; but having heard many differences of opinion as to what marriage really is, we shall consider the question at some length. First, let us notice—

What Marriage is not.— To have the negative side of the question will help us to understand the positive side.

It is not a mere business transaction. The man who marries a woman because of her wealth, or the parents who marry off their daughter to the wealthiest suitor they can find, or they who figure on the question of marriage from the standpoint of making it pay financially, are living on an exceedingly low plane morally. Marriage is not a mere mercantile transaction.

It is not dealing in toys or pets. God's idea of Adam's need was "an help meet for him." If it is a parlor ornament that a man wants, he can find one much cheaper and far less troublesome than the hundredweight of human flesh misnamed "wife." If it is beauty that he wants, let him get a nice, beautiful doll that will not object to being cast away after its beauty

fades.

It is not the betrothal. There is a difference between the promise (the betrothal) and the fulfillment of the promise (the marriage). A failure to recognize this distinction has led some well-meaning people to hold erroneous views on the fundamentals of the marriage question. On this question we shall address ourselves first to honest people, and then to the other kind.

Is the breaking of a promise of engagement ever justifiable? We will answer that question by asking another one. If a swindler came around your way and sold you a piece of land which he never owned, and you found out the trick before you paid the money, would you pay it? If you as a marriageable person, would pledge your hand and heart to a moral reprobate supposing him to be virtuous, and you afterwards found out his real character, would you consider your promise binding? Promises of marriage, like all other promises, should be held sacred, to be given and carried out in good faith; but there are circumstances under which the keeping of a promise would be a moral crime: as, for example, the promise which Saul of Tarsus made to bring the Christians of Damascus as prisoners to Jerusalem, or the vow which the forty Jews made that they would neither eat nor drink until they had taken the life of Paul. When therefore you find yourself under promise to do something which the Scriptures forbid, you have no moral right to keep the promise until you can keep it and at the same time be obedient to the Word of God. Then this question might come up in your minds: Suppose you were under promise to marry an unbeliever, what would you do? We answer: Respect your promise; but under no circumstances think of getting married to such an one until you have evidence that such an one is thoroughly converted, of like precious faith with yourself. If the other party refuses to stand for such an arrangement and breaks the engagement, you may consider yourself fortunate. You can be true to your promise and at the same time insist that it cannot be fulfilled until the Gospel conditions are met. And under no circumstances should you make a promise, of marriage or anything else, that you cannot keep without breaking God's Word. Believing that the kind reader will understand without further consideration, we do however insist on this, and hope that you may never forget, that:

A promise of marriage is not marriage itself. If it were, then the privileges of wedlock would go with the betrothal, and the Lord alone knows how much moral rottenness has resulted from such immoral assumptions.

Up to this point we have addressed ourselves to honest people who want to know and to do God's will only. Unfortunately, people are not all of that kind. We have said nothing to justify any one to break an engagement because the charms of someone else has cooled off the first love. While there are circumstances where it is wiser not to marry than to marry, the getting tired of your betrothed because you have become enamored with the charms of someone else is none of these circumstances. When you have pledged your hand and heart to a virtuous member of the opposite sex, and then break that engagement because you get tired or have learned to like some else better, you thereby prove your unworthiness of the confidence of any one; you are unworthy of any standing in decent society, to say nothing of church affiliations. Only by repentance and restitution can unfaithfulness to a promise of marriage be atoned for. A horse-thief is to be preferred to the inhuman wretch who woos and wins the affections of a virtuous woman, promises marriage, disappoints her, and boasts of what he has done. Some have justified themselves in such nefarious business on the ground that they have at last found their "affinity" and it would be wrong not to heed the voice of God in such matters. But the fact is that this is not the voice of God but the voice of lust, for the idea of "soul mates" is founded on lust. Of all promises made to human beings, the promise of marriage is most sacred. Unfaithfulness to this promise is one of the vilest sins which any person can commit.

It is not an act of lust. The proper name for that is licentiousness. When two have fallen into this vile sin the proper thing for them to do, as a rule, is to get married; for their sin is so reprehensible and abominable that the only appropriate way out is to hang their heads in shame and bear their disgrace together. But with a repentance including confession and restitution as far as lies within their power, our Savior's "Go, and sin no more," rests as a benediction upon their now amended lives and they may still be of service to God and humanity. The act itself, however, is not marriage, Marriage rests upon a far nobler basis.

What Marriage is.— We have noticed what marriage is not. Let us now take up the original question: What constitutes marriage ?

It is leaving father and mother and becoming part of a new family. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife." No matter if they do live under the parental roof for a season, all legal claims of parents are now at an end and a new family has

been brought into existence.

It is becoming "one flesh" with one of the opposite sex. "They are no more twain, but one flesh," is the way our Savior expresses the new relation. They surrender to each other their entire bodies. Hands, hearts, minds, possessions, everything has been thrown together into this "one flesh." The two have become one. It is well to notice that the sacredness of this tie is not affected by spiritual conditions. See I Cor. 1:1-17. "Marriage is honourable in all." Christ did not say "one spirit," but "one flesh." As individuals responsible to God and man for individual actions, they are still as much two persons as they ever were, but as "one flesh" they are one for life.

It is the fulfillment of the betrothal. A young man and a young woman are thrown into each other's society. Acquaintance warms into friendship and friendship into love. They talk things over (and ought to make it a matter for sincere and fervent prayer) and pledge each other their hands and hearts. Love endears their associations together and the days of their courtship are afterwards referred to as one of the brightest and happiest periods of their lives. Finally the time comes when they must be drawn still closer together and bear the responsibilities and burdens and joys of life together. Their betrothal is sealed in the marriage vow and "they are no more twain, but one flesh."

Sacredness of Marriage

We love to think of marriage because of its sacredness. Surrounding it are the tenderest memories which were ever the lot of man to cherish. Next to salvation it is the weightiest question which man has ever been called upon to consider. Notice the lofty place given it by the Bible.

It is heaven-ordained. When Christ told of its sacredness He did not say, Whom parents have joined together, Whom the judge hath joined together, or Whom the minister or magistrate hath joined together; but "Whom God hath joined together." Instituted by the Lord, the bond which makes of twain "one flesh" is blessed with His heavenly benediction.

It is indissoluble except by death. This is made plain by the language of Christ: "What therefore God hath joined together, let not man put asunder." Paul adds his testimony saying, "The woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then

if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man” (Rom. 7:2, 3). The same truth is also expressed in I Cor. 7:39. Neither the judge upon the bench, nor any other man or earthly power, has the right to dissolve the bond which makes them “one flesh” until separated by death.

It is “honourable in all” It is not alone the children of God who are bound by this sacred tie. Even the unbelieving companion is sanctified by the believing one. By this we understand that the bond of wedlock is a sacred one, whether believers or unbelievers are united by it. To this agree the words of Paul: “Marriage is honourable in all.” Since immorality is a crime against nature and a sin against God, whether committed by church members or non-church members, so marriage constitutes the sacred bond which makes it honourable in all who assume its precious obligations.

Who should Consider this Question?

Parents should consider it, and teach its sacredness and importance to their children. Boys and girls in their later “teens,” when they first enter the wider circles of society, should consider it enough to keep from becoming entangled in the society of those who would make undesirable companions later on in life. Since our life companions are usually chosen from among our companions in society, it behooves us to be careful that we choose pure associates whose views of life and religion are similar to those of our own. Since “Marriage is honourable in all,” all who are of marriageable age have a right to and ought to consider the question. It should be borne in mind, however, that the Word does not make marriage *obligatory* upon all. In fact, there are conditions which render it advisable that some do not marry, and such should consider it a privilege to remain in the state which Paul commends in 1 Cor. 7. The Spirit’s guidance can be trusted in this matter.

Intermarriage with Worldlings

The “one flesh” idea is vital to the marriage question, but unless there is also *one spirit* and *one faith* the union in flesh as a rule proves disastrous. We have a forcible reminder of this in Gen. 6:1-6. The wickedness which then existed was severely condemned, and the one contributing cause

which God saw fit to mention was that “the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.”

The Mosaic law contains a number of admonitions against intermarriage with heathens, forbidding it entirely. Deut. 7:3; Josh. 23:12, 13. This commandment was repeatedly broken by the children of Israel (as it is today by many whose fleshly desires are stronger than their attachment to the Word of God) with disastrous results. Among the most notable examples are Samson, the strongest man (Judges 13-16), and Solomon, the wisest man (Neh. 13:23-26). Looseness on the marriage question is a sure sign of looseness in morals, which at once shakes the very foundations of Home, Church, and State. The law against intermarriage with worldlings is more than a mere church restriction. It is one of the fundamentals, taught by both law and Gospel, and the history of nations is living proof that this law cannot be broken without injury to the violators, and their posterity.

Coming to the New Testament, we have the general admonition not to be unequally yoked together with unbelievers (II Cor. 6:14) and the weighty admonition found in I Cor. 7:39: “Marry, only in the Lord.” The Christian Church can likewise testify to the ruinous effects of intermarriage with worldlings. Many chapters of woe have been written because this law of God has been disregarded by people who ought to have known better. Some instances might be recorded here with profit, but we forbear. There have been instances where mixed marriages seemingly proved all right so far as after results were concerned; but such were the exceptions, not the rule.

Intermarriage among Members of different Denominations

This question must be discussed from the standpoint of wisdom rather than Bible teaching, for the reason that the Bible makes no provision for the division of the Christian Church into denominations. But they who have made this question a study are of one mind in pronouncing it unwise for young people of one denomination to choose their life companions from among those of other churches. Not that members of one church are necessarily better than those of other churches, but “Can two walk together except they be agreed?” When there is so much difference between husband and wife that they cannot fellowship each other in the same church, the best they can do is to “agree to disagree.”

They are divided on the most important question in life—the religious question—which fact as a rule is a handicap on their usefulness of both in the work of their respective churches, and weakens their influence in bringing up their children “in the nurture and the admonition of the Lord.”

The usual advice given to husband and wife under such circumstances is for both to unite with the same church. This is good advice provided they can do so and each live true to conviction. But it is wrong for anyone to disobey God’s Word, even for the sake of belonging to the same church with a life companion. A husband cannot go to heaven on his wife’s religion, neither can the wife get to heaven on her husband’s religion. While in the flesh there is a union which only death can dissolve, they are after all two individuals, each responsible to God for what they do or fail to do. The best course to take is to heed the advice of Paul (I Cor. 7) and make the most of circumstances.

What we have said on the subject of intermarriage is intended not so much for the married as for those who still have before them the responsibility of choice. Young people should be fully instructed along these lines, so that their eyes may be fully open to Bible teaching lest blind infatuation make them insensible to the highest interests, both of themselves and of the cause of Christ and the Church.

After the Wedding, What?

The betrothal and the ceremony are but the first steps connected with the question of marriage. Great as is the importance of making a wise choice, the responsible part of the question is to be found after the choice is made. Were the wedding ceremony and the “honeymoon” all there were to marriage, the question would not be quite so serious; but the problem of making a success of life, both in actual service to humanity and in the rearing of posterity, lies beyond. The grave problem, What can we do to make the best of life? should be carefully, prayerfully, trustfully and hopefully considered by all who take the important step of becoming “one flesh” for life. Following are a few of the truths which should never be lost sight of:

1. Since your marriage is “in the Lord,” the Lord should be recognized as the Head of the home.
2. From the start your home should be a home of prayer. There should be no Christian home without a family altar.

3. Take life seriously from the beginning. Marriage is a “joke” for simpletons only. Sensible people regard it as one of the most serious, important, ennobling, and best steps of their lives. Whether you spend some time under the parental roof of either bride or groom, or begin at once in building a home for yourselves, remember that in becoming “one flesh” you have left your respective families and have become one of your own. The rest of your journey will depend largely upon how you start.
4. One of your highest privileges is to train up a houseful of children for the work of the Lord. If God blesses you with health, but denies you the privilege of bringing up children of your own, remember the many homeless children whom you may be privileged to adopt as your own and train for God.
5. Child training should not only begin in infancy, but your condition mentally, morally and spiritually, before your children are born, will have much to do with their condition after they are born.
6. The duties of husband and wife, as stated in Eph. 5:22-33 and Col. 3:18, 19, should be prayerfully and constantly meditated upon, and put into daily practice.
7. While the mother, perhaps more than any one other factor, shapes the influences which determine the destinies of the children, the father should not forget his responsibility as the head of the home, to whom is committed the responsibility of bringing up the children “in the nurture and admonition of the Lord” (Eph. 6:4). While wives are enjoined to be “keepers at home” (Tit. 2:5), husbands should not forget their duty and their promise to stand by their companions “through evil as well as good report.”
8. Our home is what we make it. It may be a paradise, or the very reverse. Husband and wife should remember that while they are united by law, they should be much more closely united by love. Take away the union by love, and the union by law becomes a galling yoke.
9. Living in luxury is not essential to the happiness of the home. The only luxuries needed to make the home a place of happiness (and they are also actual necessities) are love and the grace of God. You can sleep better with a scanty supply of necessities than you could surrounded with abundance and have the whole plastered over with notes and mortgages. “Better is little with the fear of the Lord than great treasure and trouble therewith.” Among the first lessons to be learned, and among the main essentials to real happiness in the home, are simplicity, economy, and contentment.

10. Family life ought to add to your usefulness in public service. It is too often the case that young married couples spoil their usefulness in public service by either being gay and giddy or by being so well contented with themselves that they lose interest in society and Church. This ought not so to be. Young married people ought to take an active part in whatever the Church has for them to do. They fill a place in the work of Church and community that no one else can fill so well as they. If your married life does not make you more dependable and useful in public service, there is something wrong with your marriage.

11. Cultivate commendable habits. Picture in your mind what you conceive to be an ideal home and an ideal life in the home; then try your best to reach it. Kindness, cheerfulness, seriousness, studiousness, cleanliness, quietness, piety, hospitality, sympathy, love, temperance—these are some of the habits which should be cultivated in every home, from the beginning. By and by, when children surround the family fireside and table, it will be fortunate for them that they were born into a home where such excellent habits prevail.

Divorce and Remarriage

The divorce question is well summed up by our Savior in answer to a question put to Him by the Pharisees (Matt. 19: 7-9). Having said, “What therefore God hath joined together, let not man put asunder,” He was instantly confronted with the question, “Why did Moses then command to give a writing of divorcement?” The answer ought to be studied by everyone, especially every minister of the Gospel and every judge upon the bench. “He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.” This brings us to the foundation of the question. Let us therefore hear what the Bible has to say about it. There is nothing so conclusive on any question as the Word of God direct. Therefore, let us open our Bibles and hear

What God Says.— “What therefore God hath joined together, let not man put asunder” (Matt. 19:6; Mark 10:9).

“The wife is bound by the law as long as the husband liveth” (I Cor. 7:39; Rom. 7:2, 3).

“Let not the wife depart from her husband: but and if she depart, let her remain unmarried, or be reconciled to her husband” (I Cor. 7:10, 11).

“Whosoever shall marry her that is divorced committeth adultery” (Matt. 5:32; 19:9; Luke 16:18).

“Whosoever putteth away his wife, and marrieth another, committeth adultery” (Luke 16:18; Mark 10:11).

“If a woman shall put away her husband, and be married to another, she committeth adultery” (Mark 10:12).

“Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery” (Matt. 19:9).

Here we have seven plain, positive Bible declarations. Concerning the first six, there can be no question about the meaning of the language. You read them, and you can get but one meaning—exactly what they say. That ought to convince everyone as to what the will of God is concerning divorce. But in the seventh quotation there is a qualifying clause, “except it be,” which has caused many people to question the teaching of the first six quotations. As this constitutes the famous “single exception,” we shall notice that at some length.

Many have construed Matt. 5:32 and Matt. 19:9 to mean that for the single cause of fornication it is permissible for a man to get a divorce from his companion and marry another while the former companion lives. The most that can be made out of this position is a positive conflict between these two verses and the other six quoted, for the other six will not admit of any construction like that. So you would be called upon to choose between six positive statements on one side and two doubtful statements on the other side. In such case, which would you choose, the two or the six? But the Bible is not a book of contradictions. If we are looking for harmony, we can find it on the question of divorce as well as on any other question. If it is harmony that we want it is not hard to harmonize the “except it be” of Matthew with the “against her” of Mark. That is, if a man divorces an adulterous wife he cannot “cause her to commit adultery,” for she is already guilty of that sin; but it does not say that a remarriage under such circumstances would render void all the other scriptures quoted. It does not give him the privilege to marry again while his former companion lives, even though she be an adulteress, for then it would debar her from the privilege of making restitution according to I Cor. 7:10, 11.

Conclusions.— A careful examination of the above scriptures establishes the following truths:

1. When one man and one woman become “one flesh” they are united for

life.

2. No man, not even the judge upon the bench, nor the pontiff in the Vatican, has a right to nullify the union.

3. It was because of the degraded condition of fallen man that Moses permitted man to give a writing of divorcement, but it was not so in the beginning, neither is it under the Gospel. (Polygamy could be defended on the same grounds as divorce and remarriage.)

4. For fornication a companion may be put away.

5. Such are commanded to remain unmarried until a reconciliation can be effected.

6. To marry a divorced person is committing adultery.

The last conclusion is of necessity true, because no one who is “one flesh” with wife No. 1 can live as a life companion with wife No. 2 without living in adultery. Therefore whoever lives with wife No. 2 while wife No. 1 is still alive lives in adultery.

Our position on the question of divorce and remarriage should be clear and emphatic for this reason: As already seen there are a number of scriptures which are clear and emphatic against such marriages, while there is no scripture clearly in their favor. Why cast away something that is clear and build on something that is not clear?

We are aware that in connection with the question under consideration are many and varied circumstances, and many people have been perplexed because of the sympathy they have felt for others. Human sympathy is not to be lightly esteemed but here are scriptures which are plain and positive, and no one who loves God and human souls should substitute sympathy for Bible. God is perfect in sympathy; yet that will not keep Him, in the day of judgment, from saying the words which will remind the millions of the then irredeemable souls of their certain and eternal doom. When we are confronted with plain Scripture we want to take God at His Word and tell the people what the Word teaches. Tell the people the straight truth so far as God has revealed it to you, and let all the guilty ones know that the only sympathy which will avail them anything is the mercy of God which comes to all who take Him at His Word and trust His pardoning grace.

The divorce dockets of our land tell of the awful story of what it means to trifle with the sacred institution of marriage. Man’s impious assumption of the power to “put asunder” that which “God hath joined together” has made marriage a farce in many places and degraded that holy ordinance into a mere convenience or business transaction. Thus through legalized

prostitution the doors are swung open for the destroyer to invade the sanctity of the home and rob the human family of the virtue that still remains. Let the Church of God awake and sound the voice of warning far and wide, for “whatsoever a man (or nation, or home, or church) soweth, that shall he also reap.”

What to Teach Our Young People

Our Responsibility— There rests upon parents and teachers a weighty responsibility with reference to teaching the marriage question to the rising generation. Let those who are minded to speak of marriage in a frivolous way remember that next to salvation it is the most important thing that can be named and deserves our most thoughtful and serious consideration. Nor should we wait with our instructions until young people are about ready, or think they are ready, to enter its sacred relations. Let the question, like the question of salvation, be freely discussed in the home circle or wherever it can be appropriately done. Let the Bible teaching on the subject be known to all, from childhood up. Let there be a conscience developed early in life, and our young people will not be so liable to be guided by blind infatuation in the choice of life companions. Here are a few things for the consideration of our young people:

Timely Precepts.—

1. Do not treat the subject of marriage lightly. Next to regeneration, it is the most important event in your lives.
2. The question is of such great importance that no one should attempt the choice of a life companion until full maturity of body has brought ripeness in judgment.
3. About three-fourths of the books and papers purporting to make the subject of social purity a specialty should be discarded because of their sensationalism and sensuality.
4. It is better to enjoy the society of the opposite sex than to be confined exclusively to your own, even though you are not seriously concerned in the choice of a life companion. But it is not right that you should monopolize the time of any one of the opposite sex for any great length of time unless you are seriously considering your adaptability for life-companionship.
5. It is usually from among their associates that young people select their

life companions. Therefore exercise great care that the right kind of associations are formed.

6. Think of no one in connection with life-companionship unless such person is in harmony with your views of religion and life plans generally.

7. Never form the habit of keeping special company with any one of the opposite sex who would not be suitable to consider in connection with life-companionship should your minds be drawn that way. Loose society ties often culminate in disastrous family bondage.

8. Avoid personal associations with persons of the opposite sex who are known to be of questionable character; that is, with such an one and yourself in company by yourselves. You may be pure as the morning dew. If you wish to remain such, remember that “evil communications corrupt good manners.” Among the best advices ever given is the precept, “Abstain from all appearance of evil.”

9. Avoid undue familiarity with persons of the opposite sex. Let your bearing toward each other be dignified, manly, womanly, with no personal contact which suggests impurity. If when in the parlor by yourselves you assume positions that you would be ashamed for people to see you in, it is proof that you need to reform your personal habits. The best way to remain pure is to keep the mind filled with pure thoughts, at the same time shutting out all avenues to impurity.

10. While children should do their own choosing they should remember that as a rule parents are their best friends and safest counsellors.

11. The safest order in courtship is prayer, reason, affections. Reverse the order, and the first two are liable to be lost sight of. Unless the first two tests can be made, the third should not be permitted to begin.

12. It is well to leave “man-haters” or “woman-haters” alone in their solitary hatred. When one professes to be a hater of the opposite sex it either shows an abnormal condition or an attempt to conceal an ardent desire to get married.

13. Never get the idea that a promise to marry is a license for one of the opposite sex to take undue liberties with, your person. Remember that a promise to marry is not marriage. One of your best reasons to be satisfied with your engagement is the fact that your intended acts the part of a real gentleman or a real lady.

14. If your intended needs reformation, such as swearing, drinking, smoking, chewing, gambling, etc., be sure that there is not only reformation but genuine conversion before marriage. The man who thinks more of a bad habit than of a woman is unworthy of a woman’s

love.

15. Never marry a “chance.” If you do, the chances are that you have married a failure. Better remain unmarried all your life than to marry one who will make your life a failure or your posterity a race of unbelievers.

16. The Spirit’s guidance can be trusted in the marriage question. The one whose trust is placed wholly in the Lord will always be led into the place where God can through his or her instrumentality accomplish the greatest amount of good in His service. Whether that means a married or a single life, it means a larger life, a more useful and happy life, greater achievements and a life more pleasing to God than if you had taken things into your own hands. That does not mean, however, that you should not use your intelligence and exercise good, common sense in deciding upon opportunities and making your choice.

PART 6 Christian Principles

Duties and Restrictions

CHAPTERS

1. OBEDIENCE by Geo. R. Brunk
2. SELF-DENIAL by S. F. Coffman
3. WORSHIP by Paul E. Whitmer
4. PERSONAL WORK by S. E. Allgyer
5. NONCONFORMITY TO THE WORLD by J. R. Shank
6. NONRESISTANCE by Jacob N. Brubacher
7. SWEARING OF OATHS by Geo. R. Brunk
8. SECRET SOCIETIES by J. E. Hartzler
9. LIFE INSURANCE by D. D. Miller

CHRISTIAN PRINCIPLES

The daily life of the Christian is governed by the rule of right. Principle, not expediency, determines his course in life. Obligations of a positive character appeal to us as duties, while those of a negative character are known as restrictions. The former class may all be grouped under the four heads: (1) **Obedience**, (2) **Self-denial**, (3) **Worship**, (4) **Christian Service**.

The restrictions, enjoined by Scripture, may be stated as follows:

1. God's people, as a "peculiar people," "unspotted from the world," cannot consistently be conformed to this sinful world in anything. The application of this principle to the outward life is known as **Nonconformity to the World**.

2. God's people are a peaceable people the weapons of whose warfare are not carnal, and who according to the testimony of our Savior do not fight. This peculiarity is known to the world as **Nonresistance**.

3. God's people are a free and truthful people, and need not be sworn to bind them to the truth. Because of our Savior's admonition, "Swear not at all," they are conscientiously opposed to the **Swearing of Oaths**.

4. God's people are a pure and open-hearted people, free from the unequal yoke with unbelievers, walking in the light, hating fellowship with works of darkness, hence cannot consistently hold membership in **Secret Societies**.

5. God's people are a trustful people, believing the many promises of God to care for His own, knowing that God alone can insure life, and that "it is better to trust in the Lord than to put confidence in man" Hence the inconsistency in them having anything to do with **Life Insurance**.

May we who have named the name of Christ obey God fully in all things, deny ourselves of all that stands as a hindrance to the welfare of the cause, worship God in spirit and in truth, and serve Him faithfully until He bids us "Come up higher."

CHAPTER 29: OBEDIENCE

Thus saith the Lord of hosts. . . . Obey my voice, and I will be your God, and ye shall be my people.— Jer. 7:21,23.

General Observations

Its Ground.— God is the *Creator* of all things visible and invisible, the **Redeemer** of mankind, thus manifesting power, wisdom, and love which qualify Him to govern, establishing a double claim to the worshipful obedience of every intelligent human being. Isa. 43:1.

Not only does God have the right and qualifications to govern His creatures, but His eternal justice makes it impossible for Him to ignore them or to allow virtue to go unrewarded and vice to go unpunished.

“Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil” (Eccl. 12:13, 14).

Its Standard.— Sin having blinded the mind of man (Rom. 1:21) and corrupted the human heart (Jer. 17:9), it has set a double barrier in the way of obedience, which necessitates a divine revelation, both plain and perfect, adapted to the environments of this life, and clothed with power to raise mankind from the depths of sin into conformity to the image of Christ.

Such a standard we have in the Holy Scriptures, which supply “all things that pertain unto life and godliness” (II Pet. 1:3), “that the man of God may be perfect, thoroughly furnished unto all good works” (II Tim. 3:17. See also II Cor. 3:18).

Its Harmony.— We have in the unchanging harmony of the heavenly bodies which, bending to some great central sun without jar or collision and unaffected by the tumults of earth or the tempests of thousands of years, are still traveling their stupendous circuits from age to age, at least a faint picture of the harmony, grandeur, and glory of that great world where intelligences as numberless as the sands, from archangel to the humblest of the redeemed, gladly bend to the Supreme Will, reverencing and serving through endless ages. Rev. 5:9-12; 19:6,7.

Its Importance.— True Gospel obedience is not simply a convenience which may be dispensed with at will, as some seem to think, but it is an essential to salvation without which there is no promise. “Not every one

that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth the will* of my Father which is in heaven” (Matt. 7:21). “Why call ye me, Lord, Lord, and do not the things which I say” (Luke 6:46) ? “Ye are my friends, if ye do whatsoever I command you” (Jno. 15:14). “The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel” (II Thes. 1:7, 8).

While Christian obedience cannot merit heaven, the lack of it is conclusive evidence that the benefits, of the atonement have not been received, whatever may be the claims of faith and love. “They profess that they know God; but in works they deny him, being abominable, and *disobedient*, and unto every good work reprobate” (Tit. 1:16).

Faith and love will always wither and die under the blighting influence of rebellion.

“To obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry” (I Sam. 15:22, 23).

The teaching that obedience has nothing to do with the believer’s safety is certainly a doctrine of Satan and is as dangerous as it is popular. The elect are so “through sanctification of the Spirit unto *obedience* and sprinkling of the blood of Jesus Christ” (I Pet 1:2).

A Right Obedience

Definition.— True Gospel obedience signifies a full submission to God in all things; not only an outward observance of commands and restrictions, but also an attitude of submissiveness in which God’s will is held to be supreme and is unreservedly embraced. Rom. 6:17; Heb. 13:21.

Not by Nature.— By reason of the fall of man the divine image was lost and the image of Satan in a marked degree has been stamped upon the race, so that by nature there is in the heart of man a strong inclination for that which is evil and a distaste for that which is holy. Gen. 8:21. This in early life develops into active rebellion against the authority of God.

It is not only true that men by nature *are not* subject to God, but “neither indeed can be” (Rom. 8:7).

The evils of the life are declared *to* be an index to the heart, and self-righteousness but a cloak for corruption. Matt. 7:15, 16.

Prerequisites.— By recognizing his corruptions that unfit him for the

kingdom of God and his weakness which makes it impossible for him to deliver himself from sin and Satan, and by stretching out his hands sincerely to the Christ who came to save, the sinner is brought under the benefits of the atonement; and through the Word of God and the power of the Holy Spirit he experiences such a complete change in heart and life that not only the outward conduct is brought into harmony with the Word of God, but every thought may be brought into captivity to the “obedience of Christ” (II Cor. 10:5. See also Luke 18:13, 14; Col. 1:10-14). Righteousness cannot be *attained* by the unconverted in “imitation of Christ,” but must be *obtained* by total submission to Him through whom the divine nature is imparted and the “flesh” subdued. Rom. 9:31, 32; II Pet. 1:4.

Without Christ nothing can be done that will be acceptable to God (Jno. 15 :5) and all efforts at righteousness are in vain, being but “*dead works*” (Heb. 9:14) and “filthy rags” (Isa. 64:6).

Through Christ, however, perfect victory can be had by all who with proper love, earnestness and zeal “press the battle to the gates.” “I can do all things through Christ which strengthened me” (Phil. 4:13. See also Rev. 3:21). Ignorance of these two great facts—that *effort without Christ cannot succeed* and that *effort with Christ cannot fail* —brings great advancement to the kingdom of Satan and great hindrance to the work of God.

Neglecting the means of grace brings “leanness of soul” and unfits one for the great struggle against the world, the flesh, and the devil. “Ye do err, not knowing the scriptures, nor the power of God” (Matt. 22:29).

Christian Perfection.— The highest standard given in the Bible makes provisions for imperfections in man in *knowledge, understanding, and judgment*, both in reference to the Word of God and the affairs of life. “He knoweth our frame; and remembereth that we are dust” (Psa. 103:14).

Where there is the proper inward submission of the heart to God and an outward performance suitable thereto (commensurate with the knowledge and spiritual power resulting from pure motives and sincere seeking) the soul is kept under the ever cleansing blood, and unintentional errors like those of children are not imputed to the Christian. “If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleansed us from all sin” (I Jno. 1:7), thus enabling poor, fallible creatures of the dust to

become “blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world” (Phil. 2:15).

The atonement covers all in the Christian that does not involve evil motives; but premeditated evil brings the soul under condemnation, and such soul, without, repentance, is debarred from heaven.

“They do alway err in their *heart*; and they have not known my ways. So I swear in my wrath, They shall not enter into my rest” (Heb. 3:10, 11).

Partial Obedience

So perfect is the Word of God that Jesus declared that not one jot or tittle of it can fail. Matt. 5 :18. Again He says, “The scripture cannot be broken” (Jno. 10:35). He rebuked the Pharisees for making void God’s commandments. Mark 7:13.

So accurate is the Word of God; and so fully inspired by God, that the Savior in reasoning with the Sadducees proved the great doctrine of the immortality of the soul by *the tense of a verb* (Luke 20:37, 38) while the apostle Paul demolishes the false claims of the Jewish nation to redeeming power and proves the Messiahship of Christ by the *number of a noun* (Gal. 3:16).

Setting up our fallible judgment against the expressed will of God is no slight offense. Even in such small matters as picking up sticks on the Sabbath and the mode of transporting furniture of the tabernacle the severest punishment was brought upon those who thus presumptuously sinned. Num. 15:30-36; IChron. 13:9, 10; 15:13.

“Cursed is every one that continueth not in all things which are written in the book of the law to do them” (Gal. 3:10). “Teaching them to observe *all things* whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world” (Matt. 28:20). “A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in *all things* whatsoever he shall say unto you. And it shall come to pass, that *every soul*, which will not hear that prophet, shall be destroyed from among the people” (Acts 3:22, 23). It is certainly a mingling of pride and folly in the face of such scriptures to speak of inspired “nonessentials” and thus attempt to eliminate from the Gospel such things as are not pleasing to the flesh.

“He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much” (Luke 16:10).

To knowingly and intentionally disobey one commandment requires a rebellious heart, exactly the same as to violate all. Jas. 2:10. He who breaks one link also breaks the chain. It is rebellion that unfits for the kingdom of God, and this is manifested oftener, perhaps, in little things than in great transgressions.

Once turned from the holy commandment, the descent is easy and rapid from *neglecting* (Heb. 2:3) to *refusing* (Heb. 12:25), and from *refusing* to *despising* (Heb. 10:28, 29).

Willful Ignorance.— In reference to divine knowledge we are enjoined to desire it as milk to “new born babes” (I Pet. 2:2), to hunger and thirst after it (Matt. 5:6), to pray and study (II Tim. 2:15). These conditions being fulfilled we have the promise of God’s assistance and *due allowance* for imperfections arising from a lack of knowledge. I Jno. 1:7.

If we purposely close our eyes to the Gospel light which God has caused to beat upon our faces from the very throne, we must take our places with the “willingly ignorant” (II Pet. 3 :4, 5) whose eyes have been closed by the god of this world. II Cor. 4:4.

He who shuns truth shuns God, cannot be an acceptable worshiper, and is therefore qualified for neither service nor heaven.

Formality.— There is a false obedience which is either ignorant or neglectful of religion in the heart, and like the Pharisees of old continually busy about the externals of religion, developing a very complicated system, holding with determination to the *form* of godliness but destitute of the *inner power*. While the forms of religious service have their place and power, they are vain unless supported by the impulses of a renewed heart. They who put their religion in form are only partly obedient.

“Being dead wherein we were held, we should serve in newness of spirit, and not in the oldness of the letter” (Rom. 7:6).

Difficulties do not Excuse.— There are no combinations of circumstances that can produce difficulties and dangers so grave as to justify the Christian in violating the principles of the Gospel and the Word of God. We have abundant testimony that God expects His people to obey Him and suffer the consequences, whether it be praise and honor and riches on earth or persecution and poverty and death. Matt. 5:11; 10:39; II Tim. 3:12. No one can harm the Christian save as God permits, and if it is His will that we should suffer it is enough. Matt. 26:42.

Imperfect Understanding.— There may be a wrong understanding of God's Word in important points, even after the will is in subjection to God and the heart renewed by His grace. In such cases, even if the soul **is** safe, there will be a note of discord in the life which hinders in some degree the usefulness of the individual and the progress of the kingdom. God will lead the faithful on to fuller light as they are willing and able to walk in it (Phil. 3:15; Jno 7 :17) but will leave the insincere to blindness (II Thes. 2:11, 12).

The worldly wise, posing as learned expounders of God's Word, magnifying the power of intellect and reason at the expense of spirituality and divine illumination, set up false standards through misinterpretations, thus leading many sincere souls from the obedience to the truth and from the fold of Christ.

People who have submitted themselves fully to God should bear in mind that, no matter how gifted and learned a person may be, he cannot know and teach truth without the opening of the spiritual understanding which takes place in regeneration and the illumination of the Holy Spirit; "that a sincere, devoted, prayerful life in continual fellowship with God is necessary to a growth into the fuller experience and knowledge of the truth (Jas. 1:15) ; that if help from fellow men is desired, it should be sought from those who are known to have the Bible in their hearts and lives as well as in their minds.

Delegated Authority

Obedience to God means not only a yielding of the heart **to** Him and the conforming of the life to the teaching of His **Word**, but also a proper submission to all delegated authority, instituted of God, which is all necessary for the good of men.

The Family.— First, we notice the *relation between husband and wife* who, in reference to favor and blessing, stand upon an equality before God. But in reference to authority the man is the superior, encircled however with restrictions which insure the woman a happy and useful sphere, being neither the ruler nor the slave of the man. I Tim. 2:11, 12; Eph. 5:23-29.

Second, *relation of children to parents*. Children being undeveloped in reason and understanding, lacking in knowledge and experience, God has wisely placed them under the authority of their parents, their best and

most interested friends, until the development of body and of judgment fits them to be thrown upon their own resources. Parents owe their children loving and pains-taking instruction and restraint. Children owe their parents reverence and obedience.

By the example of Jesus we see that superiority in gifts and graces does not exempt children from bending to the authority placed by the will of God into the hands of parents. Luke 2:51; Eph. 6:1, 2. 4.

The Church.— Passing to the community we find that God has in the Church made provisions for the government of His people, especially in reference to the welfare of their souls. The Church bears somewhat the same relation to the community of believers that the mother does to the family— as she is second in authority in the home, while the rulings of the Church are next in authority to the Word of God.

The Church has authority to decide upon all questions arising that affect the welfare of souls and that are not expressly answered in the Bible. Matt. 18:17, 18; I Cor. 5:12, 13. When questions arise touching the interpretation of Scripture, the Church is the proper place to go for an authoritative expression on them. Acts 15.

Proper recognition of the authority of the Church includes not only submission to the will of the Church collectively, but also obedience to overseers and all divinely instituted offices in the Church. Acts 16:4, 5; Heb. 13:17.

Governments.— The whole world lying in wickedness (Jno. 5:19), subject neither to the Word of God nor the Church, if placed under no restraint whatever, would bring unto themselves swift destruction and perish in their own corruption. II Pet. 2:10-12. To regulate and to restrain, God has wisely ordained that there should be civil government, and to resist this worldly authority is rebellion against God. “The powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God” Rom. 13:1, 2). Christians are to obey and honor, not only from necessity but willingly, that they may be an example of faith and subjection to all rightful authority. Rom. 13:17; Tit. 3:1, 2; I Pet. 2:13, 14.

Limitations.— The Bible is the great Constitution, the final authority on all questions of law and jurisdiction. While its delegated authority may extend to many details not mentioned in Scripture, yet no ruling of man—

parents, Church, governments—are binding upon the soul if in violation of the principles laid down in the Bible. Acts 5:29.

To despise the various forms of government that God has established tends not only to the undermining of happiness and home, but also to the breaking up of the very foundations of society and closing the gates of heaven. “But chiefly them that walk after the flesh in the lust of uncleanness, and despise *government*. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities” (II Pet. 2:10), “Traitors, heady, highminded, lovers of pleasure more than lovers of God” (II Tim. 3:4).

Results

Of Disobedience.— Rebellion against authority is a great sin that includes all others. It was through disobedience that sin and death entered into the world. Rom. 5:12. By disobedience angels fell from their first estate and through their subtle influence they have swept unnumbered millions along the downward course to perdition. The fire of sin having been kindled it has burned all through the world, obscuring the light of heaven, and leaving behind a desert of smoking ruins. Isa. 8:21, 22; I Jno. 5:19. The earth is filled with violence and blood and sorrow, pain and death are the heritage of all. The cup of sin, though pleasant to the taste at first, grows bitter with the passing time and turns at last to wormwood and to gall.

Death does not end all. The gates of heaven must at last be closed against the wicked, so that no ray of light or mercy or glory will ever fall again upon their path. In language too terrible for comprehension the Bible speaks of eternal fire, darkness, and hopelessness. Gifted hypocrites may compass sea and land for honor and filthy lucre’s sake, assembling gaping multitudes to hear them turn the truth of God into a lie and confirm the people in their sins. “But the word of God abideth forever.” There is heaven with its blood-washed throng, and there is hell—and there it will be forever.

Of Obedience.—God has not doomed us to struggle on to life’s end in darkness and uncertainty, or to grope our way by the flickering light of corrupted reason; but He has given us a sure word of prophecy, unto which we do well to take heed “as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts” (II Pet. 1:19).

Through the *obedience of faith* (Rom. 16:25, 26) we are delivered from darkness, thunderings, and tempest of Sinai with the terrible sense of impending doom, to the blue sky and bright sunlight of Mt. Zion, where we have peace with God, union with Christ, ministration of angels, and fellowship of the saints. Heb. 12:18-25. There is deliverance from the bondage of sin, the dominion of Satan, and the fear of death. Heb. 2:14, 15. There is given us "Beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness" (Isa. 61:3). We flounder no longer in the swamps and fens of ignorance and error, but walk upon the highway of holiness, returning with songs and everlasting joy to God. Isa. 35:10. There is a land where shadows never fall and where the retreating storms of this life will but serve as a back-ground to intensify the grandeur and beauty of the rainbow of God's love and mercy through which we pass.

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Soon the Lord will arise and all His enemies be scattered. "Let the righteous be glad; let them rejoice before the Lord." "Rejoice, and be exceeding glad; for great is your reward in heaven."

CHAPTER 30: SELF-DENIAL

And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.— Luke 9:23.

Self-denial is the essence of the Christian religion and life. Other religions call attention to the present life, and to the body by magnifying physical suffering, moral rectitude, or by the toleration of immoral practices and sensuality. The Christian religion seeks to exalt the future life and to glorify God by requiring holiness through the denial of the lusts of the flesh, and in taking no honor unto the body either for physical sufferings or for moral virtues when engaged in the service of righteousness,—doing the will of God. The Christian serves God for His sake alone. Self-denial is not used as a means to an end, as would be the case with heathen religions, because Christian salvation is neither a matter of merit nor an attainment by works. A self-denying life is, rather, a life resulting from the final hope which the Christian entertains.

He that would follow Christ must “deny himself, and “take up his cross daily.” He that would “save his life” must “lose it.” The Gospel cross stands for death. Christ thus associated the two, and in the teachings of the Apostle Paul they are inseparable. Self-denial is a principle of the religion of the cross; it is characterized by a willingness to lose life for the sake of Christ and salvation. It is founded upon the well known. Gospel principle of the death of sinful self and the putting away of all sinful and condemned things and following Christ in the power of a new life.

Scripture Terms implying Self-denial

As Used by Jesus.— The compound form of the word is never used in the Scriptures. The force of the word “deny” is most clearly expressed in the texts, Matt. 16:24; Luke 9:23; Mark 8:34. It is here used in its most emphatic sense, meaning to *utterly deny*. The same form of the word is used in Matt. 26:34, 75. With cursing and swearing Peter had disavowed all knowledge of and association with the Lord, and had utterly denied him. A milder form of the word is used in Matt. 26:70, 74, meaning “to disown,” and expressing, perhaps, Peter’s view of the denial. But when he coupled such a disowning with his cursing and swearing, it became what the Lord had told him, an “utter denial.” Both forms of the word are found in Luke 12:9, meaning, “He that *disowneth* me before men shall be *utterly denied* before the angels of God.” The denial of self, then, must be

an utter denial, a crucifixion, the death of self.

As Used by Paul.— In Paul's writings a variety of terms are used expressing the thought of self-denial. Counting one's self dead (Rom. 6:7) the mortification of the members of the body, in the same chapter; crucifying the body (Gal. 2:20) all imply self-denial. The sacrifice of the body, (by death according to the law) is represented in Rom. 12:1 and Heb. 13:10-15 as an act of special pleasure and delight. In the first instance it is a thank offering. Lev. 7:15, 16. In the second reference it is a fellowship offering, not according to the Levitical law. Lev. 9:8-11; 16:27. While those priests were forbidden to eat the flesh of the sin offering burned outside of the camp, the Christian priests share with Christ in His humiliation by being crucified with Him. In spiritual fellowship he eats the flesh and drinks the blood of this sin-offering. Jno. 6:51-63. In the light of these facts self-denial should be the pleasant experience of fellowship with Christ, bearing the cross and following Him.

As Used by John and Peter.— John's view point of self-denial is one of the comparison of the values of a life out of Christ and one which is in Christ and separated unto Him. I Jno. 2:15-17. A Christian's disposition, as well as his highest duty, is to love God. Other affections are inconsistent with that nature. Also, the things which pass away are of no value, hence should be denied in favor of the eternal ones. John teaches that self-denial is both right and profitable. Cf. II Cor. 5:17; Heb. 8:13. Peter presents the same idea. I Pet. 1:18-25; 2:9-12. It is evident that the plea for self-denial is based principally on the fact of the condemnation and death of self and the passing away of the present condition of material things. The Gospel teaches that the flesh and the world with all of their lusts have no place in the Christian life because they are under the condemnation of the righteous judgment of God.

The Meaning

The Common Meaning.— As understood in Christian usage self-denial means that the believer in Christ considers it his duty to separate himself from the evils which are condemned by the Word, and which destroy his spiritual life; to deny the condemned lust of a condemned body, and condemned world full of condemned temptations. In a practical way, self-denial means the intelligent control of one's spiritual life in its relation to the world. It leads to a positive refusal to indulge in

any sinful lust, yield to any enticing pleasure or do any act not in harmony with the Spirit, the Word and nature of Christ.

Some Errors.— The teachings concerning the “death of self,” the “crucifixion of the old man” and “death to sin” are so prominent and essential in connection with the doctrine of self-denial that error is apt to grow out of extreme views on these points. It is evident that the denial of self is not *one final act of Christian faith*. It is a continual Christian experience. If continuous, (and it must be “daily,” according to Christ’s words) the continual presence of sin, flesh, and the world must be recognized. The Christian’s death to and consequent freedom from sin must also be recognized as a present and continuous condition of faith which controls his attitude toward his present environments until he shall attain to the reality, the consummation of all that faith now appropriates.

The believer’s attitude is decided by the fact that the flesh, the world, and its lust are crucified by faith. Gal. 6:14. He is dead *to* sin, although he continues to live in the flesh and in the presence of sin and its lusts. Faith does not change the *conditions* of the flesh, world and sin, but it changes the believer’s *relation* to them. Instead of having fellowship with them he is led to *deny* them through the crucifixion by faith.

The inner man is renewed by spiritual regeneration and lives by the new law of faith, and should ever guard against the error of the deceptive teachings that the material being has become changed through that same regeneration. The deeds of the body are changed by the control of the new inner life. The nature of the body will be changed only when its time of regeneration shall come, when it shall put on incorruption. Until then the material being must be denied.

The Fundamental Truth of Godliness

The foundation of godliness rests upon the submission of the soul to God in all things. Whatever other beings or powers there may be in the world they may have no place in a godly life. Every being and power must be denied and God alone magnified.

In Worship.— The first of the ten commandments is the foundation upon which the remaining nine are built. He who worships God “in Spirit and in truth” observes the holiness of the Law, because it is the law of the One God. They truly worship God “which were born, not of blood, nor of

the will of the flesh, nor of the will of man, but of God.” Self-denial is a requisite of true worship.

In Service.— Christ, who is our example of loving service to God, exercised self-denial in the exaltation of the will of God. Jno. 4:34; 5:30; Luke 22:42; Heb. 10:7. God’s honor lies in His possession of every faculty of our being and making use of them to His glory.

In Fellowship.— Self-denial is perhaps more fully tested in the fulfilling of our obligations to our fellowmen. “Thou shalt love thy neighbor as thyself,” might imply neither the exaltation nor the humiliation of self; yet, in every precedent shown by Christ and the apostles, and in every precept of Christian conduct, the neighbor and even the enemy is preferred before self. Matt. 5:38-42; Rom. 12:19-21; 12:10; I Jno. 3:16. The fruits of the Christian life are most manifest in a life that denies self and seeks the welfare and happiness of others.

In Opposing Sin.— The believer takes a positive attitude in his loving and serving God and his fellow-men. He must take a negative attitude toward sin and the devil, with which evils the flesh and its lusts are closely allied. The flesh is associated with temporal and earthly things which appeal to its lusts, and finds enjoyment in them. Rom. 8:5. The world in itself is not necessarily sinful, although it is perishable, but the wrong use of it is sinful. The world and the things in it are responsible neither for our salvation nor for our condemnation. But the heart which allows the world to detract from its devotion to God is responsible. I Jno. 2:15-17. Sin will surely result from not denying the flesh, the world, sin and the devil. Jas. 4:7.

An Original Principle in God’s Dealings with Men

First Sins.— The first sin resulted from disobedience to what God said. Adam denied God instead of denying Satan and himself. The first commandment was therefore broken. Moses wrote and Christ confirmed the law of all ages: “Thou shalt have no other gods before me.” Adam did not deny himself that which dishonored his Creator. The first murderer exalted his own honor above that of his brother whom he “hated.” We may conjecture his irreverence toward God in not presenting an acceptable sacrifice, but are certain that he loved himself more than he loved his brother. The first human death was the result of self-esteem,

and the breaking of the “second great commandment” was justly punished in Cain, the first man of the second generation. The “first commandment” was broken by the first generation.

Ante-diluvian Iniquity.— The sins of the generations before the flood were clearly the result of the lusts of the flesh. Virtue, as well as God, was forsaken when the “Sons of God took unto themselves wives of the daughters of men.” Passion proved more desirable to them than obedience to God. The love of pleasure displaced the love of God in their hearts. There are three things which they should have denied: Rebellion against God, ungodly fellowship, and fleshly lusts.

Although self-denial is not mentioned in these early chapters of human history the elements of this great truth are so evident that we may conclude that God dealt with men in that period of time according to this principle.

Embodied in the Patriarchal Covenant

Abram’s Call.— The patriarchs afford rich illustration of the principle of self-denial. Abram denied all that life meant to him, and left it behind in order to serve his God. He turned his back upon land, home, kindred, and pleasure that he might have only God before him. By “faith” he made God his all. Such a faith is justified today as well.

The Blood Token.— The token of Abraham’s faith in God and denial of self was the rite of circumcision. In the performance of that rite a separation of the flesh was made and blood was poured out, symbolizing the denial of one’s own life and flesh with all relating to them for the sake of God. In a deeper sense it pointed to the judgment of sin by death. Abraham thus pointed to his relation with his past life and became a figure of the offering to be made by his distinguished Son whose life blood was to be shed on the cross and who was to be cut off from all flesh. Abraham’s circumcision represents three facts. See Gen. 17: (1) His separation from all his kindred in the flesh; (2) giving up his life interests for divine ones; (3) counting his body dead (by shedding blood). This covenant was given at the time that a son was promised.

The Fathers.— Isaac lived in the spirit of his circumcision and under the shadow of the altar of Mount Moriah. He sought the peace of God and trusted in His providence. He sacrificed his wells and pasture to his

enemies and God provided him with living waters. The life which he denied on the altar was returned to him more abundantly. Jacob lived with his life in constant jeopardy by the swords of Esau and Laban. Jabbok was a victory at the cost of an infirmity. The blood of his beloved son was ever before him. His earthly hopes were ever cut off and he died in a strange land. Jacob's better things were resting on God's promises and were his by faith alone. These fathers learned lessons of self-denial and they learned to honor God.

The Mosaical Teachings

Man must pause in his own self-seeking in order to worship God with due reverence. The demands which God makes are right and must be yielded to under the penalty of death. Love is the only means of fulfilling the law. Love expends itself in reverence to God and in good-will to men. Where there is no such love the judgments of God are sure **to** fall. The Law teaches unselfishness and the institutions of the law give abundant expositions of the same truth.

The Tabernacle— That which was resplendent with God's glory and beauty and awful with the manifestations of His presence and sanctity was also terrible in its declarations of power and judgment. The relation between God and His people was fully portrayed in the service of the tabernacle. It was a place dedicated with blood. The great brazen altar of blood and death represented access to the Father in the person of the Son as mediator. Every offering brought to it was a token of obedience to God. Each living sacrifice approached to the altar only to pour out its life. The *utter denial* of life was the only ground of access to God. The altar of incense was a place of acceptable prayer only because the incense was offered on a coal of fire from the blood offering on the brazen altar.

"The most holy place was entered only when the tokens of death were in the hands of the high priest and the blood was sprinkled on the mercy seat in the presence of the angels and of God. This terrible picture of death but emphasizes the truth that those who would serve God must follow the example of Christ who laid down His glory and His life in the service of God and for the sake of men.

The denial of the world and separation from it are represented in the laver, shew-bread, and candlestick. The laver stands for separation from the defilement of the world. Shew-bread teaches separation from fellowship with the world, because those who served in the tabernacle ate

only of that bread while they served there. They were forbidden to eat of common bread with their friends outside of the sanctuary. The candlestick represented the walk of the obedient in the light of God's Word and Spirit.

The Offering.— The meaning of the shedding of blood in connection with offerings is found in Lev. 17:11. Death is the wages of sin and the only means of atonement. The sinful life must be poured out,—must be utterly denied. There is no escape from the penalty of sin; it must be paid in person or by faith in Christ who gave himself as an offering for sin.

The three principle offerings of the sanctuary were as follows:—

1. *The sin offering.* It was made to bear the sin, was judged guilty and put to death. It represents the believer who has laid down his guilty life at the feet of Christ who bears his sin and makes atonement as the priest of God. It represents also the denial and putting off of the old life of sin.

2. *The peace offering or thank offering.* It represents a life poured out as a gift to God. It was divided to be consumed by the altar, the priest and the worshipper. It represented the denial of the world and separation unto God in love and fellowship in his house.

3. *The burnt offering.* It was cut into pieces and entirely consumed on the altar. It represented the perfections of Christ wholly accepted of God, and our life wholly consumed in service through Christ our altar.

In all of these offerings Christ is first represented, and through Him the believer is accepted by God. In these offerings we find nothing denied but that which is sinful and condemned; nothing forsaken but the impure and unholy; and the obedience and service to which the life is consecrated is the most worthy service of Jehovah our God.

Judgments.— All of the Scripture, including the law and the prophets, were but expositions of the law of the sanctuary. The negative commandments restricted the lusts of the people and safe-guarded the rights of the neighbor. By the positive commandments the people were directed into paths of righteousness. They were under the law of self-denial and under the penalty of death for transgressions of it. A beautiful example of fulfilling the law in the spirit of love is given in Psa. 40:6 (Cf. Ex. 21:6.) The blood-stained door post was evidence to the master that his servant loved him more than his own life, and the pierced ear was evidence to the servant that his master's will was dearer to him than his own selfish will and personal interests. The warnings of the prophets and

the promises in the Word are all based on the truth of God's will that men should deny themselves and honor and serve Him. Such *righteousness* glorifies God and brings the greatest happiness to mankind.

Christ's Teachings

Jesus, who came to fulfill the law and the prophets, had two objects in view in setting up the high standard of righteous living and making new applications of the meaning of the law: (1) He magnified the law and the righteousness of God. (2) He revealed the hypocrisy of self-righteous men, showing the sinfulness of their lives and the presumptions of their hearts. These people worshipped the law and their added traditions more than they worshipped God. Matt. 15:6. They used the law and tradition to bring honor to themselves, for the Pharisees loved to be called "Rabbi" (Master). The Sermon on the Mount, based on the law, was the foundation of His preaching, "Repent, for the kingdom of heaven is at hand." None can comply with those teachings but those who deny themselves and exalt God.

His Example.— Jesus' claim to be the Son of God was substantiated by His life. Jno. 5:30, 31. He came to do the Father's will and received the power of resurrection as a witness that the will of God was done. His nature proved that He aimed at no self-exaltation. The cross was a shame to Him, but it honored the will of His Father. Heb. 12:2; Cf. Matt. 6:10; 26:42; Heb. 10:7; Phil. 2:8. His one motive in life was to live for others. He had no place to lay His head, yet He sought nothing from any man for His own comfort. The bread of His satisfaction was the happiness of having brought joy into the lives of others. Jno. 4:31-34; II Cor. 6:1, 10. There was no heavenly treasure in His possession that He did not bestow upon His followers—healing for the sick, bread for the hungry, resurrection for the dead—all that He had He gave to men.

His Death.— The climax of the unselfishness of Jesus was manifested on the cross. He fulfilled what the law typified and poured out *His* life that *others* might live. Because He loved men He was willing to count His life as nothing for their sakes. Man's need of salvation and the love of God for man (Jno. 3:16) were the two claims which preceded Christ's own will. This cross Jesus took upon Himself at the beginning of His ministry and under its shadow He labored in loving ministry until He came to Calvary. Jno. 12 :27.

The cross of Jesus was laid upon Him by the world. It included God's judgment upon the sins of the world (Rom. 5:12) and man's opposition to God. Rom. 8:7, Cf. Acts 2:23, 36. He gladly accepted the cross "for the joy that was set before him." In our self-denial we too must accept the judgment for sin and the opposition of the world.

For Believers.— It was not the nature of Jesus nor His object to invite persecution. The character of His life was such that it provoked, and caused Him to expect, the persecution of the ungodly, and He bore it with patience. There are two principles which belong to cross-bearing:

(1) The believer bears the cross of Jesus, on which He died for the believer's sin, and the sinful life was poured out. It is the cross of denying sinful self. Matt. 10:38, 39; 16: 21-28. (2) Those who love and follow the Lord are willing to suffer persecution for His sake. They are willing to give up all of the world's pleasure and fellowship for the sake of Christ.

Warnings.— The Lord took every occasion to warn His disciples of the sin of self-exaltation. Matt. 20:20-28; 6:1-5, 16; Luke 21:1-3. His most earnest protest against self-exaltation was His own example and His command to His disciples concerning washing feet. Jno. 13:1-17.

The love of pleasure and desire for earthly gain were considered by the Lord as fruitful sources of evil to be denied by His followers. Matt. 6:24-34; Mark 7:14-23; Luke 12: 12-21. The love of pleasure dethroned God in the heart, and fleshly lusts defiled the place of His habitation. Either God and His holiness or sin and its defilements were to be denied. No one could serve two masters.

Promises.— In none of the characters described in the Beatitudes is there a trace of selfishness. Those who "seek first the kingdom" are the truly blessed ones. Theirs is the righteousness of God, and they shall receive from God the "all things." There is no reason why a man should make an idol of himself to serve himself with treasures, pleasures, and honor, nor that he should set the natural gifts of God in higher esteem than he does the Giver of them. Godliness is unselfish devotion to God and will receive its own ample recompense which is the love of God in the heart and all other blessings added.

A Danger to Avoid.— To practice self-denial for the sake of earthly recompense, or for the sake of possessing that grace and call attention to humility of character is self-worship. The Lord rebuked Peter for such

conduct.—Mark. 10:23-31.

No one should think of claiming for himself honor or merit, or consider it a personal virtue, when forsaking the vain, things of the world and receiving the inestimable gifts of God. Such an exchange is a divine privilege, the honor of which belongs to God. The eternal and heavenly riches of God bestowed upon unworthy beings are a rebuke to him who would idolize his self-denial.

The Apostolic Teachings

The Gospel as taught by Paul is especially the gospel of the cross. Gal. 6:14-16. In all of his writings the cross represents Christ, the One who was crucified. This is the heart of Paul's doctrine of salvation. It is the underlying principle of the doctrine of self-denial.

In Christ crucified the following truths are declared:

1. The world is crucified and considered dead to the believer.—Gal. 6:14.
2. The believer is dead to the world and fellowship between them ceases.—Gal. 6:14.
3. The believer's affections and lusts are crucified and he abstains from the flesh and its fruits.—Gal. 5:16-26.
4. The "old man," or flesh, has been crucified that the body of sin might be destroyed and the mastery of the flesh be rejected.—Rom. 6:6.
5. The believer is crucified with Christ and is reckoned dead indeed unto sin, rejecting its power over him.—Rom. 6:6-14; Gal. 2:20.

The conclusions from the foregoing texts are that the carnal or fleshly life, the self-life, that is associated with the lusts and pleasures of the flesh and is appealed to by the world and its treasures, is become dead and is put away by the death of Christ; and, that the world and sin are also put to death, by the judgment of God, on the cross of Christ. The believer then should deny them as abominable to God, and consider himself free from all obligation to the dead things. The cross makes self-denial the possible, and also the reasonable act of the believer. The cross of Christ (Rom. 6:6) gives the believer final victory over sin by freeing him from obligation to himself, his body and his nature.

The New Life.— If the cross of Christ brought only death for the believer, then the law alone would have been satisfied and we would die without hope. I Cor. 15:17. The resurrection of Christ, a new life, resulted from the cross, and is imparted as the gift of God to all who accept the

cross. Thus self-denial becomes essential to living the new life. Rom. 7:4; 6:11; Gal. 2:20; Col. 3:1, 2. If all of the old things are considered dead and passed away the believer should deny them and in the spirit of his new nature count them as nothing. II Cor. 5:14-17. Paul even denied a *good* life (it was not a righteous one) ; neither did he boast of his self-denial, for he rejoiced in what he received through Christ- the cross was his glory.

In the Light of the Christian's Hope

What is Past.— It is not possible that the condition of things in this life will continue in eternity. I Jno. 2:15-17. The Christian's hope is associated with eternal things. All that he is asked to deny is that upon which God's judgments will eventually fall. I Pet. 4:1-5. The things which are "put off" when the new man is "put on" are under condemnation. Eph. 4:17-32; Col. 3:5-11, 25. The things which are laid aside are only hindrances to Christian progress. Heb. 12:1. None of the evils which are denied by the believer will be found in heaven. Rev. 22:15. The fellowship of the world should be easily sacrificed for the sake of the fellowship with the Lord. II Cor. 6:14-18.

What is Gained.— The benefits of self-denial far outweigh the sacrifice required. The believer passes from condemnation into life. Rom. 5:1; 8:1; Jno. 3:16, 36. He exchanges the works of the flesh for the fruit of the Spirit. Gal. 5:19-24. His new life is eternal, that which was denied is death. He appropriates by faith the resurrection life of Christ and all that belongs to that life. He becomes a "joint heir with Christ." It is a life of heavenly fellowship and light. I Jno. 1:1-7.

Things to be Denied

Self-denial is not a question of religious law as to what things are consistent with the Christian life; it is a principle which is to be applied in controlling one's relations toward the things in the world. God has dealt with the world and the things in it. He has set a standard for the believer, and that standard requires that he shall *deny himself*. By that self-control all things else will become ineffective in their influence and power over his life, and God will judge those things in His own time and way. The flesh is reckoned dead, but continues to live under the influence of its environments and requires a constant denial. "The flesh lusteth against

the Spirit, and the Spirit against the flesh” (Gal. 5:17). The “daily” cross reminds the believer of his attitude toward all that has been crucified on it. It is his business to follow only the Spirit.

A comprehensive list of things condemned is found in Gal. 5:19-21. Modern sins are like them in nature and should be treated like them in fact, for the Word and Spirit together will reveal present inconsistencies with the nature of Christ, and determine the Christian’s attitude toward them. Jno. 16:13-15. It is evident that the Holy Spirit will not speak differently than the Father and the Son, and His judgment will agree with both the Law and the Gospel. Those who walk in the Spirit will constantly and consistently purify their lives by the Word.

Carnal lusts, evil associations, and earthly treasures are three sources of evil. Eph. 2:1-3; II Cor. 6:14-18; I Tim. 6:6-12; Jas. 4:1-10; 5:1-9.

A study of such scriptures as Romans 14 and I Corinthians 8 convinces us that there are things which in themselves may be right for us, but for the sake of others we should deny ourselves of them. Every privilege carries with it the moral obligation to exercise it to the glory of God and the good of our fellow men. When therefore we see that the exercise of a privilege works to the detriment of others, for their sakes we should deny ourselves of such exercise. In so doing not only they, but ourselves also, will be benefited.

Conclusion

The doctrine of self-denial is based upon the relation of the Christian to the present conditions of life as determined by the Word, and character, and work of Christ. The practice of self-denial must be perfectly consistent with the nature of the Lord, and in a manner which honors Him alone. He lived in and made a proper use of the world. He glorified his body by a holy life. Heb. 4:15. He fellowshiped with men but did not partake of, their sinful ways. Eph. 5:3-7; Jno. 17:11-19. He lived among men for their good. Jno. 1:9-13; 17:18-21.

The unnecessary abuse or wilful neglect of the body is uncalled for in Christian service. The temple of the Holy Spirit should be cared for and kept for the best possible service for the Master. Jno. 2:19-21; I Cor. 3:16, 17. The neglect of business and disregard for earthly possessions essential to one’s well-being, and the needs of the world and the cause of Christ are equally inconsistent with the faithful stewardship of the vineyard, goods, and talents committed to the Christian’s trust until the Lord’s return.

Rom. 12:11. Isolation from the world and seclusion from society is an extreme and unwarranted practice of the words of Jesus, "They are not of this world" (Jno. 17:16), and of Paul's "Be ye separate" (II Cor. 6:17). The proper conduct of the body, the righteous use of the world, and the upright relations of the Christian with the world are the only efficient manifestations of Christian character before the world. Self-denial should never lead to the extinguishing of one's presence and influence in the world.

The voluntary abuse of the body and its willful neglect practiced for the sake of manifesting the grace of self-denial; the formal and legal restriction and hedging in of natural and permissible inclinations in order to deny the body and the world, is, according to the Scriptures, pharisaical, and is one of the most subtle forms of idolatry. It is the form of heathenism under the name of Christianity, and the spirit of Judaism of the Pauline age. Col. 2.

Self-denial must be a positive and progressive force in the life of every Christian, for his life is much more than a battle against sin. His is a conquest of righteousness. "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14). Denying himself is but the preparation of the Christian for his real life in following Christ.

CHAPTER 31: WORSHIP

The hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth. —Jno. 4:23.

In view of the practical religious purpose of the book of which this chapter is a part, it seems desirable to pass over the historical and theological phases of this subject and to confine practically the whole chapter to an expository treatment of Christian worship. To do this with any degree of thoroughness it also seems desirable to begin with the Old Testament accounts of the worship of God by the Jews as a nation and the acceptable worship of God by the individual believer.

Since the revelation of God's purposes appears to be given with increasing clearness as we approach the advent of Christ, we may also look with a considerable certainty for an increasing clearness of man's knowledge of God as the time approaches when the first great step in the Father's revelation of Himself to man in the person of His Son was about to take place. The New Testament does not seem to have such definitely marked periods of growth, corresponding to the patriarchal period, the period of Judges, the kings, the captivity, and the restoration; but a careful study of the Gospels, Acts, and epistles will be fruitful in showing that Christian worship attained its fullness and power on the day of Pentecost. When the Holy Spirit came every believer became a high priest qualified to enter the spiritual holy of holies, not yearly but constantly. After going over this biblical ground it may be helpful to dwell on some of the practical inferences from such a discussion and to indicate the place and value of worship in the Church, in the home, and in the private worship of the individual Christian.

Definition.— A definition of the nature and purpose of Christian worship may be of material service at this point in defining more clearly the scope of this chapter. "As to worship in general, a good deal can be learned from the mere word itself. It is a contraction of the old Saxon nouns, 'worth— ship,' which was applied to a person in recognition of the good qualities or worth which he was supposed to possess. It still survives in the title given the English mayor, 'Your Worship,' as 'Your Honor' is used as a figure of speech in America. Then the noun came to be in the verbal form ('Thou shalt have worship in the presence of them that sit at meat with thee,'—Luke 14:10), and to worship was to recognize the worth of the person to whom the worship is addressed. To worship God is to

recognize in appropriate ways the worth that is in Him.”

“In Christian worship there is a double modification of this idea. We must have a true appreciation of God as ‘the Father of our spirits.’ ‘God is a Spirit,’ said Jesus to the woman of Samaria, in the discourse which still remains our fullest authority on the true character of worship, ‘and they that worship him must worship him in spirit and in truth.’ The mind of God is manifest in the universe. Force, law, harmony, all this is of God. And yet remark the coldness of this, for He is thus revealed only as a God for the intellect, not for the heart. Therefore for the heart He is revealed as a Father. Here, then, is the revelation of God by Jesus, which is the very core of our Christian worship.”

“A further modification of the general idea of worship is found in the spiritual character of the worshiper. The true worshipers ‘shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.’ To worship the Lord ‘in the beauty of holiness’ could never again be made to mean to worship Him ‘in holy array.’ It was not the Pharisee, correct in dress and posture, but the penitent publican who went down to his house justified. To pray ‘lifting up holy hands, without wrath or doubting’ is to pray indeed. The state of heart of the worshiper will determine largely the acceptableness of his worship before God.”

Worship, then, in short, may be defined as “the feeling or the act of religious homage toward a deity, especially the supreme God; an act or acts collectively of such homage, as at a given time and place, such as adoration, thanksgiving, prayer, praise and offerings.”

This definition of worship is broad and general rather than specific, in order that it may include all phases of worship; for praise, as well as prayer and ritualistic and symbolic Temple worship, as well as direct communing with God, is included in the term—WORSHIP.

Old Testament Worship

Praise includes a very large portion of Old Testament worship. The Psalms and their use in worship after the building of the temple indicate the general character of this praise worship. But even before the building of the temple, and even before most of the Psalms were written there are instances which show that praise worship had a prominent place in the Jews’ religious life. Deborah and Barak sang, “Hear, O ye kings; give ear, O ye princes; I, even I, will sing unto the Lord; I will sing praise to the Lord God of Israel” (Judges 5:3). When

David organized his people in public worship more fully, as narrated in I Chron. 16:7-36, the most distinguishing feature of that worship was a praise service in which "Great is the Lord, and greatly to be praised," is the key-note. But with the building of the temple praise service became a permanent part of its many services. Especially was this true when pilgrims returned to Palestine for the celebration of the Jewish national feasts. Many believe that the Psalms of degrees (Psa. 120—134) were sung by the traveling multitudes as they approached Jerusalem, passed through the gates of the city and assembled on Mt. Zion. It seems quite probable that the pilgrims also at stated times during their residence in Jerusalem gathered in the temple courts and engaged in singing the great hymns of praise that are still preserved for the religious profit of Christian people in the book of Psalms. The Psalms were the hymns of the Jews until the time of Christ, even until the fall of Jerusalem in A. D. 70. To this day there are people who confine themselves to the singing of Psalms as their church music. Ever since the breaking up of the Jewish national life the Psalms continue to hold a large place in the devotion of the Jews.

Subject Matter of Psalms.— The subject matter of the Psalms includes a very wide range. Some of them commemorate God's fatherly care of His people in delivering them from Egyptian bondage, leading them through the Red Sea, preserving them in their forty years' wanderings in the wilderness, and finally planting them in the promised land. Others rejoice that God has granted fruitful seasons and preserved His people from pestilence and war. Again, others praise God for deliverance from enemies, forgiveness of sins, and the sustenance of their personal religious life through joys and sorrows and temptations and victories of life.

Temple Worship.— The observance of the ceremonial law in the temple worship and in the personal religious life of the Jews was also a greater factor in making worship in the Old Testament period real and helpful. The symbolical meaning of these services constantly impressed two important truths: (1) that they are now God's people with present blessings and obligations; (2) that in the future they will receive the Messiah who will deliver them from their present bondage into the realization of their great national hope. Such a temple worship, reminding them of such a hope, must have been an inestimable blessing

to the Jewish people. The chief contribution of these ceremonies and their religious observance was to remind the worshipers of God's Fatherhood over them and to prepare them for the coming of the Messiah.

Prayer.— Of prayer proper, the Old Testament law has very little to say. But Moses the lawgiver was much given to prayer. Confessions (for Israel), intercessions, and supplications are found in every period of his life. There are few Bible characters, New Testament as well as Old, who were more imbued with the spirit and practice of prayer. His example must have exercised a great influence over his people. In the period following Moses the Scripture records repeatedly state that intercession was made to God. Whenever great difficulties confronted God's people "the children of Israel cried unto the Lord." It is significant too that these intercessions were honored and answered.

The greatest leaders of Israel's religious life were men of prayer. Samuel, David, Elijah, Isaiah, Jeremiah, and Nehemiah were the foremost leaders in Israel in times of great crises, and they were without exception men who wrought mightily with prayer. What a great blessing if our national leaders—our presidents, governors, legislators, judges—were men mighty in prayer! What a quickening of the religious life of a whole people it would mean! How the weak would be made strong, and the strong made mighty, if our leaders were men of prayer!

Reverence.— The whole spirit and purpose of the Old Testament is to stimulate reverential regard for God and spiritual kinship between God and man. This worshipful attitude towards God is fostered everywhere. Who can read the burning words of the heaven-inspired prophets without consciousness of the Source of all power and the strength of worshipful fellowship with his God! Who can read the penitential, the intercessory, the supplicatory Psalms, as well as those full of gratitude to God, without catching the spirit of worship! So marked is the worshipful spirit manifest in the Old Testament writings that the reader who meditates upon this heaven-sent message cannot but be drawn into the same spiritual attitude toward our heavenly Father.

Synagogue Worship.— In later Judaism the synagogue became the center of Jewish worship. Here the Scriptures were read and expounded; here the Jewish congregation had its various religious meetings. Even in

the early years of the Christian Church the synagogue worship was blended with the Christian worship, and Christian worship finally displaced the Judaistic worship of the synagogue. Jas. 2:2. For a time Jewish Christians continued to attend both the Jewish worship on Saturday and the Christian worship on Sunday, in the same synagogue; but in course of time the Christian worship entirely displaced the synagogue worship, resulting in the Christian worship of the early Church. What were the distinctive New Testament features of worship and on what authority do they rest? To answer these questions we turn to the New Testament teaching on this subject.

New Testament Worship

Christ Our Teacher and Example.— Jesus repeatedly taught the nature and importance of private and collective prayers. Matt. 6:5-15; Luke 11:5-13; Matt. 18:19. He not only sanctioned but practically taught the importance of public worship by Himself attending and taking part in it. Perhaps it would be more accurate to say that Jesus worshipped in the presence of His disciples and sometimes in the synagogue in the presence of the congregation than that He worshiped with others on a basis of fellowship with them.

The chief emphasis of Christ's teaching and example was placed on private rather than public worship—not that public worship is unimportant, but that private worship is supremely important.

Christian Ordinances.— One of the most significant acts of public worship instituted by Christ is the observance of the communion or Lord's supper. This with the baptism which both Jesus and His forerunner, John the Baptist, used in initiating believers into the kingdom of heaven, together with the washing of the saints' feet instituted by Jesus, are the three public rites which in a way correspond to the temple worship. So by Christ's teaching and practice three distinct but complementary forms of worship were made a part of the religious life of the Christian Church. They are, (1) prayer, public and private; (2) the second group of services embracing the Christian ordinances, baptism, communion, feet washing, etc.; (3) public worship, in which the reading and expounding of Scripture holds central place, accompanied by a praise service of song. See Matt. 26:30 and I Cor. 14:26.

Apostolic Church Worship.— In the apostolic teachings and practice

these three phases of worship were continued and made a permanent part of the religious life of the Christian Church. At different periods since then the Church has modified its public worship by placing more stress on the reading and exposition of Scripture at one time and at another time by giving chief attention to a service of praise or worship; but the essential purpose of public worship has remained the same. But there is one development of the worship of the Church that is very significant. Christ directed all worship to the Father. The apostles after the triumphant resurrection of their Lord worshipped God as Father through Jesus Christ as His Son. Rom. 1:8; Eph. 1:3; 3:14. They even went a step farther and worshiped Christ directly as Lord. Acts 9:14, 21; 7:59, 60 cf Luke 23:34, 46; Rev. 5:8-12. The Christian Church has ever since continued to include Christ with the Father as the object of worship.

Holy Ghost Dispensation.— With the coming of the Holy Spirit on the day of Pentecost there was full communion between God and man. God's part in bringing about a full fellowship of the Spirit and an abiding communion between heaven and earth has been fulfilled. The means for bringing about a full and triumphant salvation were then completed. Since then the great interests in worship are the practical realizations of the divine life in the soul by means of this channel of communication which God has established with man. Now what is worship to the Christian? What does it mean to him, and how may he more fully realize its blessings?

Requirements of True Worship.— By this discussion thus far it is quite evident that worship is a devout reverence in the heart seeking a fuller fellowship with God by means of a humble, obedient yearning after God and His righteousness. To attain this blessed end and to continue in its full enjoyment requires the faithful fulfillment of all righteousness taught in His holy Word. Among the foremost of these conditions to be observed for a whole-hearted worship are a poor spirit, a penitent heart, a meek mind, a hungering and thirsting after righteousness, mercy toward and peace with our fellow men, and a willingness to suffer persecution for righteousness' sake. This same truth is expressed still more briefly in the language of Jesus: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and thy neighbor as thyself." In brief, peace with God and man is the necessary condition for acceptable worship.

Methods.— The methods of worship have already been noted in discussing worship in the Old and New Testament teachings. The heroes of faith worshiped by reading God's Word, meditating upon it, exhorting one another, praying without ceasing, and doing good to all men; but more specifically worship, whether public or private, means an act of reverential devotion to God.

What it Means to Worship.— The great end of worship or the exercise of our spiritual natures in communing with God is to become more God-filled. This implies a daily crucifying of the carnal mind and an infilling of the mind of Christ and the power of the Spirit. It means a growing in grace and an overcoming of the world. It means a deepening and broadening of the life in conformity to God, so that we can say with the apostle, "In all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

Oh, the unsearchable riches of the grace into which Christian worship guides all true believers.

CHAPTER 32: PERSONAL WORK

Let us not be weary in well doing; for in due season we shall reap, if we faint not.—Gal. 6:9.

Importance and Need of Personal Work

1. Among Professing Christians.—This chapter is intended especially as a help to Christian workers to do more effective work in a personal way. It is an evident fact that many professing Christians have never experienced real salvation; that is, they have never experienced a real change of heart, mind, and purpose. Ezekiel (36:26, 27) says, “A new heart will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.” Christ said to Nicodemus, “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God Ye must be born again” (Jno. 3:5, 7). Peter refers to the same experience in I Pet. 1:23: “Being born again, not of corruptible seed, but of incorruptible, by the word of God,” “He that hath the Son hath life; and he that hath not the Son of God hath not life” (I Jno. 5:12). Many other scriptures might be quoted to show that church membership only is not sufficient, but that we must have a definite experience of salvation.

The change at conversion of those who come to Christ early in life is not, cannot be, nearly so marked as the change in those who have wandered farther out into sin. But there must come a time in our life when we not only unite with the Church (which is necessary) but accept Jesus Christ as our personal Savior and Redeemer, which brings about the desired peace. I once heard a brother say, “I was only a brother, without salvation, and had I died in that condition I would have gone to eternal destruction.” But because he found Jesus Christ in the pardon of his sins, he found peace with God and died a happy man.

There are a number of reasons why every soul should be dealt with in a personal way. Some may have become convicted of their sins, confessed Christ in a way, but still not have been real penitent. Since repentance is necessary for conversion, people often need help along this line. Others have met the conditions of the Gospel but have failed to believe the promise of the Gospel (I Jno. 1:9) that the work of salvation is actually done, which must be believed if the blessings and peace will follow.

Others do not comprehend what is required in meeting conditions and laying hold upon promises. For these and other reasons every soul should be dealt with personally that every seeker after salvation may really be born into the kingdom, have the joy of salvation and a consciousness that his name is recorded in the Lamb's book of life. We are convinced that much of the work done has been too shallow, not definite enough.

Personal work should be done continually, (1) that the unenlightened may be led to know something of experimental religion; (2) that those who are indifferent may be awakened to a greater sense of their duty; (3) that the faithful may be encouraged to press on in the work; (4) that they who are burdened with care may be made to feel that others are ready to help them bear their burdens; (5) that errors may be corrected, the wayward brought back to Christ and the children of God mutually helpful to one another, strengthening one another in the service.

2. With the Unsaved.— Many of the unsaved do not attend religious services, and therefore hear little of the Christ who died to save. How shall messages of love be brought to them except by personal effort? We have a beautiful picture in Andrew who, when he had found the Christ, went immediately to bring his brother Simon to Him. Another example is found in the paralytic man, in which case it required the united effort of four men and the breaking open of the roof to bring him to Christ. We all agree that it paid to make the effort. Will we not then do all we can to bring the greatest possible number of people under the sound of the Gospel? or approach them in a personal way to bring them the message of love? Unless untiring efforts are put forth, in a personal way, to rescue the perishing, many will be lost!—and shall we not be held accountable?

Who should do Personal Work?

1. Every Christian.— Every child of God can and should do personal work, even if nothing more than to bring someone to Sunday school or other religious service. Mothers have special opportunities to do personal work with their own children and those who visit the home. Many mothers would like to do more active work for God, not realizing that one of the greatest opportunities that can come to any one is to bring up a family of children for God. Those who are by affliction confined to the home may do effective work as friends and neighbors come to visit them, by giving a ringing testimony for Christ and speaking to them concerning

their souls. In visiting the sick for the purpose of giving them encouragement, we have often received more encouragement from them than they received from us. One young girl, a great sufferer, whom I visited gave this testimony: "I am thankful for two things:

(1) for parents and brothers and sisters who take care of me;

(2) for the comfort which the Lord Jesus is to me." Here is another example of how impressions may be made: A young man burning brush said to his employer, "When the fire was hot, I was just thinking of hell fire, how hot that must be." Such expressions made at the right time make men think.

2. Especially Those Whom God has Endowed with Talents along this Line.— God has endowed some people with special ability to enter into the lives of others and influence them either for good or for evil. This power should be consecrated to the Lord. If you, dear brother or sister, have been favored with this special faculty, may you use it as a soul-winner for Christ. Will you ask the Lord to lead you and to show you very definitely where you may be of greatest service to Him? May you follow the pillar of cloud, wherever that may lead, so that God may be glorified and souls saved.

Conditions for Effective Work

1. An experimental Knowledge of Salvation.— By this we mean the consciousness that we have met the conditions of salvation, received pardon for sin, and peace in the heart. Without this experience we will never be successful in leading men to a saving knowledge of the Lord Jesus Christ. Men who have never traveled to Mexico, for instance, may be able to tell something about the way but cannot give definite instructions with reference to the way, and much less about what may be expected along the way. The same is true with the way of life. We are not so particular as to the exact day or hour when the work was done, but **we** should have the assurance that the change has taken place. "*We know* that we have passed from death unto life, because we love the brethren" (I Jno. 3:14), and that we are in constant fellowship with Him. An experience ten years ago will profit us nothing unless we continue to live under the blood and in explicit obedience to His will. "The husbandman that laboreth must be first partaker of the fruits" (II Tim. 2:6). Jesus asks the question, "Can the blind lead the blind?" If we would bring others to

Christ we must ourselves first be in Christ.

2. A Knowledge of the Bible.— The successful Christian worker needs not only the experience of salvation but also a practical knowledge of the Bible. The Word of God is the only instrument which God has provided for the salvation of men, and must therefore be used to bring about this salvation. To use the Word successfully it must be known. Paul says, “I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation unto every one that believeth” (Rom. 1:16). God honors His Word. As the Word is taught and believed He uses the same in transforming men’s lives. “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works” (II Tim. 3:16, 17). Thus we see that the Word fully equips for service; but the right scripture must be used, at the right time, in the right way, if the best results are to be attained. Read II Tim. 2:15.

3. A Clean Life.— “If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master’s use, and prepared unto every good work” (II Tim. 2:21). If a man is to be used of God in bringing sinners to Christ he must live a clean life, not only outwardly (that which man sees) but inwardly (that which God recognizes). One who fails to surrender the last thing to God, but clings to some pet sin, cannot have power with God. God demands clean vessels for effective work.

4. A Prayer Life.— God honors prayer. James (5:16) says, “The effectual fervent prayer of a righteous man availeth much.” Much depends upon the prayer life of the successful worker. Jesus spent whole nights in prayer that He might accomplish His work. Then certainly we need to spend much time alone with God, that He might direct us to the proper persons and the proper work. Special guidance of the Spirit is needed in each individual case. Many will try to baffle you, and you need the guidance of divine wisdom to know what to say. By praying much we will not work less, but we will accomplish more.

5. A Burden for the Salvation of the Lost and the Welfare of all Souls.— Again we refer to Jesus as an example. He says, “The Son of man is come to seek and to save that which was lost” (Luke 19:10). Witness the overflow of His burdened soul as He beholds the wicked city:

“O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not” (Luke 13:34)!

To have a burden for souls one must believe what the Bible says with reference to souls out of Christ—that they are eternally lost, forever banished from the presence of God. Otherwise our efforts will be mechanical and powerless. An infidel said to a believer, “If I believed as you do, that souls are eternally lost, I would get a move on me.” The question comes, How may we get that burden? A living faith, coupled with meditation upon the truth of God’s Word concerning the awful fate of the lost, will bring it. A living faith, a knowledge of the condition of man, a knowledge of the Word and of the grace of God which means so much in the work of salvation cannot but give us a real burden for the welfare of all human souls.

6. An Amiable Disposition.— This quality in the life of a Christian is commendable and of great advantage. To be in possession of a sweetness of temper, tender-heartedness, a friendliness that wins the affections of others, is a treasure for which every Christian worker should strive.

When and Where should Personal Work be Done?

1. In the Home.— Just before His ascension Christ said to His disciples, “Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8). By this we understand that the disciples were to begin work at home. It is a good place for every Christian worker to begin. Andrew and Philip are good examples along this line, in that they brought those nearest them to Christ.

Since the home is the greatest of all earthly institutions, much attention should be given to it. In Christian homes there should be a religious atmosphere occasioned by love, honesty, singing, Scripture reading and prayer, etc., that every member of the family may be brought up under its influence, and home be counted the dearest place on earth. When the boys and girls leave the parental roof this influence will follow them, and strangers within the gates will likewise become impressed with it. Not long ago I met a stranger on the car and he told me how he was influenced the night before in a home because of the devotions in which

different members of the family took part.

The home is a great field for every personal worker. Many fathers and mothers, grandfathers and grandmothers, do not avail themselves of the privilege of hearing the Word and seldom attend religious services, and unless someone enters the home with a message of love and truth and uses some persuasive powers they will never be saved. Paul says, "Knowing therefore the terror of the Lord, we persuade men" (II Cor. 5:11). The Lord has blessed the efforts of the writer along this line. Within the last year I have witnessed what I believe to be genuine conversions of persons who would hardly have been reached in any other way. Some of these were too old to attend evening meetings, others had no way to go, others were not sufficiently interested to make the effort to go, and still others were laboring under the delusion that no one cared for them and that they were not wanted. Visiting homes in connection with evangelistic effort affords great opportunities for personal work.

How may this work be done most effectively? By turning the conversation along spiritual lines, reading the Scriptures, giving appropriate remarks (this to be done in every home where possible whether the heads of the home are members or not), followed with little inquiry meetings and prayer. In some homes this is not desired, but Scripture reading and prayer will hurt no one. So do not be afraid.

What we mean by inquiry meeting is to inquire of each member of the home professing Christianity how he or she is progressing in their Christian life, if they still have a desire to press on and become more and more like Him, or some such questions. It is surprising how many will confess that they are not living true and reveal their condition, thus opening the way for personal work. Some are discouraged, others disappointed, others giving way under pressure and others becoming careless and untrue and therefore needing help. These confessions open great avenues for further instructions and Scripture quotations and heart-to-heart talks concerning the difficulties and problems of life. Recently I visited a home where the sisters had become weak on the devotional covering. Soon after entering the home they desired Scripture reading and prayer, but only one of the sisters looked for a covering. Knowing their weakness I commended this sister for observing this ordinance, which gave her the opportunity for expressing her views and thus the question was opened for further discussion. Before the reading of Scripture the second sister had procured a covering. I simply give this as an illustration of how subjects will open for consideration.

The home is the best place for approaching the unsaved. This may be done by kindly asking questions. It is difficult to lay down any definite rules as to how the subject should be opened. Circumstances or the conversation often lead up to this point, or direct inquiry may be made with reference to their condition. A few suggestions along this line may be helpful. The question as to whether they are satisfied with their present condition, or if they ever think about the salvation of their souls, or if they ever expect to or have a desire to enter heaven, may be convenient with which to open the subject. If the one with whom you are dealing gives evidence of yielding, continue the work until some definite decision is reached. This plan should be followed, especially where people are sick, old, or cannot attend services. II Cor. 5:11. In using persuasive powers we need to be governed entirely by the Spirit. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (Jno. 14:26). Paul, the prince of preachers, was a house-to-house visitor (Acts 20:20), doing effective personal work, "Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ" (v. 21). Jesus gives another example of personal work, in the home at Bethany, where Mary became intensely interested, sat at His feet and heard His Word. Luke 10:39. A noted personal worker says, "If you want to reach the masses you must go after them." Since everybody lives somewhere the home is the only means by which all men may be reached.

Another advantage in house-to-house work is that it affords an opportunity to find out where and how the people live. In many places, especially cities and mountain districts, much teaching is needed concerning things material as well as spiritual—how to live, how to conduct themselves, how to bring up children, etc. Many of these people look upon it as an honor when a minister or missionary or active Christian worker comes into their home. If the Bible is read and comments made to fit the occasion, and prayer is offered especially remembering the home and its inmates; if the worker has power with

God, this work will be blessed and the homes greatly benefited. Your people will have something new and different to think about, and to know that somebody has been interested enough in them to visit them and bring a message of love and cheer, will have its effect.

2. After Gospel Meetings.— Christian workers, including the

evangelist, ought to make an effort to get to as many of the unsaved as possible after services, give them a hearty handshake, invite them back, manifest an interest in their welfare and, as the way opens, approach them on the question of salvation. However, great care and tact should be exercised as to how they are approached that they be not discouraged or driven away from attending the meetings. But when people have listened to the truth, have been made to think **of** their condition, the love of God and their eternal destiny, they are in a good condition to be approached on the question of salvation. In many cases the truth has not been made plain enough so that people could fully grasp and understand what is required of them in their individual condition. This gives opportunity for special instruction along other lines that were not presented in the regular discourse. Very frequently there are difficulties and hindrances in the way which prevent souls from confessing Christ, and by personal contact these difficulties may be removed and the way opened to make a start in the Christian life. A few words of encouragement to make a start in the right direction often gives the unsaved boldness to break loose from the power of the enemy, and associates, which in many cases is quite difficult. People generally are very liberal in giving away all the truth and retaining none for themselves— seem to think someone else is meant; but by a personal interview the truth may be brought home to their hearts and they themselves made to consider for themselves.

3. Wherever Opportunity Affords.— Paul said to Timothy : “Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine” (II Tim. 4:2). Being instant in season and out of season will hold out in personal work as well as in preaching. If we have a passion for souls we will find opportunities for service outside the home and Gospel meetings. While engaged in the activities of life, riding or walking with someone on the road; on trolleys or railways, in places of business or wherever we happen to be, we should not fail to be about our Father’s business. We cannot speak to every one we meet; much valuable time might thus be wasted and the cause suffer; but the Spirit directs the Spirit-filled to particular ones whom the Lord knows need help and can be reached. By noticing people particularly, the expression on the faces of some may reveal to us their unhappiness, dissatisfied and disturbed condition, and) by entering into a conversation with them we may point them to One who can make them happy, bear their burdens, and give them peace and joy in their souls.

How to Work

1. *Study the disposition and needs of the person with whom you are dealing.* How to begin is the first question that confronts us in dealing with any one. The first thing to find out is to locate him spiritually. What is his hope? Is he a Christian in good standing, a church member fallen from grace, or a non-professor? Is he considering the question of salvation? This can be found out by asking some such simple question as, Are you a Christian? Are you saved? Have you started heavenward? Do you love Jesus? etc., that will open up the conversation and enable you to understand something about the case in hand. Many people will not answer your questions truthfully, but if you notice their countenances you can as a rule determine their honesty or dishonesty. Dealing with people that are dishonest with reference to their salvation is very difficult. Therefore a second or third question may be necessary. The question, Are you a Christian? is very broad, as people differ very materially in their views as to what constitutes a real Christian. In the minds of some it means joining the Church; others, doing the best they know how; others, holding to some secret order; others, reading the Bible and praying some. When such people are encountered some more direct question should follow, such as "Are you enjoying the peace of God in your soul? or, What is your assurance of heaven? or, Are you really saved?"

In one of the meetings which I attended a traveling salesman requested our prayers. He said, "I am a Christian, but there is something wrong. I do not have peace. I left my home Monday morning. I tried to smile at my wife, but it was only put on. I have not smiled since, and have slept very little. If you can do anything for me I will appreciate it." That man claimed to be a Christian but had compromised with the world, had begun to drink and was on the verge of suicide. Without a doubt his connection with heaven was severed. Jno. 15:2. What the man needed was not encouragement to go on and do better, but to repent and do the first works over again.

Having thus located your party, you are ready to deal with him. May this be done honestly, fairly, and in accordance with God's Word. And may we not be satisfied with a mere confession only, without the quickening power of the Spirit which brings about a change of mind, heart and life. Rom. 12:2; Eph. 2:1; Ezek. 18:31; II Cor. 5:17. If we as a church or as individuals are to prosper, there must be life and not only a form of

godliness.

2. *Awaken an interest in salvation.* If the one with whom you are dealing is careless or indifferent, the first step is to show him his need of a Savior and Christ's willingness to save. This may again be done by asking questions, such as, "Do you believe that Christianity is real or a fake?" Most all will confess that it is something real. That point conceded, it follows that it is the most important thing in life. But it must be embraced or taken hold of if we are to derive any benefit from it. Another good question to ask is, "Do you believe there is a heaven to gain or a hell to shun?" and usually the confession is made that there is. Then if there is a heaven to gain, we can never hope to get there unless we make the start, and it is dangerous to delay. Simply a desire to get to heaven, will not suffice. "How shall we escape, if we neglect so great salvation? Today, if you will hear his voice, harden not your hearts" (Heb. 2:3; 3:15). In this way souls may be brought to thinking. If they do not realize their sinful condition and need of a Savior, which is frequently the case such scriptures as Rom. 3:23 or Matt. 22:36-38 may have the effect of opening their eyes. But before using these verses ask them if they realize that they have committed the greatest sin— or inquire what they think the greatest sin is— then read the verses, and prove that a transgression of the greatest commandment must be the greatest sin. All will confess that they have not loved the Lord with all their hearts, mind and strength, that they have not put the Lord first in all things, and that therefore they are sinners. God has declared that "the soul that sinneth, it shall die" (Ezek. 18:4). If the soul now sees his condition, then prove Christ's willingness to save. This may be done by using such texts as Jno. 3:16, Luke 19:10, Jno. 6:37, Rom. 5:8, Luke 5:32, etc.

3. *If Bible conditions are met, then give promises.* This is a very particular point in dealing with souls. If Bible conditions are not met it is utterly impossible for anyone to be saved. If conditions are met but the promises of God are not believed and taken hold of the result will again be defeat. Conviction does by no means mean conversion. Because someone has arisen in meeting does not always mean that the Bible conditions are met. All converts should be dealt with in a personal way. People sometimes rise because someone else does so, or because their sympathies are touched, or because they wish to gain the affections of someone else, or for other reasons, and may not at all be penitent for their sins. Luke 13:3; Acts 2:38; 3:19. In such cases it is especially necessary that the question of salvation be thoroughly discussed with

them, so that they may have the real experience rather than the mere outward form. If there is evidence of repentance and the convert is willing to turn away from sin, he is ready for the promises. One of the most effective texts we have ever used at this time is I Jno. 1:9. Repeat the text slowly. It may be necessary to repeat it over and over again, till he really believes the work is done. Show the unsaved that if they have confessed their sins and asked God to forgive them, that is all they can do and that they must now believe that God is faithful to forgive. The moment they believe that God is faithful to His promise, and that upon their repentance He has forgiven their sins, the burden of sin will roll way, joy and peace comes into their souls and the work of present salvation is done. Rom. 10:9 and Jno. 5:24 may also be used successfully in this connection.

Prayers should always be offered for the penitent and they be taught to pray for themselves. If the way of life is not clear to them, if they are not satisfied because of no evidence of salvation, do not leave them in this doubtful condition but continue to help them until the victory is won. This may be done after meeting is dismissed or after they have gone to their homes.

Much depends upon the willingness of souls to meet the conditions and their ability to grasp the truth, and also upon how far they have wandered away from God. If possible, stay with them until peace is found. One of the men already referred to in this chapter did not get to the place where he believed that God had pardoned until eleven o'clock that night. Several months after that I received a letter from him stating that he was happy in the Lord and very grateful for what had

been done for him that night—saved from becoming a suicide and his family saved from shame.

4. *Insist upon the real need of the experience of salvation, and the necessity of observing the “all things.”* We have already dwelt upon the necessity of a thorough work in salvation. Christ says to Nicodemus, “Ye must be born again.” We must insist on a real experience of salvation, and also upon the assurance of life eternal. Experience is very essential, but that alone is not sufficient ground to depend upon to overcome the enemy of souls, whose business it is to bring doubt into the minds of beginners. Since feelings come and go, believers should be taught not to depend upon feelings but to stand on the Word. There are three texts which are very helpful along this line:

The first is Jno. 5:24. This is wonderful for standing ground. In it we have the testimony of the Word concerning the believer, what God says of one who has heard and believed. Especial emphasis should be placed on the words, “*hath everlasting life*” This is not a future but a present experience, the position of every believer who has met Gospel conditions and not wandered into sin again, and the converted soul has a perfect right to claim it. Every believer should commit this verse to memory. They who fail to lay hold upon the promise will not make progress in the realms of grace.

The second text is Rom. 8:16. It presents the witness of the Spirit, bearing witness with our spirit that we are the children of God.

The third text is found in I Jno. 3:14. John says, “We know”—the life itself being an evidence that a change has taken place. “We love the brethren,” not because we try to love them, but because it is a part of our new-born nature. “Every one that loveth him that begat, loveth him also that is begotten of him.”

Thus we have this combination of evidences: (1) The testimony of the Word—Jno. 5:24; (2) the witness of the Spirit—Rom. 8:16; (3) the life itself—I Jno. 3:14.

5. Teach the necessity of obedience to the whole Gospel. Since there are those who seek experience only, without realizing the need of obedience to God, not understanding the requirements of the written Word, it is necessary that we teach plainly the observance of the whole Gospel. In our endeavor to evangelize the whole world, may we not neglect the second part of the great Commission, the observance of “all things.” Paul (II Thess. 1:7, 8) says that there are two classes who will suffer equal fate: (1) they that know not God; (2) they that obey not the Gospel of Christ.

John says, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him" (I Jno. 2:4, 5).

"If ye know these things, happy are ye if ye do them."

Precepts for Workers

In the consideration of this subject we have confined ourselves largely to one phase of the Christian service, that of *personal work*. Other phases are dealt with in other chapters. It is a fact that they whose hearts are so burdened for the welfare of Zion and the salvation of the lost are not only vigilant in looking out for opportunities where they personally may be of some help to others but they may also be depended upon to do what they can in any part of the work to which they may be called. The church service, the Sunday school, the young people's meeting, the mission field, or whatever sphere of Christian activity may be open to us, should find in us ready and willing and loyal supporters, doing whatever we can do in any position to which we may by God and the Church be called. Avoiding, on the one hand, the aspiring nature of those who see in the Christian service nothing but an opportunity for place-hunting and, on the other, the do-nothing attitude of those who refuse to allow themselves to be used in active service, our attitude should be one of burning desire to live to the glory of God and the good of fellow men, coupled with loyal submission which makes us willing to do, or not to do, just as God and the Church may direct.

In conclusion, we desire to submit this Gospel summary of advice to Christian workers which should receive our prayerful consideration, not only because it is necessary to maintain proper relations with God but very helpful in bringing about the desired results.

1. Be sure of your calling.—II Pet. 1:10.
2. Let your light shine.—Matt. 5:16.
3. Walk worthy of your vocation.—Eph. 4:1.
4. Be sure you are right.—Luke 6:39.
5. Be sure you learn your trade.—II Tim. 2:15.
6. Wear the full Gospel armor.—Eph. 6:10-18.
7. Endure hardness.—II Tim. 2:3.
8. Strive lawfully.—II Tim. 2:5.
9. Work for the restoration of the erring.—Gal. 6:1.

10. Seek reconciliation with those whom you have offended.—Matt. 5 :23, 24.
11. Try to win those who have offended against you.— Matt. 18:15-17.
12. Exercise wisdom and discretion.—Matt. 10:16.
13. Improve every opportunity.—Gal. 6:10.
14. Never give way to discouragement.—Gal. 6:9.
15. Labor on earnestly and hopefully.—I Cor. 15:58.
16. Obey those in authority.—Heb. 7:17.
17. Be submissive to your co-workers.—I Pet. 5:5.
18. Be prayerful.—Luke 18:1.
19. Remember the source of your strength.—Jno. 15:5.
20. Remember your possibilities.—Phil. 4:13.
21. Remember the goal.—II Tim. 4:7, 8.

CHAPTER 33: NONCONFORMITY TO THE WORLD

And be not conformed to this world.—Rom. 12:2.

Foundation for this Doctrine

1. The Inspired Record.— We get the word from the advice found in Rom. 12:2: "*Be not conformed to this world.*"

The doctrine of separation from evil stands forth in Scripture as a prominent message to the people of God in every age. Before the fall of man there was both good and evil, but man in his purity and innocence knew only the good. God placed a guardian word before the man and the woman (Gen. 2:16, 17) which separated them from evil so long as they gave heed to this separating injunction. The devil led them into the first transgression, which subjected the whole human family to the influences and power of evil and its terrible consequences. But God had a plan of deliverance from the power of the devil (Gen. 3:15), by which means man was again to be brought to a glorious state of power and purity, provided he accepted the conditions.

We trace the testimonies of God down the ages and find separation the essential principle in every precept and command. Noah (Gen. 6:1-8) stands as a beacon light of separation in his time. Heb. 11:7. Abram was called out to perpetuate the counsels of God and to set forth the promises of God for all time to come. Gen. 12:1-3. Moses was the chosen law-giver of the children of Israel; and by laws, ordinances, and commands he thoroughly demonstrated God's purposes of separation in His people. Deut. 8:19, 20. When Israel transgressed God raised up prophets who testified against Israel's conformity to the abominations of idolatrous nations. Christ came to confirm the promises made before and to bear witness to the truth. Rom. 15:8; Jno. 18:37. He uncovered the corruption of the world, set a perfect example for His followers, His life and teaching setting forth a standard acceptable to God. His doctrine of the separation of His chosen ones from the world is unmistakable. Jno. 15:19; 17:14. He sent His disciples into the world with the same message and spirit, and we have their testimony. Rom. 12:2; Jas. 1:27; 4:4; I Pet. 2:9; I Jno. 2:15.

2. The Spirit of Christ against the Spirit of the Age.— But we must base the foundation for this doctrine deeper than the mere statement. We must keep in mind two antagonistic spirits: (1) the spirit of the world (I

Jno. 2:16; Eph. 2:2) and (2) the Spirit of God (I Cor. 2:12). Those who are controlled by the spirit of this world are “the children of disobedience, fulfilling the desires of the flesh and of the mind.” They seek the glory of this world and are moved by its affairs. I Jno. 4:5; Jno. 3:31. They are blind to the things of Christ (I Cor. 2:14; II Cor. 4:3, 4) and work contrary to His Spirit. Rom. 8:7; Jas. 4:4. On the other hand, the Spirit of God dwells in believers and enables them to fulfill **the law** of righteousness; to know the things of God (I Cor. 2:12), to take an interest in them (I Jno. 4:6). He makes them Christ- like in character and life. II Cor. 3:18. In fact, **the Spirit** transforms the life, and places the affections and hopes in heavenly things. Col. 3:1, 2; Rom. 12:2.

3. The Transformed Life.— This is what every child of God is expected to possess. It is the life that is to be a light to the world. It is destined to enjoy an inheritance “incorruptible and undefiled” which shall never fade away. Since **all** these things are looked for, we need not wonder that the apostle wrote, “Be not conformed to this world.”

The Spirit of the Age not to be Patterned after

Since we are commanded not to be conformed to this world (age), it lies within our province to point out the various ways in which the spirit of the world is manifest in our time, that we may avoid the snares set for unwary souls. The works of this age are classified as “wisdom of this world” (II Cor. 2:6), the wisdom that is “earthly, sensual, devilish” (Jas. 3:15). In this . order let us testify against it.

1. “Earthly.”— This is that which looks only to the things of this world. It is the sphere in which all humanity works and in which the enemy of souls would detain the mind. What is earthly lies so near us and seems so innocent in itself that it is not hard for Satan to deceive. For convenience in discussion we will notice the earthly spirit under the three heads: Business, Society, Politics.

a. Business. God formed man out of the dust of the earth and gave him an earthly occupation. Gen. 2:15. When man was thrust out of Eden the ground was cursed for his sake and he was commanded to eat his bread in the sweat of his face. Gen. 3:17-19. The vexation through thorns and thistles and travail in labor was a gracious provision for man’s sake that he might not set his heart on things that shall perish. The *earthly aim* of business is to overcome, as far as possible, the plan of God for fallen man

to make such gains that life may be spent in ease, luxury, and self-indulgence. It is the same spirit, whether it moves in the heart of the tramp, the sharp trader, the gambler, or the thief. To be free from care and to escape the burdens which God has designed that man should bear is considered a boon to be sought for by all who are pervaded by this earthly spirit.

Following in the path of ease is the passion for luxuries. To be bountifully supplied, to cultivate every sensual whim, to have the means at hand whereby all the tastes may be gratified, is to make of earth a place which seems good enough for man without any thought of God (Deut. 8:12-18). This path is sure to “drown men in destruction and perdition.” So long as our affections are set upon the things of this earth alone we have missed the high calling of God’s people. Matt. 6:20-33.

Wrong aims lead to wrong business methods. Self-seeking is the author of every device in business which dishonors God.

It passes without argument that men ought to be honest, give a just weight and a just balance (Prov. 20:10), pay value received for things bought (Prov. 20:14), keep their promises, etc. Business reputation requires such things in a certain outward measure, and men’s selfish interests constrain them to seek a business reputation; but the Christian standard is higher than business policy. Honesty for policy alone will not keep men from driving sharp bargains, taking advantage of the poor man’s necessity to sell or to buy, escaping debts through bankrupt laws, charging extortionate prices, etc., so long as they may still pose as good citizens.

Monopoly is a worldly business method. Israel of old “laid house to house and field to field” for the sake of monopoly. Isa. 5:8. Real estate men are not blind to the power of such a game today. Large business concerns are likewise alert in this particular, while small concerns must be subject to the larger ones or sell out at a sacrifice. For self-protection they form associations for buying and selling. In a like spirit the laboring classes form unions to protect their interests and to use like power in making demands, compelling all to fall in line or be excluded. The forms of monopoly are legion, both for protective and oppressive ends. There are boards of trade, corporations, secret orders, clubs, syndicates. etc., etc., etc. The spirit which prompts them to organize to accomplish their purposes is one to be avoided by Christian people.

The perverted tastes and ideals of the world call for numerous occupations which the human family would be better without. But the

conscience of the world takes no note of the highest interests of man, and considers only selfish interests in deciding what to do or not to do. Gain is the watchword, whether the price be men's bodies or souls. Intoxicating drinks, tobacco, impure food, jewelry, fashionable clothing, immoral or sensational literature, fads of the seasons such as valentines, fireworks, Easter follies, Christmas delusions, all fill the pockets of some and therefore have a place in the commercial world. The carnival, the fair, and even gatherings of supposed benefit are popular to the business man because they furnish a means whereby the world can admire itself and the promoters can draw gain at the expense of popular pride and lust.

The great business plant and manufactory cannot adjust its machinery to fit the divine law of the Sabbath. The rushing public requires train service, mail service, milk service, and numerous other services, regardless of the religious privileges of those who serve. Time and space will not permit to tell of all the forms of gambling, of sweat shops, of child labor, of brothels, etc., which in some way serve to keep the business of the world in motion. These points may seem too microscopic for the optimistic business man of affairs to note. He takes pride in the great world of commerce and her magnificent organization. But such, nevertheless, is the product and inner life of this great affair.

b. Society. "It is not good that the man should be alone." God saw this in the beginning and made provisions for society among men. But with this blessing that comes so closely to every human being's earthly existence, there is a possibility that many will degrade it to earthly ends only.

There is a common ground that brings society together. Our hearts are fashioned alike, so that we can understand and sympathize with one another. Psa. 33:14, 15. There are joys and sorrows and needs both temporal and spiritual that would make life desolate could they not be shared with fellowmen. These fellow feelings are capable of being developed toward godly ends or worldly ends. God designed that human associations should be a means of lifting all to heavenly ideals. All are worshipful beings and gatherings naturally draw out the spirit of worship, where men and women may rejoice and praise and pour out common needs before an all-wise Creator.

The spirit of the world provides for this nature in man through various substitutes. Satan does not want men to worship God. Therefore pleasure in earthly things alone must be enjoyed with such attractions for rejoicing and praise which suit the designs of the god of this world. Worldly song and speech which suit the intellectual, social, sensual, political, and

earthly desires, satisfy for the time being man's social demands.

If religion is brought in, it must be of a kind which mixes well with the worldly spirit. These social demands are supplied under such gatherings as picnics, play-parties, dances, etc., with variations and modifications to suit the tastes of those whom the world would attract.

Conversation is a source of enjoyment. It is the ready means of keeping minds occupied in like interests and can be used by society to mould character. While it may be considered too low to engage in filthy and vulgar talk, there is an easy grade of ungodliness in the form of foolish funniness (Eph. 5 :4) that will keep the mind from noble ends. Gossip also is a handy step that can be turned in any direction to suit the inquisitive mind. Idle tattlers who speak things that they ought not are a source of corruption in society. I Tim. 5:13.

It is natural for men and women to seek partnerships in society. The spirit of the age is making use of this in infusing a worldly spirit throughout the whole. The world scorns the danger which the Christian sees in an unequal yoke. II Cor. 6:14. The idea is to "mix" thus making all better by the mixture. The saying, "It takes all kinds of people to make a world," will do for a devil's world, but not a world dominated by the spirit of Christ. To keep Christianity as an active force for Christ, it cannot, will not, mix with the world in a way so as to become partaker of any of the world's sins.

c. Politics. "Our conversation (citizenship) is in heaven" (Phil. 3:20). This world is not our permanent home. Heb. 13:14. Christ came to earth to set up a kingdom, but one that is "not of this world" (Jno. 18:36). He had no hope of reforming the world and its kingdoms, but recognized the fact that when He is to come again that faith will be wanting. Luke 18:8. His purpose is to call out a people for His name (Luke 1:17; Acts 15:14) who should stand as His chosen witnesses "in the midst of a crooked and perverse nation" (Phil. 2:15, 16; I Pet. 2:9-11). In the light of such facts, what can we say of the politics of this age?

As we look at the patriotism popularly esteemed in our day, we find in that a spirit that is far different from that taught by our Savior. His was a message of peace and love to all humanity. His Gospel was to all nations, without respect of persons. His patriots were to die, not for self-interest, not for the interests of any particular nation, but for the interests of His truth.

Again, we look at party organization, as conducted by political leaders of today. Its spirit is far different from the Spirit of the Master: No party can

be successful without appealing to the selfish interests of the people. Corruption is found in all parties. Even the best of men adhering to party are not clear of the filth which the machinery includes. Vote-getters must resort to class favors, money favors, office favors, destructive criticism of opponents, sensational reports, ridicule, mob sentiments, etc., or the other side will win. No Christian can have part in such corruption.

But what of governments? Are they not ordained of God? and should we not therefore be subject to them? We should indeed be subject to governments, but the fact that God does overrule governments is not said that it is right to have part in their deeds. God called heathen kings His servants, thus showing that world rulership does not mean fitness for Christ's kingdom. The difference between the spirit governing the world governments and that governing the Church is made evident in the following: World powers bear the sword for the punishment of evil doers (Rom. 13:1-5), Christians are not to avenge themselves (Rom. 12:17); world powers carry on war. God's children are not to resist evil (Matt. 5:39).

2. "Sensual."— Sensuality is that part of our being which concerns the flesh, its appetites and passions. Already we have had much in the "earthly" province of our subject which received its complexion by the side of sensuality.

a. *Appetites.* When the life becomes perverted in other lines it is not strange that indulgence of appetites should follow. The appetite is God's gift to man to guide him in the choice and regulation of what he eats and drinks. When man controls the appetite it serves a useful purpose; when it controls man it becomes his god. This cannot be indulged in without paying the penalty in ill health and disease. That which unfits man for service in nobler and higher things cannot be a glory to God or a blessing to mankind.

The drunkard is only a little farther down the scale in the service of appetite, only here the poor victim is reduced to more desperate slavery. His own life, together with the life of his friends, is blighted. He is sold to the power of darkness. What is true of strong drink is also true, in large measure, of tobacco. Let us be conscientious. We must put it in the class of perverted appetites. Those who use it become enslaved to its use. To say nothing of its filthiness and the waste of time money, brains, health, etc., the above classification should condemn its use. God's children should be delivered from the affections and lusts of the flesh. Gal. 5:24.

The spirit of the world would have us live as it pleases the flesh if we can. It is, "Let us eat and drink; for tomorrow we die." But Christ says, "Take heed, lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life, and so that day come upon you unawares" (Luke 21:34). In this spirit the children of light will faithfully put a knife to their appetites and cut off all stimulants, narcotics, and all other things that in any way enslave and destroy. II Cor. 7:1.

b. Passions. The "inordinate affections" (Col. 3:5—Gr., passion) have come about through the perverted use and abuse of what God has given. There is nothing good in them when they have reached the stage of passion. As in the appetites there is a condition where we can enjoy the fruit of the earth to God's glory, so there are pure and natural affections which can be used to His praise. But all our earthly passions are to be mortified. Col. 3:5.

Licentiousness is a sensual passion, the result of seeking fleshly pleasure. It grows by indulging thought on imaginary scenes that inflame lust. It is cultivated by lewd stories, vile jokes, and immodest suggestions. The defiled thought is further inflamed by nude art, uncomely pictures, sensuous literature, and vain fashions. When such a course of education in licentiousness has been followed from youth up, it is an easy step that follows when loose and unbridled conduct is practiced between the sexes. This end is too often encouraged by the careless spirit of those who should be transformed by the renewing of the mind. "Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind shall inherit the kingdom of God" (I Cor. 6:9, 10).

Pleasure has become a passion in this age. There are avenues to pleasure in every part of our being—physical, intellectual, spiritual. We have already seen that when the design of the Creator is fulfilled in these things that there are pure joys which flow out of devoted hearts which are the delight of the Creator; but the world has made all these things sensual, by leaving out God. They would not retain God in their knowledge (Rom. 1:21, 23), yet they make the enjoyment of His gifts their idols (Rom. 1:25).

Man's leisure hours are not spent in praise to his Creator, but the entertainer comes in with the theater, the show, the ball room, the pool room, the shooting gallery, the ball game, the horse race, the prize fight, musicals, phonographs, recitals novels, story papers, and such like.

Whatever may appeal to the eye, the ear, the body, mind, is used in a vain endeavor to satisfy the passion for worldly pleasure.

Those enslaved by the passion for pleasure cannot discern between good and evil. If we give diligent heed to the inspired Word we have a two-edged sword which pierces even to the dividing asunder of the sensual from the spiritual. Heb. 4:12; Jude 1:19. To this powerful weapon we need to come. We cannot follow what simply has the sanction of the popular church. Find the prevailing sentiment in the church festival, the box supper, the ice cream social, the Christmas tree, the Sunday school picnic, etc., and see if it is not full of the desire for sensual pleasure.

3. “Devilish.”— It is natural for those who are led **by** the spirit of the evil one to bear the image of their leader. But the devil is so cunning that as a rule he is transformed in a way that hides his true character. II Cor. 11:14, 15. He thus deludes the perishing world to believe that his works are good, even when they are plainly bearing fruits of corruption. II Cor. 4:3, 4. May God shine in our hearts that we may have a true knowledge of the glory of God and clearly discern the spirit and likeness of Satan in all his works.

a. Pride. That spirit that exalts itself above another is the master passion of the devil. I Tim. 3:6; Isa. 14:12-14. From this spirit all other evil passions spring, and are made to appear justifiable to blinded hearts. Pride is that spirit in men, angels or devils which God resists. Jas. 4:6. Its essence is the exaltation of the creature against the Creator. When a spirit disregards the highest authority in the Universe, it may be expected to be “puffed up” above its fellows.

There is no greater folly than pride. To think of a dependent creature who has received countless and matchless blessings, taking these same blessings, in the face of the Giver, and setting up a little institution of selfish exaltation out of them against his Creator and fellow creatures is blind and presumptuous folly. Cannot He who gave take away? Can He not, in a moment, overthrow all our works? Yet the character of God is not proud but longsuffering; “Not willing that any should suffer, but that all should come to repentance” (II Pet. 3:9). Vain are all our boastings; vain all our own works, all our life and its blessings, unless we see and obey Him who is the source of all power and grace, and humble ourselves before Him as our mighty God and adorable Creator.

The spirit of the world is one of self-exaltation. The world glories in her attainments, boasts of her civilization, commerce, learning, and art. Men

glory in their wealth, wisdom, and power, and make a display of their vanity in fine houses, fine furniture, fine horses and carriages, elaborate equipments, decorative art, costly monuments, and trumpet charity. They delve deep into the earth and soar high into the air; boast of progress in philosophy, in science, in art, and in inventions; publish beautiful literature, compose wonderful music, point with pride to men great in peace or in war, sounding one another's praises. What shall we say to all this? Is there no value? Perhaps. Much can be used in honor to the God of all wisdom. But vain is all wisdom of men which leads them to worship self and the god of this world.

Men glory in their office. They covet places which are honored of men, seeking the highest places. Our Savior rebukes this spirit, both by precept and by example. Matt. 23:8; Mark 10:42-45.

When men glory in these things there is usually a spirit which leads to a respect of persons. This forms what is known as caste in society. Standards of worth are set up by men which leads them to despise men of low estate. This is a reproach upon the Creator, with whom there is no respect of persons. "Who art thou that judgest another" (Rom. 14:4)? "We shall all stand before the judgment seat of Christ" (Rom. 14:10).

Men's vanity is also manifest in what they wear. Society imparts its spirit to those in its association. I Cor. 15:33. The pride of life manifests itself in the personal appearance of those who have caught its spirit. I Tim. 2:9. Is there a desire to attain a certain estimation in the eyes of men? the dress will manifest that desire. Acts 12:20-23; Jer. 4:30. Do we pride ourselves in personal beauty? the dress will be used to emphasize the object of our pride. Hos. 2:13. Is there a feeling of superiority over fellow men? the dress will often express the feeling to the satisfaction of pride. Job 10:10; Matt. 23 :5.

b. Falsehood. An examination of pride shows falsehood to be woven into its very fabric. If pride be the master passion of the devil, falsehood is the chief resource by which that passion is sustained. "He abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own" (Jno. 8:44). Falsehood is of necessity deceitful. Its true character revealed, its end is at once lost. It must make a thing appear true which is not true. All the vain boast and show of the world is covered with just enough to make its glory appear real, while its whole glory is resting upon a satanic lie.

To appear what one is not, is hypocrisy. A lie is not always spoken. It is acted out in innumerable ways. We have imitation clothes, imitation gold

and silver, imitation wood, imitation flowers and feathers, imitation superb bodily forms improved (?) by powders and paints. Everywhere in the world of business, society, and politics; in conversation, literature, art, and religion there is evident hypocrisy and falsehood. We need not wonder that the apostle was inspired to write, "Lie not one to another," and "Let him that stole, steal no more."

Perhaps someday, more clearly than now, will be revealed that great masterpiece of all lies—the sham reform and enlightenment of the world. Great reform movements that better the conditions of living, vigorous prosecutions of gigantic frauds, great peace movements, wonderful discoveries, inventions, and intellectual development—all seem to speak of an improvement for the better. I Thes. 5:3; Jer. 6:14. While these things look well on the surface, there is an evident lie at the bottom, for the world leaders do not accept this truth: "Except a man be born again, he cannot see the kingdom of God" (Jno. 3:3). Read II Thes. 2:7-12.

c. Malice. Where pride and falsehood are thoroughly entrenched love is a stranger and cruel hatred has full sway. The selfish man hates all that comes in the way of his pride and pleasure. The devil "was a murderer from the beginning." His ambition has made him a hater of God and the destroyer of all that stands in the way of his ambitions. Though men become his willing servants to carry out his mad career against God, he has no real love for them. Otherwise, why should he inspire them in every false way and lead them to the same end of everlasting woe with himself? "He that hateth his brother is a murderer."

This devilish characteristic manifests itself in men by anger, malice, blasphemy, strife, envy, emulation, etc. Jas. 3:14-16; Gal. 5:19-23. Quarreling, fighting, going to law, taking vengeance, all spring from the fountain of a loveless heart filled with the spirit of the evil one.

d. Idolatry. The final analysis of idolatry is homage to Satan instead of to God. Those who conform to the spirit of the age (which is the devil in the hearts of men) are doing homage to Satan. Those who change the truth of God into a lie, worshiping the creature more than the Creator, belong to the same class. Rom. 1:25. Self-worship is the chief cause of the devil's present estate. All the works of the devil take God's creation to make a personal tribute to self. Those who bow down to stocks and stones do homage to devils. I Cor. 10:20. Idolatry is always accompanied by shocking fleshly indulgence without any appeal to truth and virtue. Ignorance of God fills hearts with superstition. Signs and tokens are regarded in place of the Author of life and power. Omens of good and evil

are seriously observed. Power is attributed to such lifeless things as horse-shoes, beads, ear-bangles, finger rings, etc. Fortune tellers, rather than God's Word, are sought for with reference to life and blessings.

Those who are ignorant of the divine life manifest their idolatrous tendency by formal observance of church ceremonials. Customs of society are considered of greater importance than the weightier matters of real life.

There should be no despising of the ordinances of God's house, but ordinances are no substitute for spiritual life. God is a personal Being who deals personally with His people. He never infuses a charm into any of His rules of order, but dispenses His blessings to those who approach in obedience and faith. Jno. 4:20-24; Rom. 6:17.

Idolatry is not limited to those who are ignorant and illiterate. Men of high intelligence are often found among the idolaters. Hero-worship, self-worship, worship of men's works, worship of this age, and finally the worship of the devil himself, are not uncommon or impossible with those whose minds are blinded by the power of darkness. Rev. 9:20, 21. Even image worshippers are often highly intelligent.

Protecting the Church against Worldliness

After taking a look at the spirit of the world as manifest in our age, especially noting the soul-ensnaring devices by which men are led into its destructive charms, we are prepared to look with all earnestness and gratefulness at the means given to God's people to keep the Church free from all worldly entanglements. God has not left us unprotected. Jude 24. The only reason why any of us are not free is because we have neglected the Lord's provisions. Rev. 16:15. Let us examine these God-given means for our safety.

1. Sound Teaching.— The Bible is the book of truth. It is God's Word. "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Having such a Word and knowing its effectiveness in reaching the hearts of men, let us take it up with courage and use it to our eternal profit.

Knowing the needs of His people, God has provided the Church with ministers. Heb. 4:11, 12. How essential that these should recognize their

true relations and responsibility, feeding the flock of God, rightly dividing the Word of truth. They should not only know the Word, but be faithful and consistent in living it. We cannot hope to keep out the spirit of the world when those who are recognized as the leaders of the Church are conformed to the world in the various relations of this life. Men whose learning has led them to doubt the divine authority of Scripture, who by explaining away the truths which search the heart make the burden of sin appear to be light, and whose examples lead the flocks into the spirit of the world in business, society and politics, and who are not delivered from vain pride in all its characteristics, are not fit to place over men's souls as watchmen.

Having a faithful, pure, spiritual, richly indoctrinated ministry, it is also needful that the truth be clearly presented. II Tim. 3:2; II Tim. 5:1, 2. The Word should be given in the spirit of meekness and love, in such clearness and power that the people cannot mistake its meaning. Let this be the burden of every true shepherd—to know the needs of his people, and to be prepared by diligent application (II Tim. 1:6; 4:1-5) to declare the whole counsel of God, to the end that people may understand and be saved and spiritually fed. Acts 20:26-32; I Tim. 4:16.

2. Exemplary and Consistent Lives.— What has been said of consistent living among the ministry applies with equal force to the entire brotherhood. When members are soundly converted, having been awakened by the gracious operation of the Word and Spirit, having truly repented by renouncing the devil with all his works, and by faith in the promises of God have been made partakers of the divine nature, then we have those who will be good church members. When every member continues to be obedient to the counsels of God and enters heartily into the ordinances and regulations of His house, there will be a body that is strong in the grace of God. Such a church will form a fold of protection to nourish the babe in Christ and keep him from the blighting influences of this world. I Pet. 2:2-5.

3. Scriptural Discipline.— God has provided His Church with regulations which help each honest soul to keep pure and continue to press onward as a light-bearer. The first essential to a well-disciplined church is that applicants for membership are fully surrendered to God, willing to submit themselves as instruments of righteousness unto God. When the Church is lax in presenting the whole counsel of God, and opens her doors to those who bring with them the marks of this world

and its spirit, it can never hope to make itself a fold of protection to guard its lambs from evil.

With all the careful guarding of doctrine and faithful instructions of applicants, we can still not look on men's hearts nor divine their future falls. Peter discovered that Simon, who had given satisfactory evidence to Philip, was still "in the gall of bitterness and in the bonds of iniquity" (Acts 8:9-23). Such experiences have come to the Church in all generations.

But the Church need not sit still and tolerate fellowship with those who are openly against God's Word. The Word is plain as to what to do with such: "Put away from among you that wicked person" (I Cor. 5:13).

There is more in discipline than "taking in" and "casting out." True discipline looks forward to the dangers of the future and forewarns the flock against them. Acts 20:28-31. It supplies food from the Word to supply the needed strength. It leads out the flock into wholesome activities. It is not hasty to raise the knife of separation when some member shows signs of feebleness or disease, but begins promptly its measures of treatment. Gal. 6:1. It is questionable if the Church is justifiable in taking stern measures in removing a member, if she has not first studied the problems of her erring ones and sought to provide proper food, exercise, and medicine for their health. But having looked well to these matters, it is better to bear the pain of cutting off a member than to allow disease to spread and destroy the whole body. Matt. 18:8, 19; I Cor. 5:6, 7.

4. Brotherly Union and Exhortation.— Individual responsibility is after all the strong point to urge upon the Church. When I get "number one" to working along right lines, and succeed in getting all the other "number one's" to do the same, we have made great progress in the way of establishing a spiritual union which the world cannot overthrow. "By this shall all men know that ye are my disciples, if ye have love one to another." Such a condition will make each one concerned in the welfare of all others.

We will see the perils of worldliness as a common foe. We will rejoice when a brother corrects us in case we are overtaken, and we kindly seek his restoration in case the same is true with him. When differences of opinion arise we can yield our way for others in case no principles are involved. We will refrain from everything that might be detrimental to the welfare of others. We can bear their weaknesses with charity, and thus open the door to edification. Rom. 14:1-5; Eph. 4:1-3. Our loving union

will make us loyal to all the counsels and deliberations of conference. Acts 15:28; 16:4, 5. The chain of love will bind us together as an unconquerable band in the face of every foe. Christ the Head of all things to the Church; the Church, loyal in all things to Christ, will grow into a living union and fulfill the prayer which He offered for us: "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me" (Jno. 17:23).

Subjects for Special Consideration

The spirit of the world approaches the Church from many angles. From whatever source the attack comes, there should be some special attention given for the safety of the Church. The Holy Ghost gives due consideration to every important doctrine, without magnifying or minimizing any point out of its due proportion. Whenever a danger confronts the Church the Spirit gives attention in accord with the need of the hour. Following this divine course, it seems good to consider the following subjects:

1. "Unspotted from the World."— This theme is suggested by James' definition of pure religion: "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (Jas. 1:27). Jesus prayed concerning His disciples: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." Paul (Tit. 2:14) and Peter (I Pet. 2:9) referred to the people of God as a "peculiar people." As God's "peculiar people" we have more or less dealing with the world. Unless we are aware of the dangers which lurk in the spirit of the world we are sure to become defiled with such contact. It is needful therefore that we walk with eyes open and prayerfully before God, and His keeping power will sustain us, pure and unspotted in His sight.

While so much of nominal Christianity is sadly spotted, we are not thereby to conclude that we can excuse ourselves for having these spots about ourselves. "And they that are Christ's have crucified the flesh with the affections and lusts." "He that is born of God doth not commit sin." "If we walk in the light, as he is in the light the blood of Jesus Christ his Son cleanseth us from all sin."

Worldly spots are spiritual in their effect. They defile our spiritual life and

destroy our power with God and man. We cannot go into a detailed discussion of the spots which defile so many people, as they are more fully considered elsewhere in this chapter; but covetousness, intemperance, strife, pride, licentiousness, unholy conversation, worldly amusements, gaudy apparel, and kindred evils, are among the spots which defile the fair garments of our spiritual life. Many of these spots, if we are not watchful and armed by "the full armor of God," come upon us through our environments; but if we are fully aware of our mission (Jno. 17:18), knowing that "our citizenship is in heaven," that we are "ambassadors for Christ," we may go forth with blood-washed robes, armed with the weapons of God (II Cor. 10:4-6; Eph. 6:10-18), guarded by ministering spirits (Heb. 1:14), marching under orders from the Captain of our salvation, without fear of defeat or defilement.

If the Church of Christ will rise to her Christian privileges she will be a mighty power for God in the world. A standard of purity will be held up which a gain-saying world cannot overthrow. Souls that are now reveling in sin will have their "refuge of lies" swept away, souls who sport in their own deceit will be awakened to the awfulness of their condition. Though wickedness abound, the redeemed may walk in white. Rev. 3:4-6.

2. The Unequal Yoke.— The dangers which lurk in worldly spots demonstrate the wisdom of the admonition, "Be ye not unequally yoked together with unbelievers." Two cannot walk together except they be agreed. If we agree to walk with those in whom the Spirit of Christ does not dwell we have thereby entered a fellowship which will make us partakers of other men's sins and rob us of our power.

Many are the ways in which we may be yoked together with unbelievers. Among the most common ways in which Christian people may be thus ensnared are business partnership with ungodly men, secret societies, the society of worldlings, politics, and often times interdenominational religious organizations. These are discussed elsewhere in this volume. There are two important points in connection with our subject which should never be lost sight of: (1) We should never become entangled in any alliance in which we are hampered in living as the Bible would have us live. (2) We should have our consciences awake, our spiritual eyes open, our knowledge of God's will enlarged, that we may see the point of danger before we step into it. If we find ourselves already entangled, let us heed the voice of God and "come out" (II Cor. 6:17). It may cost us some earthly property, some temporal advantages, some near and dear

friends, but it will be still more costly to remain under the yoke, while to renounce it means to come into favor and friendship with God and make us joint heirs with Christ for eternal riches and glory.

3. Bible Teaching on Dress.— Dress is primarily an expression of character. It may express attributes, spheres in life, office or station. Man's first effort at clothing consisted of fig-leaves sewed together; but man's invention proved useless and God made him a "coat of skins." These two forms of dress are typical of the whole field of human history. Human fancy and invention is an attempt to appear what man is not. Such are all they that follow the fashions of the world. The divinely appointed covering makes no outward display, but is an unassuming acknowledgement of spiritual dependence and practical supply for bodily needs and comfort. Such are they who are adorned after the pattern of those professing and possessing godliness. The whole Scripture will be found to harmonize with this first lesson on dress—a rebuke to the untrue, an attempt to give expression to the true attitude of man toward one another and toward God. We shall consider the divine teaching under the following subdivisions :

a. *A Covering for Decency.* Sin brought a disordered state into man's imagination. God recognized the need for a suitable covering for man's moral protection, and provided "coats of skins," as already noted. Those who follow in paths of piety and virtue have recognized this need and sought to provide for it ever since. Gen. 9:20-27. Where looseness in morals prevails there is also a carelessness in providing for decent clothing. Many of the prevailing fashions of the world come from those whose minds are ruled by lewdness and sensuality. Divers colors to suggest undress, actual nakedness of portions of the body that ought to be covered, patterns exposing or calling attention to certain parts of the body, are all due to the invention of corrupt imaginations and a disregard for purity in society.

b. *Bodily Protection.* Health and comfort are given due consideration. Job 31:19, 20; Prov. 31:21; Jas. 2:15, 16. The body requires protection from heat and cold and storm. This should be done without the sacrifice of principles of propriety and decency. Many have lost health and even life itself because they obeyed the dictates of fashion rather than the Bible and common sense in the kind of clothing that they wore.

c. *A Mark of Sex.* God has set all His creation in order. Man has walked contrary to this order in almost every way imaginable. God gave Israel a

law forbidding man to wear the recognized sign of womanly apparel and woman from wearing that of man. Deut. 22:5. His people are to set forth the true relation and order in all ages. I Cor. 11:3; 14:40: The world violates this principle in masculine patterns for women in the design of dress, wearing of the hair, etc., and often speaks lightly of the obedience of God's people.

d. A Type of Spiritual Truth. Man's spiritual nature is affected for good or for ill by the use he makes of things having spiritual significance. In nothing is this more true than in dress. Hence God used certain forms of dress to instruct His people. The high priest in Israel wore garments typical of the character of our great High Priest. Ex. 28:2; 29:5-9; Heb. 3:1, 2; 7:21-28; 10:21, 22. The people were to wear a sign in the border of their garments in type of their relation to God and His law. Num. 15:38-41. His people could not approach Him in favor with ornaments on their person. Ex. 33:4-6; Gen. 35:1-4. Strange apparel was a mark of something that called for punishment. Zeph. 1:8. Such objects were worn by the heathen and were associated with the worship of idols. Deut. 7:25, 26; Josh. 6:18; 7:1, 11, 21. Gaudy apparel was condemned in severest terms. Isa. 3:16-24.

While we are no longer under the ordinances of the Old Covenant, we still have a nature which can appreciate the types and signs of spiritual truth. These types are patterns of truths which we may enjoy in completeness in Christ. We are now under the New Covenant, and should obey its teachings with a better understanding than those under the Old. Here, as well as under the Old, there is definite teaching as to what people should or should not wear.

e. Simplicity and Modesty. "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit" (I Pet. 3:3, 4). "That women adorn themselves in modest apparel ... not with braided hair, or gold, or pearls, or costly array; but with good works" (I Tim. 2:9, 10). Our outward adorning should not follow the vanities of sight in plaiting the hair, or wearing of gold, or "putting on of apparel;" it should not be "gold, or pearls, or costly array." Those who invent such array, like Adam and Eve, are seeking a covering of fig-leaves and declare plainly that they are sadly in need of the adornment of the heart. Those who seek Christ as their covering receive the Holy Spirit as the jewel of the heart, and need no outward display save the sign of "modest apparel." The

Scriptures already quoted teach us plainly that our clothing should be simple, plain, neat, serviceable, comfortable, modest, without jewelry or anything else that is worn for display rather than service. Costly array means to squander the Lord's money and to foster pride in self and others.

f. Worldly Conformity. "And be not conformed to this world, but be ye transformed (from the world) by the renewing of your minds" (Rom. 12:2). This corresponds with the teaching set forth in Tit. 2:14, Jas. 4:4, I Pet. 2:9, I Jno. 2:15, and like scriptures. It includes everything in which we may be "fashioned according to this world," and on the dress question is applicable to patterning after the fashions of this world. God's people should not be afraid to be different from the world. Some say that we should dress so as not to be noticed. This is right where all around us are consistent in the clothing that they wear; but so long as we are surrounded by people who follow the world's fashions in the wearing of jewelry, costly array, and the immodest apparel for which the prevailing fashions are noted, it is as impossible to obey God and not dress differently from the world as it would be to live in a community of drunkards and obey God without being different from them on the drink habit. If we fashion our apparel after the patterns of this world we are partaking of the "accursed thing." We cannot please God and follow the forms that savor of the world's spirit; we cannot wear the apparel of the world without becoming partakers of its spirit. I Cor. 10:21, 22). But if our minds are renewed, our very appearance will show it; our fashions will be dictated by the Spirit of the followers of Christ; we will gladly walk in unison with those who follow after the same Spirit.

In conclusion, we oppose the fashions of the world, because:

1. They are unscriptural.
2. They are dictated by and lead into the spirit of the world.
3. They are expensive.
4. They foster pride.
5. They foster lust.
6. They promote caste in society.
7. They mean an immense waste of money, time and energy.
8. They drive the poor away from the church.
9. The leaders in fashion are slaves to vanity and lust.
10. They make life a burden and hinder the evangelization of the world.

We stand for simplicity and modesty in apparel, because:

1. It is commanded by the Lord.

2. It is the only kind of apparel in which we can appear approved of God.
3. It is conducive to our well-being morally, physically, and spiritually.
4. It is true to the law of God's order in creation and in life.
5. It is the uniform of Christian people in all ages of the world.
6. It is an element of strength, wherever consistently practiced.

Nonconformity Pointers

1. "Is Thine Heart Right?"— Too many people see only form in this subject. Recognizing this, we see the wisdom of God in putting it into the mind of Paul to follow up the admonition, "Be not conformed to this world," with "but be ye transformed by the renewing of your mind." What man is outwardly is at best but an indication of the condition of the heart. There is no special virtue in doing right at times when there is no special temptation to do wrong. The thief deserves no credit for not stealing when there is no opportunity or temptation to steal; the gambler does not ply his trade while associating with honest people; the libertine acts decently while among respectable people; the fashion devotee often conforms to the customs of those who believe in simplicity and nonconformity while among that class of people. There is no reward offered for doing right while there is no temptation to do wrong. The question is not, Are you willing, at times, to conform to the customs of godly people? but; Is your mind so completely renewed, your heart so completely changed, that you cannot give your consent to indulge in sinful practices at any time and under any circumstances? Are you so free from covetousness that you will not accept a cent dishonestly? so pure that you do not practice immorality at any time, even in times of temptation? so fully set upon the things above that you cannot enjoy the vanities and foolishness of this world? So fully renewed in mind and heart that you will not wear anything which the Bible forbids or counsels against, and so completely separated from the world that you cannot be induced to conform to the fashions of the world? Is your heart right?

2. "Abhor that which is Evil."— It is good to heed the admonition, "Abstain from all appearance of evil." Yet this is a hard thing to do unless we have a horror for all evil. Many who know it is wrong to drink are nevertheless drunkards because they love the taste of liquor, or at least like the effects it produces. The tyranny and follies of Fashion are recognized by most people, yet most people bow down before this god,

largely because they admire these fashions, a kind of serpentine charm making them feel that these things are “nice.” Fashion has little or no power over those who have a feeling of horror for its evils. Our ability to cope with this great evil depends upon our ability to get people awakened to a realization of its hypnotic and poisonous and destructive nature.

3. Be Natural.— It ought to be as natural for the child of God to appear in clothing that is modest, scriptural, and patterned after that worn by men and women professing and possessing godliness, as it is for the worldling to be adorned after the fashions of this world. As soon as people see that your simple, modest attire contributes to your happiness and usefulness, they will be influenced to pattern after you; but if they get the idea that plain attire makes you feel uncomfortable, and that you would not wear it if you were not compelled to, the influence acts the other way. A plain garb covering a proud heart filled with the love of the world spells misery. A plain garb covering a pure, humble heart filled with the love of God is at once so natural and so consistent that happiness and contentment are a natural result. Be natural; see that your heart is right with God; and your clothing will indicate that you are one with God, submissive to His Word, and in fellowship with the brotherhood of saints.

4. Be Consistent.— Never make a hobby of nonconformity, no matter whether that hobby be plain clothes, correct business methods, temperance, abstinence from worldly pleasures, or anything else. All of these things ought to be scrupulously practiced, but not any more so that the scores of other things which the Bible enjoins upon us as Christian duty. Hobby-riding means the neglect of other things just as important, and this means inconsistent living. Here is a theme as broad as conversion itself. It is important that we keep well balanced all along the line—consistent in purity, in piety, in simplicity, in humility, in whole-hearted Christian service, in all things pleasing to God.

CHAPTER 34: NONRESISTANCE

But I say unto you, that ye resist not evil.—Matt. 5:39.

The Doctrine Presented

A Fundamental Principle.— Nonresistance is a fundamental principle of the Gospel as taught by our Savior. There can be no real Christ-life without the spirit of nonresistance. Resisting evil brings forth words and actions which cannot be reconciled with or sustained by the Gospel.

Christ Our Example.— A careful reading of Scripture, a prayerful searching after what Christ taught and how He lived, makes it clear that His life was a life of nonresistance. He did not resist evil. Although He had all power in heaven and on earth, and by one word or wave of the hand could have destroyed all those who did Him evil, yet He suffered much, did not strike back, did not retaliate, rendered good for evil, and prayed for His enemies. By His patient suffering, His sweet disposition, and His self-denial He set an example for all ages, for all nations, for all conditions of mankind. He says of Himself, “I am the way,” thus showing us what kind of an attitude to have toward our enemies, showing us how to walk through life. It is evident that there is but one way to live right, and that is the way of nonresistance.

Christ Our Teacher.— The teaching of our Savior is in harmony with His life and example. He says, “Whosoever shall smite thee on the right cheek (that is, when thou doest that which is right) turn to him the other also” (Matt. 5:39). Nonresistance implies suffering wrongfully, innocently. If we suffer patiently for well doing, how much less should we resist when smitten because of our faults? If we are willing to suffer for that which is good, how much more willing should we be for being smitten on the left cheek? To suffer as a thief, etc., is not grace; but to suffer as a Christian means to glorify God. I Pet. 4:15, 16. Jesus says, “Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake” (Matt. 5:11). To Peter who had smitten off the ear of Malchus He said, “Put up again thy sword into his place: for all they that take the sword shall perish with the sword” (Matt. 26:52). To Pilate He said, “My kingdom is not of this world: if my kingdom were of this world, then would my servants fight” (Jno. 18: 36). That the chief priests and Pharisees had the same opinion

of the effects of His nonresistant doctrine as the unbelieving world has today is evident from their testimony after the raising of Lazarus: "If we let him thus alone, all men will believe on him: and the Romans will come and take away both our place and nation" (Jno. 11:48). Thus in both life and teaching do we find our blessed Savior worthy of the name, "The Prince of Peace."

Nonresistance in Action.— It is contrary to the principles of the Gospel to resist, i. e., to prosecute those who falsely speak evil of the followers of Jesus—to make them a sign, a libel. To be nonresistant means that no matter what it is that brings the persecution it will be borne in patience. It is quite inconsistent with the principles of the teaching and example of our Savior for those who claim to be His followers to unite with the army and with military weapons fight against and kill their persecutors. The disciples of Jesus do not fight. Jno. 18:36. It is not in accordance with Scripture to "war? after the flesh" with carnal weapons. II Cor. 10:3, 4. No person has power to vanish out of sight as Jesus did (Luke 4:29, 30), but if the Christian is persecuted in one city he dare flee to the next, rather than to resist evil, i. e., fight against enemies. It is not in accordance with the principle of nonresistance to sue at law for any grievance whatever, but we should rather suffer wrong, rather suffer ourselves to be defrauded. I Cor. 6:1-8. Peace is not restored by suing at law. If any controversy arises, resistance aggravates and makes matters worse. By obeying the teaching of Jesus according to Matt. 5 :23, 24 and Matt. 18:15-17 all differences between followers of Jesus can be adjusted. Nonresistance implies a willingness for peace, a forgiving each other from the heart.

Rendering evil for evil is not in accordance with the teachings of Jesus, is not following His example. "Where envying and strife is, there is confusion and every evil work" (Jas. 3:16). This wisdom is not from above—not from God, not from Christ, not heavenly—but "earthly, sensual, devilish" (Jas. 3:15). Though nonresistance may lead to loss and suffering, yet it will bring a blessing from God—the answer of a good conscience, the sweet promise of a reward—an hundred fold. Mark 10:30. It means cross-bearing and requires self-denial. It is not agreeable to the carnal mind. But by practicing self-denial and patiently bearing the cross, the crown of life is promised as a sure reward.

Nonresistance also requires that no Christian can assume official duties which require of him to resist evil, to punish evil-doers, to execute wrath

upon him that doeth evil.

These facts being plainly set forth in Scripture, we repeat that nonresistance is a fundamental Christian principle, taught and practiced by our Savior, and should be taught and practiced by all His followers.

Further Observations

The Foundation.— Nonresistance is our Savior's command, "Resist not evil," put into practice. When the peace of God reigns supreme in the hearts of His people it gives them peaceable relation with everything but sin. After reading such plain and emphatic commandments as, "Love your enemies," "Do good to them that hate you," "Avenge not yourselves," "Be not overcome of evil, but overcome evil with good;" being assured that the servants of God do not fight and that "the weapons of our warfare are not carnal," we feel like accepting without question these teachings of our blessed Lord and praise Him for the privilege of following in the footsteps of Jesus, the Prince of Peace.

Christ the Prince of Peace.— Of all the teachers of peace Christ stands at the head. The prophets so understood it, Thus did Isaiah write: "Unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The PRINCE OF PEACE."

The time of the advent came. As in the still night the pious shepherds of Bethlehem were keeping watch over their flocks they were startled by a joyous message from heaven: "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." And the heavenly host in glad acclaim chanted this refrain: "Glory to God in the highest, and on earth peace, good will toward men." This is He who taught the blessed doctrine of peace, and who exemplified His teaching by a peaceful life. He came to bring to His people "the peace of God which passeth all understanding," saying, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Having accepted this peace, and enlisted under His banner, we hail Him as our Savior and Lord, fighting the good fight of faith with weapons which are "not carnal, but mighty through God."

Apostolic Teaching.— The teaching of the apostles is in striking

harmony with that of their Lord. Paul writes, “Dearly beloved, avenge not yourselves, but rather give place unto wrath If thine enemy hunger, feed him; if he thirst, give him drink” (Rom. 12:19, 20). To the contentious brethren at Corinth he wrote, “There is utterly a fault among you, because ye go to law with one another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded” (I Cor. 6:7)? Concerning warfare he says, “The weapons of our warfare are not carnal” (II Cor. 10:4). To the Hebrews he writes, “Follow peace with all men, and holiness, without which no man can see the Lord” (Heb. 12:14). James says that wars and fightings come from the lusts of contentious men. Jas. 4:1. Peter refers approvingly to the example of our Lord Jesus Christ and says that we should follow in His steps. I Pet. 2:21.

The Apostolic Church was a nonresistant church. This we have from the testimony of the apostles, as well as the testimony of historians who tell us that at first the Church put into practice literally the teachings of Jesus on peace, but that later on they found this ground untenable and would not refuse to enlist in war provided it was waged in a righteous cause. We will let the reader judge as to which was the more consistent course for professed followers of the Prince of Peace to follow.

War the Work of Barbarians.— Show us a nation that is devoid of civilization, and we will show you a nation which resorts to carnal weapons for the settlement of disputes. Murder and anarchy thrive most among savages, as it is among them that the passions of malice and vengeance have the widest latitude. Banish these from the human heart, and murder and war will cease. The cases are very rare where men, either as individuals or as government soldiers, deliberately take the life of fellow-men without being stirred by one or both these passions. Where men have risen above malice and revenge they have uniformly denounced war as cruel, heartless, inhumane, barbarous, savage, un-Christian, hellish. Who can witness the mass of mangled humanity lying in heaps upon the field of carnage, hear the cries of the wounded and the shrieks and wails of thousands of widows and orphans, and behold the moral degradation which always follows in the wake of war, and say that war is a Christian institution!

Testimony of Warlike Men.— So horrible is the grim spectre of war that even men of war have testified to its savagery.

Napoleon, to whose ambition hundreds of thousands of lives were sacrificed, knew whereof he spoke when he said that "War is the business of barbarians."

Shakespeare reveals the true character of war in the lines of Henry V, who in addressing his troops before battle says, "When the blasts of war blow in your ears, imitate the action of the tiger."

General Joseph Hooker once replied to a friend who referred to many good generals who had felt it their duty to engage in war: "The truth is, good men cannot be good men and fighting men. They must have the devil in them. To kill one another, they must have their blood up, and then they are just like devils."

General W. T. Sherman's famous definition of war—"War is hell!"—is generally accepted by all people who have seen the realities of war as being a very appropriate definition.

Modern Peace Movements.— The savagery of war being almost universally recognized, numerous efforts have been made to put an end to war by providing for the settlement of all international disputes through arbitration. In support of this cause numerous peace organizations have been called into being. Without attempting in the least to discourage any movement for the betterment of men, we say without hesitation that these efforts will never bring about ideal conditions so long as the leaders of these movements refuse to stand on the Gospel ground of opposition to war under any circumstances. The Bible teaches peace, not because it is better than war, but because it is the only right way to live. The only peace movement that can ever enjoy divine favor is that headed by the Prince of Peace.

Weakness of armed Resistance.— Men have wondered why it is that the early Church, having the determined opposition of both Jew and Pagan, with no powerful interests to protect it, refusing under all circumstances to resort to the use of carnal weapons for defence, should make more real progress than did the Church after Christianity became the religion of state and had the powerful backing of the armies of Rome? why, at the present time, in spite of the preponderance of sentiment in favor of peace, with powerful peace organizations to propagate this sentiment and all nations professing themselves lovers of peace, the burden of militarism is continually becoming heavier? We answer, whenever nations or churches get off the real Bible foundation, they must go forth without divine approval, without divine blessing. The modern

peace movements are weak in that they justify war under certain circumstances. That means that when the fighting blood is up, war is always justified. That means no restraining conscience against violence. That means that the final arbiter in international disputes is not reason and right, but brute force. That means that the power of God is ignored and the power of man substituted in its stead. All history proves that while war is terrible and awe-inspiring, and has its temporary and brilliant and awful victories, it has always been ruinous in the end. The nations that have prided themselves on their military glory have been uniformly short-lived.

The Power of Peace.— It is proverbial that peace has her victories more glorious than any ever won by the sword. Peace means prosperity, whether applied to families, to churches, to nations. When we say “peace” we do not mean a mere inanimation. Some people, churches, and nations are not at war because they are too dead to fight. But they who are alive to God, alive to duty and opportunity and responsibility and at the same time so absolutely peaceable that they avoid carnal strife under any and all circumstances, are the ones who enjoy the greatest power. Christ by refusing to call the heavenly legions to rescue Him from the cross won a more glorious and more far-reaching victory than even a victory by the triumphant forces of heaven would have been. The early Christian Church, thoroughly nonresistant, ground between the upper and nether millstones of Pharisaism and Paganism, **with** no support but the mighty power of God, made a marvelous growth; while afterwards, after Christianity had become the religion of state and the wealth and power of the nation was at the command of the Church, it lapsed into darkness and decay. Pennsylvania, under peaceful Quaker rule, enjoyed an unbroken peace with the Indians, while the colonies that trusted in the sword of steel were distracted by Indian wars.

That man is safest who goes unarmed. The same would be true of nations if there were any that would trust God far enough to give Him a chance to show what He would do with a nonresistant nation. Disintegration sets in whenever the Gospel of peace is abandoned.

A few Contradictions.— In comparing Scripture with the logic of apologists for war, there are many contradictions which cannot escape the notice of the sincere seeker after truth. Here are a few of them:

1. Christ says, “Love your enemies.” In war the command is, “Kill your

enemies.”

2. The Bible says, “If thine enemy hunger, feed him.” According to the law of nations to give comfort to the enemy” is treason.

3. The Bible says, “Do violence to no man.” There is no such thing as carnal warfare without violence.

4. Christ came “to seek and to save” the lost. Armies are out “to seek and to kill.”

5. Christ says, “Preach the gospel to every creature.” Soldiers on the battle-field endeavor to surprise the enemy and thus instantly send thousands to eternity without a moment’s warning or a chance for repentance.

6. We are taught to pray, “Forgive us our debts as we forgive our debtors.” If God were to answer this prayer literally, what would become of soldiers?

7. The Bible says, “Thou shalt not kill.” This command put into practice would forever end all wars.

8. The Bible commands us to love our brethren. In times of war it not infrequently happens that members of the same church are on different sides, desperately trying to kill each other.

Notwithstanding all these glaring contradictions, many who profess to be followers of the Prince of Peace, cast aside His teaching and laud war as something of which God approves.

The Blessings of Peace.— Who can number them? What tongue or pen can do justice in portraying them? Yet the perfect peace of God means so much for the human soul and brings such great blessings to mankind in general that we cannot refrain from saying a few things about it, This is what nonresistance means—

1. *For the Home.* It fills the home with good will, paints the sunshine of heaven upon the countenances of parents, children, servants, and strangers within the gates. It banishes quarreling, makes a paradise of home, and binds the children to the first commandment with promise.

2. *For the Community.* It puts the gossip out of commission, makes quarrels impossible, banishes law-suits and contentions of any kind, and does away with the excuse for combinations of labor or of capital.

3. *For the Church.* It binds all the members together in the bonds of peace. It makes carnal strife impossible. All differences of opinion will be considered in love and in the light of God’s Word, so that even these differences will be blessed of the Lord in that a discussion of them will be

enlightening to all who consider them. It means a united body, bound together by “the bond of perfectness,” which means strength for the cause, dismay for the opposition, and prosperity for the Church.

4. *For the Nation.* Nonresistance applied to nations would put an end to war, disband all armies and navies, convert ambition into a desire to promote the welfare of others. Swords would be beaten into plowshares and spears into pruning hooks, hatred and strife would cease, and all nations would join in the heavenly refrain,

*“Glory to God in the
highest, and on earth peace, good will toward men.”*

Individual Nonresistance.— Some who advocate nonresistance so far as individuals are concerned, justify nations going to war “in a righteous cause.” Why then should not individuals be permitted to fight “in a righteous cause?” If I am smarting under a grave injustice inflicted upon me by my fellow-man what difference is it whether I go out lone-handed and try to take his life or whether I act in a company of ten thousand others who are engaged in the same business? We never lose our individuality. When nations command us to do something which the Bible forbids us to do as individuals, we should have no hesitancy in saying as did the apostles, “We ought to obey God rather than men.”

A few Questions Considered

As the doctrine of nonresistance is upheld by lovers of peace, one hears a chorus of objections. Many questions are asked by opponents which they suppose to be unanswerable. Nevertheless, “the word of God standeth sure.” The testimony of Christ and the apostles is worth more than the testimony of ten thousand men who are not so inspired. At the same time, we believe that the questions of opponents, especially since some of them come from honest hearts, should be met. With this end in view we shall endeavor briefly to notice the ones most frequently heard.

The Nonresistant Nation.— What would become of a nonresistant nation? *Answer by one of little faith:* The surrounding nations would soon overrun it and reduce the people to a state of servitude. *Answer by one who believes in the wisdom and promises of God:* The same God who divided the waters of the Red Sea and delivered Israel out of the hands of Pharoah, who in answer to prayer delivered helpless Hezekiah from the power of Sennacherib, who delivered the Syrians into the hands

of Elisha, who has shown His superior power and faithfulness to all promises, would take care of a nation that trusted wholly in Him and walked in all His commandments. A good illustration is to be found in Pennsylvania under Quaker rule. Penn's treaty with the Indians is **said** to be "the only treaty never sworn to and never broken." God took care of Pennsylvania; God will take care of any individual, church, or nation that takes Him at His Word.

Old Testament Warriors.— Many people are sure that war cannot be wrong, for holy men of old like Joshua, David, etc., were distinguished in war and stood in favor and friendship with God. If that is good argument, then polygamy must also be right; for this same David, like a number of other men of God, was a polygamist. There are many things connected with the Old Testament dispensation that can be harmonized with the existing order of affairs under the New only on the ground that since there was a change in the priesthood there must of necessity be a change in the law. Heb. 7:12. One difference between the two dispensations is that while the Old was a dispensation of justice, the New is a dispensation of mercy. We can see therefore how that God in former times sometimes used His people in meting out justice to His enemies while under the New dispensation He uses His people only in dealing out mercy, and that therefore it was as consistent for men like David to be faithful warriors as it is for people under the present dispensation to refuse to have a part in anything but that which deals out mercy.

With this view harmonizes the teaching of the Prince of Peace. He says, "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil" (Matt. 5:38, 39). That Christ intended that His people should abstain from carnal strife of all kinds is evident from His teaching. [*For a fuller discussion on this point see chapter on Swearing of Oaths, P. 550,*] When He said, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight" (Jno. 18:36); when He commanded Peter to put up his sword, declaring that all who take the sword shall perish with the sword; His instruction should be considered emphatic enough and plain enough that no one would question it because of seeming difficulties.

But let us not get the idea that God ever did take delight in His people taking the life of fellowmen. The mightiest victories ever won were achieved without the aid of man; as for example, the overthrow of Pharoah and his host, the destruction of Sennacherib's army, etc. David

was forbidden to build the temple because he was a man of war. The prophets, the virgin Mary, the apostles—all point to Christ. Listen to His teachings, follow in His steps, and you will never go wrong.

Christ's Example.— Some think they can disprove the non-resistance theory by the example of Christ Himself. His teaching, they say, must not be taken literally; for did He not Himself practically violate His own commandments? For instance, did He riot take a scourge and drive the moneychangers out of the temple? and did He not instruct His disciples to arm themselves just previous to His betrayal by Judas? and did He not, when He was smitten on the cheek by One of the officers, instead of turning the other cheek, resent, the insult by saying, “Why smitest thou me” (Jno. 18:22,23)?

Well, let the objectors have their way on this point, and prove Christ inconsistent in that His life conflicted with His teaching. What have they gained? Would such a line of argument strengthen or destroy our faith in Christ as the immaculate Son of God? If He did not regard His own Word, how can He expect us to respect it? This argument falls flat of its own weight.

But really, these points are not at all difficult. Christ using the scourge in cleansing the temple is typical of His attitude toward the iniquity of making merchandise of the Gospel. Explaining His action as a natural occurrence, did it ever occur to these objectors that His authority in the temple was never recognized and that these money-changers together with the officers would have made quick work of Him if this were not a supernatural occurrence? Then about Him telling His disciples to arm themselves, if that was simply a natural occurrence, does it not seem silly that He should take such precautions and lean upon the doubtful support of two swords when at the same time He had the power to call to His assistance more than twelve legions of angels from heaven? We shall not attempt to state all the reasons why Christ requested those swords; but we do know that in the events which followed there was a literal fulfillment of the prophecy, “He was numbered with the transgressors,” that the world has a grand object lesson in the futility of physical self-defence, and that Christ found occasion to teach His lesson on the disarmament of Peter and all other Christians. In regard to Him not turning the other cheek, read Jno. 18:22, 23 carefully, and then observe, (1) that the Word does not say that Christ was smitten on the cheek; (2) that it does not say that He did not turn the other cheek; (3) that When

Christ promulgate His “other cheek” doctrine He did not say one word against backing up His action with faithful testimony.

Yes, we must believe that Christ literally and faithfully obeyed His own teaching, or the whole Gospel of Christ is a farce.

The Proverbial Thief.— What would you do if a thief should enter your house at night—would you shoot him, or let him shoot you? The chances are that you would fare better if you made no effort to resist. But even if it were a question between you taking his life, or he taking yours, you as a child of God prepared to meet Him at any time, could better afford to meet Him than to send this poor, impenitent, lost soul to eternity without a chance for repentance.

The Good Man Argument.— It is argued that war must be right, for there are so many good men that justify it. How many evil things could be justified on the same ground? A few years ago good, old Bishop Potter started a saloon, expecting to run it on a Christian basis, and thus solve the saloon problem. David was “a man after God’s own heart”—and a polygamist. A century ago there were many people, good people, who believed slavery was right, and only cranks were supposed to oppose it. Cotton Mather, one of the most learned and pious men of his time, believed that it was right to hang witches. If the approval of good men is all that is necessary to make a thing right, then there are very few evils in the world that are not right.

But the good men are not all on the side of war. To say nothing of the millions who now look upon war as a monster evil, Christ and the apostles were emphatically against it, and that should settle it in the minds of all who bear the name of Christ.

What—if all the good people in the world would become absolutely nonresistant? would not the bad people of the world soon bring it to ruin? That would not affect the promise, “Lo, I am with you alway, even unto the end of the world.” If we see to obeying God, He will see to our protection, and His blessings will attend our labors much more than by mistrusting Him and taking things into our own hands.

Obedience to Governments.— Are we not commanded to “be subject unto the higher powers?” to “obey magistrates?” to submit to “every ordinance of man for the Lord’s sake?” Yes. The child of God should be the most law-abiding of all citizens. If we are to “resist not evil,” much

less should we resist the powers that be. But meek submission to magistrates does not mean insubordination to the higher powers of heaven. When therefore governments call upon us to do something which the Word of God forbids we should not hesitate to do as did the apostles, “obey God rather than men.” The Christian is the most submissive citizen on earth, and for this very reason submits to all the commandments of God, no matter what governments do to him because of this submission. No one has a right, at the command of any power on earth, to serve as a soldier in the army so long as the child of God is commanded not to fight.

The Lesser of two Evils.— War is sometimes defended on the ground that it is the only recourse left to combat greater evils. In reply we will state that it is hard to think of an evil that is greater than war. We recognize, however, the hand of an overruling Providence who guides the destiny of nations and keeps the welfare of His people in mind. God used Nebuchadnezzar, Cyrus, and others of the world rulers in the work of making this a safer place for man to dwell. We can repeat the language of faith and testify “that all things work together for good to them that love God.” But what has this to do with the man who has accepted his place in the kingdom of Christ and promised to be obedient to all that Christ taught? As citizens of the heavenly kingdom we want to be subject to all the laws of that kingdom, including the injunction that “the servant of God, must not strive,” that “the weapons of our warfare are not carnal.”

Practical Nonresistance

Christians should—

1. Love their enemies.—Matt. 5 :14.
2. Resist not evil.—Matt. 5:39.
3. Never be overbearing in their attitude toward others.— Eph. 4:32.
4. Return good for evil.—Rom. 12:21.
5. Never take part in partisan politics.—II Cor. 6:14, 17.
6. Avoid lawsuits.—Matt. 5:40; I Cor. 6:7, 8.
7. Avoid disputes of all kinds.—Tit. 3:9.
8. Never seek revenge.—Rom. 12:19.
9. Be peaceable at all times.—Rom. 14:19; Heb. 12:14.
10. Have kind feelings toward all people.—Matt. 5:44; Luke 10:27.
11. Apply the Golden Rule at all times.—Matt. 7:12.
12. Be satisfied with their lot.—Phil. 4:11.
13. Never grasp carnal weapons for offensive or defensive warfare.—Matt. 5:39; 26:52; II Cor. 10:4.
14. Keep clear of malice.—Eph. 4:31.
15. Be in subjection to governments, remembering that they owe their highest and first duty to God.—Rom. 13:1; Acts 5:29.

CHAPTER 35: SWEARING OF OATHS

Swear not at all.—Matt. 5:34.

Origin and Nature

The oath has come down to us from ancient times, and both its words and forms are wrapped in considerable mystery. It has come into use, evidently in an attempt to correct the universal tendency in unregenerate man to bear false witness under pressure of circumstances and to violate the most solemn promises. In the oath an appeal was sometimes made to destructive agencies, as invoking punishment from them, and sometimes to things considered most precious, perhaps implying as penalty the loss of them, and to deities who were supposed to know the secrets of men's hearts and to be able to punish unfaithfulness in this world and in the world to come.

Perhaps the earliest forms were the curse oaths of the half-civilized nations; as when two persons should slay an animal between them with the understanding that a like fate should befall the one who violates his obligation, or when the party being sworn would place his hand upon a deadly weapon, tiger's tooth, bear's head or some such thing typical of destruction, superstitiously expecting death by that means if he should violate his oath. From this the advance would be but natural to objects of worship in nature, such as the sun which has power to smite with heat, a mountain to crush, or a stream to drown, etc.

The folly of such oaths was recognized and pointed out by the most enlightened of the heathen, such as Socrates who said: "The most noted perjurers go unpunished, while Zeus (the chief deity of the Greeks) hurls his bolts at his own temples and the high oak trees as if they could perjure themselves."

The evident futility of such oaths as had their penalties set in time, to be executed by the destructive agencies of earth or by the heathen deities, would naturally lead to the adoption of a stronger oath which would overleap the bounds of time and heap up penalties in a future world.

Terrible Abuses

The dishonesty of the unregenerate heart, causing the constant violations of the most solemn obligations, and the effort to correct this evil by continually strengthening the oath, resulted in the most shocking abuses,

of which we give a few examples.

Heathen Oaths.— The following from a Buddhist oath will show to what extent this has been carried by the heathen nations: Not content to call down upon himself various kinds of death if he breaks his oath, he desires that afterwards he may be cast into hell, go through innumerable tortures, among others to carry water over the flames in a wicker basket to assuage the thirst of the infernal judge; that he may migrate into the body of a slave for as many years as there are grains of sand in four seas and after this that he may be born a beast through five hundred generations and most hatefully deformed for as many more.

Secret Order Oaths.— According to the testimony of honorable men who have left the lodges for conscience' sake, the oath-bound secret orders have almost if not quite out-done the heathen in heaping up penalties. Of one of these societies, President John Quincy Adams says: "I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations and penalties can not, by any possibility, be reconciled to the laws of the land, or the laws of morality, or laws of Christianity, and I recommend that Masonic oaths should be prohibited by law, upon penalties of fine and imprisonment adequate to prevent the administration of them in the future."

Church Oaths.— The Jews in the time of Christ had also fallen into great abuses in this matter, as is shown in their own writings as well as the words of Christ and the gospels. Matt. 23:16-22.

For about three centuries after Christ there was a strong protest against oaths among the Christians; but as the Church lost in spirituality and gained in temporal power, this with other unpopular truths was more and more trampled underfoot until in the time of Constantine we find the people taking the military oath in the name of the Father, Son, and Holy Ghost, and the majesty of the emperor. With this sanction of the Church it is not surprising that it soon came to be used in her own ordinations and that it grew so rapidly that by the middle ages it had multiplied among the professed followers of Christ beyond that found among any other people. Chrysostom, who was one of the ablest Christian writers of the fourth century, registered a strong protest against the oath, which was also spoken against by such men as Tertullian, Eusibius, Basil, Jerome, etc., and by faithful souls of all ages who chose to be driven about

by persecution rather than surrender the truth of God. Chrysostom calls it “a snare of the devil,” and says, “If any man bid you swear, tell him Christ has spoken and I do not swear;” and again, “But do thou, if anything else, at least reverence the very book thou holdest to be sworn by, open the Gospel thou takest in thy hands to administer the oath, and hearing what Christ therein saith of oaths, tremble and desist.”

The following oath will show how far the Church herself drifted from the plain teaching of Christ: “I swear by God Almighty, and His only begotten Son our Lord Jesus Christ, and the Holy Ghost, and the most holy, glorious mother of God and ever blessed Virgin Mary, and by the four gospels which I hold in my hand, and by the archangels, Michael, Gabriel, etc.” *[Taken by a governor under Justinian.]*

“Rightly Dividing the Word”

The great importance of correct interpretation of Scripture appears from the fact that salvation itself is involved in it. I Tim. 4:16; II Pet. 3:16.

To rightly divide the Word of truth it is necessary to keep in mind the following:

1. That God has given two distinct covenants, the Old and the New Testaments.—Heb. 8:6, 7.
2. That in the light of changed conditions, God in His wisdom saw fit to forbid in the New some things that were commanded in the Old.—Matt. 5:38, 39; Ex. 21:23-25; Jer. 31:31, 32; Heb. 7:12.
3. That the Old Testament was the rule of life to Israel up to the time of Christ’s death on the cross.—Gal. 3:23-25; Col. 2:14; Eph. 2:14, 15. ’
4. That the New Testament is now the rule for Christian conduct until Christ comes.—II Cor. 3:6; II Thes. 1:7, 8.
5. That the Christian has the Old as a mine of rich instruction, essential to the proper understanding of the New. —I Cor. 10:11; Gal. 3:24, 25.
6. That the Old was taken away that the New might be established as our only rule of life.—Heb. 10:9, 10; Gal. 1:8, 9.
7. That those who persist in substituting Old Testament doctrine for New Testament teaching subvert the souls of their hearers.—Acts 15:24; Tit. 1:9-11.

Had these facts always been observed, the Church would never have been cursed with war, slavery, divorce and polygamy, nor persisted in following the Old Testament in the oath and trample underfoot the plain

commandments of Christ.

“What Saith the Scripture?”

The first mention of the oath in the Old Testament is in Gen. 21:23, where a heathen king prevails upon Abraham to swear in the name of God that he will not deal falsely with him or his people.

The first mention of the oath in the New Testament is in Matt. 5:33-37, where Jesus sets forth the fact that the Old Testament allowed and regulated the oath but He forbids all swearing whatsoever.

God took oaths in Old Testament times (Gen. 22:16; Psa. 110:4) but He nowhere confirms a New Testament promise with an oath.

Angels took oaths in the olden times (Dan. 12:7), and will again when the Gospel times are ended (Rev. 10:6), but in the numerous communications between angels and men, under the Gospel, nowhere is it recorded where an angel swears.

God commanded Israel to swear in His name (Deut. 6:13; 10:20), but the Savior forbids it to Christians as plainly as it was commanded to the Jews (Matt. 5:33-37).

In the Old Testament, where the oath was commanded, we find its use was common among God's people and regulated by the Scriptures; while in the New Testament we do not find Christians swearing in any way, neither do we find any regulations for Christian oaths, from the fact that all forms of oaths are forbidden. Under the old covenant, by divine authority, the oath was in common use; but under the new covenant, by divine restriction, there is not one case in the divine record where Christians took the oath.

To *adjure* means “to charge upon pain of a curse.” The word is used in the New Testament three times: once by the high priest who condemned Christ (Matt. 26:63), once by the devils cast out by Him (Mark 5:7), and once by the vagabond Jews (Acts 19:3)—but not once by Christ or Christians.

In the New Testament the word *oath* is found about thirteen times: three times of Herod, five times of Old Testament oaths, once of Peter's profanity (Matt. 26:72), once of “men” (Heb. 6:16), once of Jews, once where Jesus condemns it, and once where James forbids it—but not once of Christian practice.

The word *swear* is found in the New Testament about twenty times: twelve times by Christ and James to condemn it, five times of Old

Testament oaths, once of “men,” once of Herod, and once of Peter’s profanity—but not once of Christian practice.

In the Old Testament where swearing was commanded, it was used alike by the righteous and by the wicked; while in the New Testament, where it is forbidden, it is used only by the wicked. The affirmation, however, which is a simple declaration and in harmony with Christ’s teachings, is used by Christians. Paul affirms (Acts 25:19) and wills that Titus affirm constantly (Tit. 3:8), and Rhoda affirms (Acts 12:15). They did not even swear on so weighty a matter as the resurrection. Acts 25:19.

The oath was *necessary* in Israel because of the natural tendency in unregenerate men to bear false witness under pressure of circumstances; and it was *effective* from the fact that there was begotten in them such a dread and reverence for the holy name of God by the terrible judgments that fell from time to time upon the irreverent that they even feared to use the name of God at all in common conversation. When an oath therefore was administered in the name of God who knows the secrets of men’s hearts (Psa. 44:21) and punished the irreverent with sudden death (Num. 26:61), even the least disposed would tremble and tell the truth.

When the Gospel came into effect and men received new hearts (Ezek. 36:26, 27), were made partakers of the divine nature (II Pet. 1:4), and filled with the Spirit of truth (Jno. 14:17), *the oath was no longer necessary*. The true Christian speaks the truth from an inward principle, and oaths and penalties only cast a shadow upon his integrity.

In this that God gave the oath to Israel, under conditions in which it was necessary and effective, and withholds it from the Christian Church where these conditions no longer exist, it only shows the divine wisdom and gives to those that come into the light a greater confidence and a firmer faith.

Now in the Gospel age God does not commonly smite the irreverent with immediate death, as in the olden time (Lev. 10:1, 2), but reserves them until the day of judgment to be punished (II Pet. 2:9); therefore they put far away the evil day and curse, swear and blaspheme in highway, field, and “top of every street.” Having outgrown the *ignorance* and *superstition* of the heathen and the *reverence* that restrained the Jew the oath to such is made of no effect, as is established by the testimony of many judges and the manifest perjuries in all the courts of the world. Adam Clarke says, “An oath will not bind a *knave* or a *liar*; and an honest man needs none”

But as a sample of the amazing blindness of learned expositors we find

him placing the qualified statement of the heathen Epictetus (“Swear not at all, if possible; if you cannot avoid it, do it as little as you can”—Enchir. C. 44) ahead of the clear and unqualified commandment of Christ, “Swear not at all.”

Questions and Answers

1. God is “the same yesterday, today and forever.” How then can His law Be changed?

God is unchangeable in nature and attributes, but changes His law and attitude to meet the changed conditions in man. In Jer. 31:31 the prophet foretells a change, in Heb. 7:12 an apostle declares the necessity of it, and in the Sermon on the Mount the Savior gives examples of it.

2. If God, angels and holy people have taken oaths, how can it be wrong for us?

Some things are wrong in themselves, and no law can make them right. God Himself cannot lie, from the fact that the moral law cannot be changed. The oath evidently belongs to the other class of things that are right or wrong, depending upon the will and law of such as have the right to govern. When God in His wisdom commanded the Jews to swear by His name (Deut. 6:13) it made it right for them to do so. And when He saw fit to forbid all swearing to Christian people (Matt. 5:33-37), it certainly makes it wrong for them to swear. It is a mistake to think that all things that were right under the law are right under the Gospel. Under the Old Testament it was right to call down fire from heaven upon the enemy (II Kings 1:12); under the New Testament it is forbidden (Luke 9:54).

3. Did Christ not approve the oath when, He answered under the adjuration of the high priest?

He was also adjured by a man possessed with devils; but it is only reasonable to believe that He was consistent with His teaching, and ignored them both.

4. Does not Paul give the oath his approval in Heb. 6:16?

If Paul had said, “We verily swear by the greater,” and “an oath is *to us* an end of all strife,” it would indeed have weight; but as it stands, the wording itself evidently limits it to the world. When Paul here speaks of a *sanctioned* oath, he says “men” “to them but where James speaks of a *forbidden* oath he says, “My brethren.” Jas. 5:12.

5. Did not Paul take oath in II Cor. 1:23? “Moreover I call God for a record

upon my soul?”

We are told that Paul has written some things hard to understand and are warned against the danger of wrong interpretation. II Pet 3:15, 16. Suppose that Paul did here: take an oath (which he did not)—the conduct of an apostle is nowhere claimed to be perfect, but the commandments of the Lord are. If therefore we should be compelled to decide between the doing of an apostle and the commandment of Christ, our duty would certainly lie with the latter. The very essence of an oath is the invoking of a special curse upon unfaithfulness, no trace of which we see in Paul's words, but; only an invocation to God to record things as they are.

6. What is the difference between an oath and an affirmation?

That there is a difference is clear from the fact that the New Testament forbids the one and sanctions the other. Jas. 5:12; Tit. 3:8. The affirmation is a simple declaration, without uplifted hand or other ceremony, while an oath is a declaration associated with words or ceremonies that imply the invoking of a curse in case of perjury. “God do so and more also to me if the head of Elisha shall stand on him this day” (II Kings 6:31), was a common form of oath, while Paul's simple statement of the resurrection of Christ, as in Acts 26: 23, is called an affirmation. Acts 25:19.

7. Was it not simply profane swearing that Christ meant to condemn?

Jesus (Matt. 5:33-37) forbids what once was lawful, the profane oath was never lawful. James certainly covers the whole ground when he forbids swearing by heaven or earth or any other oath. Oaths for confirmation, being more than “yea” and “nay” are manifestly condemned by both.

8. Why did God take oath, seeing that He is free from ignorance, superstition and dishonesty?

God can not lie, and therefore the oath was not for His sake, or to make the promise more sure, but evidently to secure the confidence of the people, who by experience with men had come to lightly esteem all promises unconfirmed by an oath.

9. The most learned expositors of Scripture do not consider all swearing to be wrong.

The opinions of the learned are valuable only in proportion to the Scripture proof that they can produce in support of them. In the time of Christ there were “the wise and the prudent” who rejected His doctrine, and to the “unlearned” fishermen the truth was revealed.

10. *In what light should we consider the action of Christ in cursing the fig tree?*

To curse is God's prerogative. Uninspired man has neither the authority, wisdom nor power to pronounce an effective curse, for "he cannot make one hair white or black."

11. *What is the duty of one who has promised under oath what he finds afterwards to be unscriptural?*

No promise to sin is binding before God. Lev. 5:4, 5.

12. *What should be our course alien officers of the law demand the oath?*

In the leading nations provisions have been made exempting conscientious persons from the oath. But in any case "we ought to obey God rather than man," and, if necessary, suffer for Christ's sake rather than to sin.

Conclusion

To give the words of Christ full weight and abstain from all oaths cannot bring condemnation upon the soul; but if the teaching of Christ and James is not to be discounted then all who swear in any sense, whether it be profanely, colloquially, judicially, or in printed form, are certainly transgressors. Let the absolute truthfulness of real religion be preserved, that even the world may see that the Christian speaks the truth from inward principle and not from outward pressure.

Profanity is one of the greatest sins against God in that it simply gives place to anger, hatred and irreverence. They who lie and steal and kill do so for some personal advantage; but he who uses profanity, as one has said, "bites at the bare hook of God Almighty's wrath!" In the Old Testament it was punishable by death (Lev. 24:16), and such as sin in this way against the added Gospel light must treasure up against their souls a terrible condemnation against the day of wrath. Rom. 2:5.

The Savior rebuked the Jews as hypocrites for carefully abstaining from the use of God's name in their oaths but using substitutes that implied as much (Matt. 23:16-22); and shall not the same condemnation rest upon those who have the spirit of profanity in their hearts but hope to escape guilt of it through using "*by-words*" somewhat similar to the common forms of profanity used by hardened sinners? Let us remember that for every idle word that men shall speak they must give account in the day of judgment (Matt. 12:36), and therefore endeavor to have our speech "always with grace, seasoned with salt."

CHAPTER 36: SECRET SOCIETIES

And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret.— Eph. 5:11, 12.

The purpose of this chapter shall be to set forth in good faith the principles in which secrecy is fundamentally wrong and then to show that the proper attitude of the Christian Church toward the Lodge is that of absolute separation. It will not be possible in this brief compass to point out every evil in modern secrecy. Neither is it needful to discuss the initiations, obligations, and rites of the three hundred or more secret orders of the world. It will be sufficient for our present purpose to observe the more apparent evils of the more common orders.

Accepting as true the testimony of hundreds of seceding lodgemen; accepting as correct the printed rituals of the leading lodges; accepting as a witness the testimony of lodge-men themselves relative to the nature and character of their lodges; in a word, suspending judgment until the evidence is all in, we unhesitatingly make the proposition that no man can be a consistent and true Christian and at the same time be a true and consistent member of any of the leading secret, oath-bound fraternities.

When we say “leading fraternities,” we mean such as the Freemasons, Oddfellows, Knights of Pythias, Modern Woodmen, the Elks, the Red Men, and others. The above proposition we propose to defend upon the ground that the character, spirit, and workings of modern secrecy are fundamentally anti-Christian.

The Foundations of the Lodge

The foundations of secrecy are fundamentally anti-Christian.

The Christian Church is founded upon Jesus Christ and upon Him alone (I Cor. 3:11; Matt. 16:18), while the Lodge is founded upon something else. Take Freemasonry, for example: In Mackey’s *Ritualist* (P. 68), Mackey says in giving the charge at initiation into the first degree: “No institution was ever raised on a better principle or more solid foundation; nor were more excellent rules or useful maxims laid down than are inculcated in the several Masonic lectures.”

For the foundation on which the superstructure of Masonry is erected, we quote from the by-laws of the Canton Lodge, No. 60 (Canton, O.). In speaking of the seven liberal arts and sciences, the Monitor says:

“Geometry, the first, and noblest of sciences, is the basis on which the superstructure of Masonry is erected” (page 56). In giving the moral advantage, it says: “By geometry we may curiously trace nature through her various windings to her most concealed recesses. By it we discover the power, wisdom and goodness of the Grand Artificer of the Universe, and view with delight the proportions which connect this vast machinery” (page 57).

Taking the verbal testimony from the lips of Masonry herself, the most humble person can see that she claims geometry for her foundation as well as her means for finding God. The Christian Church has Christ for her foundation and the Holy Spirit for her guide.

But we are advised at once by lodge men that their institution is founded upon the Bible. In answer to this apology, we need simply to quote Chase, one of the oldest and best Masonic authorities. He says on this point: “To require that a candidate profess a belief in the divine authenticity of the Bible or a state of future rewards and punishments, is a serious innovation in the very body of Masonry ***** It is anti-Masonic to require any religious test, other than that the candidate should believe in a god, the creator and governor of the universe. ***** The Jews, the Chinese, the Turks, each reject the New Testament, or the Old, or both, and yet we see no good reason why they should not be made Masons. In fact, Blue Lodge Masonry has nothing whatever to do with the Bible. It is not founded on the Bible; if it was it would not be Masonry; it would be something else” (Digest of Masonic Law, page 206).

Again, Mackey says, in giving the XXI Landmark of Masonry, that “It is a landmark that a ‘Book of the Law’ shall constitute an indispensable part of the furniture of every lodge. I say advisedly, a Book of the Law, because it is not absolutely required that everywhere the Old and New Testament shall be used. The Book of the Law is that volume which, by the religion of the country, is believed to contain the revealed will of the Grand Architect of the universe. Hence in all lodges in Christian countries, the Book of the Law is composed of the Old and New Testaments; in a country where Judaism is the prevailing faith, the Old Testament alone would be sufficient; and in Mohammedan countries, and among Mohammedan Masons, the Koran might be substituted. Masonry does not attempt to interfere with the peculiar religious faith of its disciples” (Masonic Jurisprudence, page 33).

So it is at once clear from the words of the greatest Masonic authorities that the Bible is not, and never was, the foundation of their institution;

that Jesus Christ was not their chief corner-stone, and that the Holy Spirit is not their guide into the truth. What is true concerning the Masonic lodge is to a great extent true of all other leading lodges.

Secrecy

The secrecy of the Lodge is anti-Christian. Secrecy is among the first obligations laid upon the initiate. Mackey says again in his *Ritualist*, page 30, “The duty of an Entered Apprentice is embraced in the virtues of *silence* and *secrecy* Christ said, “I spake openly to the world; I ever taught in the synagogue and in the temple whither the Jews always resort; and in secret have I said nothing” (Jno. 18:20). Again Jesus said: “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven” (Matt. 5:16). Paul said: “Provide things honest in the sight of all men” (Rom. 12:17).

The secrecy of the Lodge is diametrically opposed to the Gospel spirit of publicity. The whole spirit of the Gospel is that of honesty and publicity, rather than that of deceitfulness and secrecy. Every act and deed of the Christian should stand the test of light and publicity.

Respect of Persons

As a respecter of persons the Lodge is anti-Christian.

God says, “Look unto me, and be ye saved, all the ends of the earth” (Isa. 5:22). Jesus says, “Him that cometh to me I will in no wise cast out” (Jno. 6:37). Again Jesus said, “Come unto me all ye that labor and are heavy laden, and I will give you rest” (Matt. 11:28). With God and Jesus Christ all men stand on a common level. The Christian Church refuses no man, rich or poor, white or black, old or young. The Church has an open door for all who need help. “Whosoever will” may come to the waters of life and drink freely. The Lodge has an open door for a select few who can pass a given physical examination. The Lodge has an open door for a select number who can quite comfortably care for themselves and pay their dues. The Lodge is a respecter of persons.

To carry this point a little further, we will take for example the obligation of the Royal Arch Mason: “Furthermore do I promise and swear that I will aid and assist a companion Royal Arch Mason, when engaged in any difficulty, and espouse his cause, so far as to extricate him from the same, if in my power, whether he be right or wrong. Also that I will promote a companion Royal Arch Mason’s political preferment in preference to

another of equal qualifications.”

On the same point President Finney says: “Let it be distinctly pressed upon their conscience that all Masons above the first two degrees have solemnly sworn to conceal each other’s crimes, murder and treason alone excepted, and all above the sixth degree have sworn to conceal each other’s crimes without exception. All above the sixth degree have sworn to espouse each other’s cause and deliver them from any difficulty, whether they be right or wrong” (Freemasonry, page 267).

The Lodge is a respecter of persons in extending its charity, so called, to only a select few; she is a respecter of persons in preferring her own members to anyone else of equal, and in many cases, higher and nobler qualifications. She is a. respecter of persons in standing by and defending her own members, whether they be right or wrong, and in so doing she establishes two standards of morals. How then, may we ask, can a Christian be faithful to his calling and at the same time be a faithful and consistent member of the Lodge? The thought of such a thing is absurd.

The Lodge’s God

The god of Modern Secrecy is not the God of the Christian.

When the Christian speaks of God he means: “The personal Spirit, perfectly good, who creates, sustains and orders the universe according to the wise, holy and loving character and purpose revealed in Jesus Christ; and who, through His Spirit, indwelling in man, is ever at work in the world, calling men out of their sin and misery into the kingdom of God, and, by His redemptive grace, transforming individuals and society into the likeness of Christ. The name which best expresses His character, and which, since Christ, has become the characteristic Christian name for God, is Father” (Brown, page 98).

The XIX Landmark of Freemasonry says: “Every Mason must believe in the existence of God as the Grand Architect of the universe” (Mackey, Jurisprudence, page 32). Chase says: “It is anti-Masonic to require any religious test, other than that the candidate should believe in *a god*, the Creator and Governor of the universe” (Digest, page 206).

It is evident that the god of modern secrecy is deistic. He is a great carpenter, a bricklayer, or stone mason, who built the universe and then went away and left it practically alone. The god of secrecy is not the imminent God of the Christian who is ordering and controlling the universe in its utmost details. The god of secrecy is not the God of love,

not the Father of our Lord Jesus Christ, not the Good Spirit who is leading men out of sin and misery into His kingdom. How, then, can a man be faithful to the god of secrecy and the God of the Christian at the same time? Is it not absurd for a man to undertake such a thing?

Lodge Oaths

The oaths, obligations and penalties of modern secrecy are anti-Christian. The Entered Apprentice Mason takes the following or a similar oath:

“I , of my own free will and accord, in the presence of Almighty God, and this worshipful lodge, erected to Him and dedicated to the Holy Saint John, do hereby and hereon, most solemnly and sincerely promise and swear that I will always hail, ever conceal and never reveal any of the secret arts, parts or points of the hidden mysteries of Ancient Masonry, which have been heretofore, may at this time, or shall in any future period, be communicated to me as such, to any person or persons whomsoever, except it be a true and lawful brother Mason, or within a regularly constituted lodge of Masons, and neither unto him or them, until by strict trial, due examination, or legal information, I shall have found him or them as lawfully entitled to the same as myself.

“I, furthermore, promise and swear that I will not write, print, paint, stain, cut, carve, make or engrave them, nor cause the same to be done, upon anything movable or immovable, capable of receiving the least impression of a word, syllable, letter or character, whereby the same may become legible or intelligible to any person under the canopy of heaven, and the secrets of Freemasonry be thereby unlawfully obtained through my unworthiness.

“To all this I most solemnly and sincerely promise and swear, with a firm and steadfast resolution to keep and perform the same, without any equivocation, mental reservation or secret evasion of mind whatever, binding myself under no less penalty than that of having my throat cut across, my tongue torn out by its roots and buried in the rough sands of the sea at low water mark, where the tide ebbs and flows twice in twenty four hours, should I ever knowingly and willingly violate this, my solemn oath or obligation, as an Entered Apprentice Mason. So help me God and keep me steadfast in the due performance of the same.”

The Fellow Craft Mason repeats the above and takes in addition a number

more under the following penalty:

“To all this I most solemnly and sincerely promise and swear, with a firm and steadfast resolution to keep and perform the same, without any equivocation, mental reservation or secret evasion of mind whatever, binding myself under no less penalty than that of having my left breast torn open, my heart plucked out and given as a prey to the beasts of the field and the fowls of the air, should I ever knowingly violate this, my solemn obligation of a Fellow Craft Mason. So help me God, and keep me steadfast in the due performance of the same.”

The Thrice Illustrious Knight of the Cross swears as follows.

“You furthermore, swear that should you know another to violate any essential point of this obligation you will use your most decided endeavors, by the blessing of God, to bring such person to the strictest and most condign punishment, agreeable to the rules and usages of our ancient fraternity, and this, by pointing him out to the world as an unworthy vagabond, by opposing his interest, by deranging his business, by transferring his character after him whatever he may go, and by exposing him to the contempt of the whole fraternity and of the world, during his whole natural life.” To all this he swears, “Under no less infamous penalty than dying the death of a traitor, by having a spear or other sharp instrument like our divine Master, thrust into your left side, bearing testimony even in death, of the power and justice of the Mark of the Holy Cross.”

In the Rank of Page, the Knight of Pythias says:

”I solemnly promise that I will never reveal the password, grip, signs or any other secret or mystery of this rank, except in a lodge of this order, recognized by, and under the control of the Supreme Lodge, Knights of Pythias of the World, or when being examined by the proper officers of the Lodge, or by one whom I know to be a member of this rank . . .”

“I furthermore promise that I will obey the laws and so far as possible, comply with the requirements of the order I furthermore promise that I will heed the teachings of this rank and seek to profit thereby, and as I meet the members of this order, I will endeavor to exemplify, in my conduct and my demeanor toward them, the principles of friendship embodied in the lesson of tonight. To the faithful observance of this

obligation I pledge my sacred word of honor. So help me God and keep me steadfast.”

These are but a few of the oaths and obligations of two of the leading lodges; a hundred more might as easily be given. But these are sufficient to reveal the character of such oaths and obligations and to show their anti-Christian nature. When compared with the call and duties of the Christian it again reveals the absurdity of a Christian allowing himself to be led into a lodge room, stripped of his clothing, blindfolded and finally allowing a padlock to be placed upon his lips, to remain there through all his natural life.

Anti-Christian Prayers

Lodge prayers are anti-Christian. We have not found yet a lodge prayer which recognizes Christ, either as the Son of God, or as the divine and eternal Redeemer of the world. Lodge prayers when prayed according to the rituals, are Christless. Prayer for the forgiveness of sins is unknown in ritualistic lodge prayers. Other things are substituted.

Take for example the prayer at the opening of the Grand Lodge. One paragraph runs as follows: “Enlighten, we beseech thee, the dark corners of the earth with the *rays of our benevolent institution*” (not with Christ, His Gospel, or the Holy Spirit) “that all the ends of the world may know thee and every human being be taught to love his fellow men” (Mackey’s Ritualist, page 18).

Again, the prayer at the initiation of the Entered Apprentice: “Vouchsafe thine aid, Almighty Father of the Universe, to this our present convention, and grant that this candidate for Masonry may dedicate and devote his life to Thy service, to become a true and faithful brother among us. Endue him with a competency of Thy divine wisdom, that *by the secrets of our art* he may be better enabled to display the beauties of godliness to the honor of Thy holy name” (Mackey’s Ritualist, page 24).

Also, the opening prayer of the Knight of Pythias: “Supreme Ruler of the Universe, we humbly ask Thy blessing upon the officers and members of this lodge. Aid us to avoid anger and dissension; help us to work together in the spirit of fraternity; and inspire us to exemplify the friendship of Damon and Pythias. Hear and answer us we beseech Thee. Amen.”

Once more, the invocation of the “Red Men:” “O Thou Great Spirit of the Universe, good and powerful as Thou art, whose power is displayed in the

splendor of the sun, the glories of the night, the foliage of the forest, the roaring of the rivers and the great waters of the deep, look down from Thy majestic throne of grace and shed Thy bounties upon all true Red Men. Do Thou, Great Spirit, inspire each Red Man's breast with that holy courage which will teach him to paddle his own canoe safely to that undiscovered country from whose bourn no traveler returns." Or again in the closing invocation: "O Thou Great Spirit, we acknowledge Thy wisdom and goodness toward the Red Men of our tribe. We ask Thee to watch over us through the slumbers of the night, and while following the hunt. Guard us from all harm, succor the distressed, feed the hungry and clothe the poor. Do Thou, Great Spirit, impress upon each Red Man's heart, to bear patiently the lot assigned him on earth, so that, when he is called from the hunting grounds of his fathers he may meet the shaft of death with unwavering courage, and feel assured that Thou wilt sustain him through the dark valley **of the** shadow of death. Hear us, O Great Spirit!"

In these prayers there is no recognition of Christ as the Son of God; no repentance or confession of sin; in fact there is missing every essential point which makes the Christian prayer. This being the evident state of things, how can a Christian be a member of, or even in sympathy with, such an institution, and at the same time be faithful to God?

The Lodge Idea of Heaven

Finally, the heaven of the Lodge is not the Christian heaven. We take again the prayer used in the funeral service of the Freemasons. Omitting a few lines, the prayer proceeds as follows: "May the present instance of mortality sensibly remind us of our approaching fate, and may it have an influence to wean our affections from this transitory world, and to fix them more devotedly on Thee, the only sure refuge in time of need. And at last, Great Parent **of the** Universe, when our journey shall be near to its end; when the silver cord shall be loosed, and the golden bowl be broken, O, in that mortal extremity, may the lamp of Thy love dispel the gloom of the dark valley, and may we be enabled to '**work an entrance**' into the celestial Lodge above" (Canton Lodge, page 22).

While most lodges differ in their teaching on the future world, yet they are alike in this, that they do not teach the Christian view of heaven. A faithful lodgeman is said to go at his death, to the "celestial lodge above," or to the happy hunting ground, or to some similar place, regardless of

his relation to Christ or to the Christian Church. It does not take a great intellect to know that a man cannot be a true Christian and a lodge member at the same time.

Thus we have found the lodge to be fundamentally anti-Christian in its foundations, in its secrecy, in its respect for *persons*, in its *god*, in its *oaths and obligations*, in its *prayers* and in its *heaven*. The question is, What should be

The Attitude of the Church toward the Lodge

If the Church would maintain Her purity in doctrine and practice; if she would maintain her power and superiority over the world; if she would accomplish the divine purpose of her Creator, she must take the attitude of *absolute separation* from secrecy. To establish this position we need only to call to the stand the many witnesses of the Word of God concerning the characteristics of Christ, His followers and the Church.

1. Christians are under obligation to Christ alone and should obligate themselves to no other. “No man can **serve** two masters; for either he will hate the one and love the other; or else he will hold to the one and despise the other” (Matt. 6:24). Lodge oaths and obligations do not bind men to Christ, but to men and worldly organizations.

2. Christians are under obligations to Christ to avoid fellowship with sinners in matters social. (Jas. 4:4; I Pet. 4:3-5. II Cor. 6:14-18.) Very true, Jesus ate with publicans and sinners, but He never became a partaker with them in sin. To become a lodge member one becomes a partaker of other men’s sins. The Word **of God is clear on the point** of partaking of other men’s sins. Eph. 5:7, 8.

3. Christians dare not subject themselves to the instructions of non-Christians in moral questions. No one will deny the fact that the Lodge does assume the position of teacher on moral questions. This is one of the pre-eminent claims of the Lodge. Christ said: “One is your teacher, even Christ” (Matt. 23:8).

4. Christians are under obligations to recognize the way of life advised by Christ and no other. Jesus said, “I am the way, the truth and the life; no man cometh unto the Father but by me” (Jno. 14:6). Again Jesus said, “Except a man be born again, he cannot see the

kingdom of God” (Jno. 3:3). Two things are plainly taught here: (1) that Christ is the way of life; (2) that regeneration, the new birth, is the method. Secrecy voluntarily rejects these two principles and substitutes works. Grosh, an Odd-fellow authority says, “What regeneration by the Word of truth is in religion, initiation is in Odd-fellowship.” Donaldson says, “He who practices this charity (Odd-fellowship) and teaches it to others shall be crowned with honor and shall come down to the grave in peace and the full assurance of a blessed future.” The Lodge rejects the way of Christ and prepares one of its own.

5. It is anti-Christian for any man to support any institution which is a menace to the state, the home, and the soul. Secrecy violates the Constitution of the United States. The eighth Article of Amendments forbids the infliction of “cruel and unusual punishment.” But the Lodge threatens, and has inflicted, such punishments. The sixth Article requires, “In all criminal prosecutions, the accused shall enjoy the right of a speedy and public trial, by an *impartial* jury of the state . . .” How can a jury of Free Masons constitute an impartial jury for a brother mason? The Lodge is a menace to the home in that it separates man and wife because it binds either one to secrets which they are not permitted to reveal to the other. It is a menace to the soul because it rejects Christ. On these three points the Word of God declares: That men be subject to the higher powers, and that they render unto Caesar the things which are Caesar’s (Rom. 13: If. Matt. 22:21); that men love their wives (Col. 3:19); that men who have Christ have life eternal (Jno. 1:12).

6. Christians are forbidden to take oaths. Lodges, especially Free Masonry, require men to take oaths. In this Secrecy violates the principles of Jesus. “Swear not at all ...” (Matt. 5:34) is the command of Christ. No man can take and keep the Masonic oath and be a Christian.

7. Men of God are forbidden to obligate themselves to things secret of which they are still ignorant, whether those things be good or evil. Very few lodges, if any, reveal their secrets to the initiate until after he has obligated himself to keep secret anything which may be given to him or may take place during the initiation. But the Word of God says, “Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it shall be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these. And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing” (Lev. 5:4-5). It is always anti-Christian for one man to enslave his conscience to that of

another.

8. It is anti-Christian to support or promote the practice of respect of persons. Lodgery is but a refined form of caste system: and this thing is condemned by the Word of God. Acts 10:34 Jas. 1:1-10. The Lodge is a respecter of persons in matters of charity. In fact the "charity" of the lodge is not charity. Lodge men pay dues with the expectation of receiving more. This, so far as charity is concerned, is anti-Christian. Luke 6:34-35. The Lodge fails in Christian charity in that it is not "In the name of the Lord Jesus" (Col. 3:17); neither is it in the "Name of a disciple" (Matt. 10:42). Lodge charity is but a method of insurance, insuring a select few while Christian charity does "good to all men" (Gal. 6:10: Rom. 12:20).

9. It is anti-Christian to promote or accept titles of honor. Modern secrecy is filled with high-sounding, flattering, congratulatory, parasitical and greatly inflated titles: "Worshipful Master," "Noble Grand," "Past Grand Patriarch," "Chancellor Commander" and numerous others are a violation of the principles of Jesus. (See Matt. 23:8-10.)

10. Christians are subject to the Bible as their written guide in life. Lodges, Masonry more particularly, take as their Bible any book which may happen to be the sacred book of the people or nation to which it may happen to come. The Bible for Masonry is nothing more than a piece of "furniture." For the Christian the Word of God is our guide. "Wherewithal shall a young man cleanse his ways? by taking heed thereto according to thy Word" (Psa. 119:9). "Thy Word have I hid in my heart that I might not sin against thee" (Psa. 119:11).

11. Christians are directed to pray through Christ and in His name. "And whatsoever ye shall ask in my name that will I do" (Jno. 14:13). Lodge prayers are not in the name of Christ. All authorities on modern secrecy know that the name of Christ is not only neglected but purposely rejected. It is inconsistent with lodgery to offer any prayer in the name of Christ.

12. Christians are under obligations to follow Christ in the matter of publicity of life and non-secrecy. Jesus said: "In secret have I said nothing" (Jno. 18:20). The principle of secrecy is wrong. It is anti-scientific and anti-Christian. Any scientist who discovers anything of value to mankind is under obligation to give that to mankind. Any

organization which has anything of value to mankind and refuses to give to mankind is a menace to a country. Anything which will not stand the test of light and publicity is not a thing for a Christian. "Let your light so shine before men, that they may see your good works, and glorify your Father in heaven" (Matt. 5:16). The Lodge has no one to accuse but herself it men become suspicious of her. Men have a perfect right to be suspicious of any institution which runs on the principle of secrecy. What would our lodge friends say if our banking institutions, charitable institutions and Churches were run on the same principle as is the Lodge—behind closed doors, and refusing inspection?

Men do not go in secret for nothing. Paul knew perfectly well that it was "A shame to speak of those things which are done of them in secret" (Eph. 5:11, 12).

These are but a few of the many indictments which may be brought against modern Secret Societies. One might proceed indefinitely with other charges, but this is not needful. An institution which is fundamentally wrong should be avoided by every Christian and should be opposed by the Christian Church.

The notion that we might reform the Lodge by urging men to continue the good they are doing and refuse the evil means nothing so far as the individuality of the Lodge is concerned. An institution which is fundamentally wrong and incidentally right cannot be reformed and hold its identity. An institution which is fundamentally right and incidentally wrong may be reformed and hold its identity. The Lodge comes under the former class. She is fundamentally wrong and to take away the wrong she would not be a Lodge. You might as well talk of reforming a saloon. After you have the bad out it would no longer be a saloon.

In conclusion, it should be the duty of every minister of the Gospel to investigate the Lodge question and inform his people. It should further be remembered that if the Church would remain pure; if she would hold her power with God and man; if she would accomplish the purpose of her calling she must avoid modern works of darkness; she must avoid any compromise whatever with the Lodge.

CHAPTER 37: LIFE INSURANCE

There are very few people who have not heard some glowing accounts of the; benefits of Life Insurance. Fascinating appeals have induced many to take out policies on their lives, and others are halting between two opinions. In this chapter we ask our readers to look at the subject with an unbiased mind, to carefully weigh the truths presented in the light of Scripture and good business sense, and in the language of Paul to “prove all things; hold fast that which is good.” In this chapter we have chosen to consider Life Insurance (1) from a religious standpoint, (2) from a social standpoint, (3) from a business or financial standpoint.

From a Religious Standpoint

“But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel” (I Tim. 5:8).

We introduce this part with a quotation which life insurance men are fond of repeating and misconstruing into an argument in favor of their business. Some well-meaning people who are averse to the covetous appeals made to them will, like Eve in the Garden, listen to the quoting of God’s Word and like her will also be deceived. Notice the text and the context carefully, and you will see that there is not a word there in favor of Life Insurance.

An Exposition of I Tim. 5:8.— In the Scripture under consideration Paul gives the information concerning the treatment and care of widows. Different classes of widows are spoken of: (1) The “widow indeed.” She is described as being “desolate;” that is, quite alone in the world—no husband, no children, no near relatives to minister to her necessities. Her hope is set on God, to whom her prayers ascend night and day. She is to be supported by the Church. (2) The widow who has children or nephews (grandchildren—R. V.), and is not able to support herself, should be supported by them. They should not expect the Church, nor life insurance companies, nor anyone else to support her, but they should “shew piety at home.” Natural affection will cause most people to care for their own, so that widowed parents will not come to want. If some should not, then let them *learn* that to show piety toward their own family, for to “requite their parents” is a paramount duty. To ignore this plain duty is to deny the first principles of Christianity, which is the gospel of love and

duty, and to fall below the level of unbelievers, most of whom recognize the duty of providing for parents in want. Hence the quotation, “If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.”

The Work of the Church.— God has provided ways and means for providing for all His people, spiritually and temporally, and whenever His rules and principles are applied His people are well cared for. Any man-made substitute to provide and care for *our own*, instead of God’s way, is unsafe, unwise, unscriptural.

The Christian Church was organized by divine authority, and is God’s representative on earth to teach and to practice the principles given in His Word, thus to “do good unto all men, especially unto them who are of the household of faith” (Gal. 6:10). Notice carefully God’s plan of supplying temporal needs:

1. *Individual industry is enjoined.* Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth” (Eph. 4:28). “And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing” (I Thess. 4:11, 12). “For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread” (II Thess. 3:10-12).

By reading these texts (others also might have been quoted) we see that everyone is to be industrious and provide for himself, and not to scheme dishonestly to make someone else support him or his own.

2. *Where individuals are in need, i.e., where they cannot provide for themselves*, then those of their own household are to supply their needs. (See I Tim. 5:4, 8.)

3. *The body of believers, both individually and collectively, are to “do good unto all men, especially unto them who are of the household of faith.”* “Distributing to the necessity of saints” (Rom. 12:13). “But to do good and to communicate forget not: for with such sacrifices God is well pleased” (Heb. 13:16). “That they do good, that they be rich in good works, ready to distribute, willing to communicate” (I Tim. 6:18). “Then

the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea: which also they did, and sent it to the elders by the hands of Barnabas and Saul” (Acts 11:29, 30). “Neither was there any among them that lacked” (Acts 4:34). “But whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him” (I Jno. 3:17)?

Where Life Insurance Falls Short.— How does Life Insurance compare with the principles taught by the above scripture texts?

It is true that there are many life insurance companies, and that all have not exactly the same rules. It is also true that not one of them is founded upon strictly Gospel principles. You may say that this is a strong assertion, but let us briefly look into the evidence.

1. They hold out great inducements to get fortunes with but little investments, thus tempting the covetous ones to invest a little with hopes of winning much. The wily agent has on his tongue’s end a long list of cases where for the payment of a few premiums large fortunes were paid over to the widow or other policy holders. Remember, however, that no company pays out more than it gets in. Whenever anyone gets more than he paid in, then it is a sure thing that others get less than they paid in. Your gain (if you are the winner) is made up at the expense of your disappointed fellow men, usually poor people who are unable to keep up their premiums. This certainly is a violation of the Golden Rule. It is nothing less than a lottery or game of gambling, with life and death as the main elements in the game.

2. Life Insurance is even more deceptive than a lottery.

In a lottery it is understood that only a few will be winners, while in Life Insurance the idea is held out that you cannot help but be a winner. The fact is, however, that the majority are losers while only the few are enriched. It is safe to assert that the business would soon come to an end if insurance agents made it a rule to guarantee to refund, dollar for dollar, all the money paid in. It is also safe to assert that if all the money paid on lapsed policies were refunded dollar for dollar, that no life insurance company in existence could long survive at the present methods of doing business. If then the vast majority have taken out policies with the motive of getting something without paying a just equivalent, or to be enriched by the losses of their disappointed fellow men, then they are guilty whether they gain or lose. Their motives will not

bear the test of honesty. Because Life Insurance is now regulated by state laws is no conclusive reason that God approves of it. Saloons also, and other institutions of iniquity, are regulated by state laws, but you readily pronounce them sinful and unrighteous.

3. *Their claims to charity are deceptive.* We heard an agent say recently, "Many thousands of widows and orphans are each year placed in comfortable circumstances by life insurance companies." Accepting his statement as true, we will investigate a little farther. Many thousands who needed help were placed in uncomfortable circumstances by losing what they had paid in because poverty compelled them to allow their policies to lapse. Others, reduced to penury and want, managed by some means to pay their premiums (which money would have brought comfort and cheer to the half-fed, half-clothed orphans) trying to keep up their premiums until Providence would come to their aid and remove some member of the family that the hard-earned money of other disappointed ones might bring comfort to the home.

No one can be received as a beneficiary member unless he or she can give evidence of good health or ability to pay their dues, for awhile at least. Is it charity to keep the, premiums paid in by a poor widow, and "allow her policy to lapse because she is too poor to keep it up? Can there be any true charity when the company, together with all the policy holders, aim to get more money than they pay in? Is it charity when they pay only when they are compelled to pay?

Is it charity to give to those who are not in need but are living in luxury, as many of the beneficiaries are? Is it charity to give to such persons while those who most need it **are** excluded from the benefits (?) of the company? Is it charity when those who conduct the business vote for themselves liberal salaries, the presidents of some of the larger companies receiving a salary greater than that of the President of the United States?

4. *Life Insurance encourages unbelief, the besetting sin of mankind.* The all-wise God has made provisions for the caring of His own in all ages, for time and for eternity. "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me" (Jer. 49:11). "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread" (Psa. 37:25). "Be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee" (Heb. 13:5). "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10). "It is better to trust in

the Lord than to put confidence in man” (Psa. 118:8).

In the face of all these plain Scripture teachings, and many others that might be given along the same line, it is the business of life insurance companies to make people disbelieve these promises. They say in derision: “We know how God cares for them. Look at the poor-houses and orphanages, and you have an example of how He cares;” thus virtually making God out a liar (I Jno. 1:10) and encouraging others to disbelieve God's Word.

In Acts 6:1-6 we have an example of the Church making provisions for the care of widows. In I Tim. 5 we have instructions to children, grandchildren, and the Church in providing for their own. In Gal. 6:10 we are admonished to do good to all, especially unto them who are of the household of faith.

Some life insurance men tell us that *their* way is the way that God cares for His people. Let us examine that claim a little. God says, “Do good unto *all* men” (Gal. 6:10). Do their companies do that? Do they not apply a test right at the very beginning that excludes those who are too poor to pay their dues or too sickly to give promise of long life? Then read on—“those who are of the household of faith.” Is this the rule among life insurance companies? No indeed— the unbeliever, the whoremonger, and every crook who passes the physical examination and gives evidence that he can pay his dues for a season is preferred to the needy in the Church who are not enrolled among their beneficiaries. So it will be readily seen that if the insurance way is God's way, then God's Word must be wrong and we make the Word untrue— again teaching unbelief.

While it is a general duty of the Church to do good unto all men (Gal. 6:10), and especially to care for its own members; and while it is true that churches are sometimes derelict in this duty; still God's Word is true that “I will never leave thee nor forsake thee.” Through the Church (the earthly home of God's people) where their spiritual and temporal needs are intended to be supplied, and through the rulers (government—who “is the minister of God to thee for good.”—Rom. 13:4) poor houses, infirmaries, asylums, etc.; are established; and He cares for humanity—for *all* people— according to His Word. If we *cannot* provide for ourselves, and those of our own family or of our household of faith *cannot* or WILL NOT care for us, then God cares for us through rulers, and we should be very grateful to Him that we need not go begging for bread, we should be “content with such things as we have.” A thousand times better to live in the poorhouse contented and believe and trust God

and His Word, than to live in luxury upon “wealth gotten by vanity,” knowing that much of the money that you are now spending comes from the hard earnings of many poor, ignorant, deceived people whose homes and means and provisions are much more scanty and meager than the county poor house.

5. Life Insurance proposes an unscriptural way of providing for our own. The uncertainty of life as held out in many scriptures, such as Job. 14:1, Psa. 89:47, I Cor. 7:29, etc., which are to be used as a warning to man to live soberly and righteously, are used by life insurance men to scare people into this unscriptural way of providing for their own. There are two honorable, honest ways of coming into possession of money: (1) by inheritance or gift, (2) by honestly earning it. Life Insurance provides for neither method but, as we have already seen, encourages the gambling spirit by holding out inducements which look like a chance to get a fortune for a comparatively small outlay of money. What will be the end of such teaching? Please read carefully II Pet. 2:1-4 and ask God to help you honestly to apply it to its intended use. Life Insurance strengthens the sordid tendency to accept the view that a life and its influence is measured by the amount of money it may possess or acquire, which is in opposition to our Savior’s question, “What shall it profit a man, if he shall gain the whole world, and lose his own soul.”

From a Social Standpoint

Life Insurance is a means of undermining family ties and affections, often resulting in murder or suicide. While the individual whose life is insured lives, there is a continual paying of premiums, or losing of money already paid in. Should that individual die, it would stop that paying of premiums and a snug income would be harvested by the policy holders. What are the two things at stake? *Money* and *Life*! The object of the insurance was to get the money. Since life is in the way of the object, the temptation is here to shorten the life. No one dares to say that such is not the case. The following incident plainly illustrates the point:

A gifted agent called on a good-hearted, easy-going farmer. After telling of a number of cases where men had died and their widows and children were well cared for, then quoting I Tim. 5:8, then telling about Joseph being at the head of a life-insurance company in Egypt, the farmer was almost persuaded to invest. As it happened, however, he still had presence of mind to remember the good judgment of his wife, and

suggested that he would go to the house and get the approval of his good companion who would be so well cared for after his death. After explaining carefully to Mary that after his death she should receive the nice sum of \$10,000 she at once said, "Do as you think best, John; the fact is that at that rate you are worth more dead than alive." We need not tell you that John did not insure. Many lives have been shortened because such thoughts have been harbored.

Some, when they see how much it is costing them to keep up premiums and the prospects for financial ruin stares them in the face, commit suicide. Others commit that deed when they see that family affections are lost because of the proposed insurance money. Still others are murdered that the relatives or other policy holders might get the money. Anyone who has his life insured has virtually allowed the devil to place a premium on his head, which is a strong temptation to those who are covetously inclined. Suicides and murders are far more numerous among the insured than among the uninsured.

From a Financial or Business Standpoint

An agent said to me: "We do not claim to be a religious organization, but a business company, the same as a savings bank."

Let us compare Life Insurance with a savings bank. In a bank you deposit what you do not need for current expenses, with the understanding that you are to receive back your own with interest, no more, no less. In Life Insurance the investment is tied up until after death or, if a time policy, until after long years have elapsed, hoping to get much more than is paid in, but if you unfortunately live too long the company may beat you at the game. Whether you need the money elsewhere or not, you must keep on paying your premiums or your policy will lapse. Just debts and family needs are often neglected to keep up these premiums. The individual whose life is insured often outlives the policy holder, thus neither the party insured nor the one for whose benefit the policy was taken out derives any profit from the investment. You may or may not win—a chance game. The surest way to make this a good investment, from a financial standpoint, is to insure high and die quick.

The poor Management Argument.— Some people say that Life Insurance is a good thing because there are people who are such poor managers that unless they are tied down to a certain sum in premiums

they will spend all their income. That may be true. But it is also true that widows from such homes, where they were not in the habit of having much money, become an easy prey to sharpers and in a short time this bounty money is gone also.

This is a very lame argument. By your life insurance policy you encourage them to become even more improvident, less saving, less self-reliant. Teaching them to trust in the insurance money coming later on, they go on in their spendthrift, improvident way. Presently some member of the family dies. Now you take a few thousand dollars that others have paid in, and in a few years this money also is gone. Having spent their own and other people's money they are as helpless as before. Their own money gone, other people's money gone, this "good" way having failed, either the Church or the State must care for them the rest of their lives.

Expensive Charity.— Life Insurance is not a paying proposition for the average investor. As an illustration we quote from the annual report for 1912 of Charles Johnson, insurance commissioner of the state of Pennsylvania. The premiums received by the life insurance companies doing business in the state that year amounted to \$65,100,871.73; losses paid, \$23,364,321.53. In other words, the people of Pennsylvania paid that year the enormous sum of \$41,736, 550.20 more than they received. This is an expensive way of helping widows and orphans.

Does Life Insurance pay? It certainly does pay some individuals. But from the standpoint of the average investor, from the standpoint of the people, as a whole, does it pay?

A few Problems.— May we have a few problems in mathematics?

1. A man had his life insured in several companies, amounting to \$50,000. On an average it cost him \$18 per thousand annually—\$900 a year. If he died, this \$900 a year would be saved. Besides, the family would have \$50,000 to put on interest, which would readily yield (above taxes) three per cent, or \$1500 a year—\$900 plus 1500 equals \$2400. This made him an expensive article. Every year that he lived the family virtually gave up \$2400. He no doubt felt the struggle it would take to keep up his yearly dues. His life ended mysteriously. Find cause of his death.

2. We know a man in the thirties who has paid premiums for some years. It has cost him his earnings and several thousands which he inherited from his father, and, worst of all, his religion. He says, "I dare not quit

now, or it will all be lost.” They have no home, are paying rent, working hard, family affections none too good, religion gone, wife and children may die before he does—unhappy life—all for the possibility of someone, at some time, getting a large sum of money. Does it pay?

The Investment.— A father said to his son, “Do not allow the agents to deceive you. Better not insure.” “But father,” replied the son, “why do *you* keep it up, if it is not a good thing?” “I have paid in too much to lose it,” was the father’s response.

That is the nature of gambling every time. If a man is caught in a loss, he wants to try it again, and next time he may win.

A widow in our town who was in meager circumstances wanted fuel and had no money. She asked the writer for the wood and when it was delivered to her she said, “I would like to pay you, but I cannot now. I am expecting insurance money, but it has not come yet. My husband was a member of the lodge and carried insurance. Before he died he had paid in over \$1100. He has been dead more than a year, and I still have no money. They claim there is a flaw somewhere about his keeping up his dues. Oh, if I just had the money we paid in; I could get along quite well.” About a month later our town paper published in bold type:

“Charity to the Widow!” Received from such a source, \$1000!

giving a glowing write-up of the much good done by those organizations. Now, kind reader, was that charity? or even a good business?—Paid in premiums, \$1100; received from insurance company, \$1000; interest on investment gone.

These illustrations are all actual occurrences that have come under our own personal observation. Many more might be given, but let this suffice. Dear reader, if you are honest and want only what rightfully belongs to you, there are a number of opportunities open to you to invest your earnings without patronizing Life Insurance. You can invest in a savings bank or other banks, or you may buy a home on the installment plan; but never, even from a financial standpoint, invest in a game of chance.

Conclusion

We have given a number of reasons why we should oppose Life Insurance. A number more might have been given. When the insurance man with glib tongue approaches you, be careful not to lose your balance

but weigh carefully and be not deceived. They may quote Scripture and misconstrue its meaning, but that is an old trick, having first been practiced in Eden. The fact that some ministers and churches tolerate Life Insurance is not conclusive proof that it is right. Many other things not approved by the Word of God are advocated by *some* ministers and churches. Some churches that have once stood against it have, like Eve, yielded and are now, like Eye, trying to get others also to partake of it. We oppose Life Insurance because—

1. It is unscriptural.
 2. It holds out the temptation of undermining family affections.
 3. To the average investor it is not a good business investment.
 4. But two out of five dollars invested get back to the policy holders.
 5. It is systematic deception, drawing the money from the pockets of the many and enriching the few.
 6. The enormous profits which some get are possible only because of the policies which are allowed to lapse, usually because the parties insured are too poor to keep up the premiums.
 7. It is a chance game, which makes it a species of gambling.
 8. It fosters covetousness, in that it holds out the dream of large returns for small investments.
 9. It robs many people of their hard earnings, and, what is worse, of their religion.
 10. It teaches unbelief in the many promises of God to care for His own.
 11. It proposes an unscriptural way of caring for our own.
- “Be not deceived whatsoever a man soweth, that shall he also reap.”
“By their fruits ye shall know them.” “Abstain from all appearance of evil.” Consider all these points in the light of God’s Word. It is evident that it is wrong to patronize this popular evil. It is therefore evidently right that it be made a test of Church fellowship.

Part 7 Christian Graces

CHAPTERS

- 1. LOVE by D. J. Johns**
- 2. HUMILITY by Noah H. Mack**
- 3. PURITY by J. R. Shank**
- 4. HOPE by S. F. Coffman**

CHRISTIAN GRACES

The only living hope of man lies in Christ. The enlightenment of the world is found in Christianity. Christianity is not only the system of doctrines and precepts **taught** by Christ, but it is also the embodiment of those blessed experiences peculiar to them that are in Christ. These experiences encourage the growth of Christian graces or virtues which cause the children of God to shine as jewels in His kingdom.

In the chapters which follow we have made *no* attempt to name all the Christian graces or virtues which the child of God should possess, but they who possess in a marked degree the four that we did name are sure to be the happy possessors of all the rest. Here are four precious jewels which God intends should be ours to enrich our souls, to lighten our pathway, to enhance our usefulness and our happiness, to encourage us in our heavenly journey. When the love of God is shed abroad in the heart of man it gives him a vision of the true exaltation which fills his soul with humility; it lifts him above the love for the vanities and follies of this world, and purity is a mark of his soul; it gives him a foretaste of the joy and glory to come, and hope cheers him on his upward journey. Ennobled by **love**, exalted through **humility**, made Godlike in **purity**, and thrilled with the **hope** which is the sure anchor of the soul, the child of God presses on, fighting the good fight of faith, growing “in grace and in the knowledge of our Lord and Savior Jesus Christ.”

CHAPTER 38: LOVE

If ye love me, keep my commandments.—Jno. 14:15.

Definitions

“An emotion, sentiment, or feeling of pleasurable attraction toward or delight in something; as a principle, a person, or a thing which induces a desire for the presence, possession, well being, or promotion of its object. A strong feeling of affection for or a devoted attachment to a person.” — Webster.

Love may be regarded as the internal feeling of good will and kindness which one intelligent being bears toward another, or the expression of that feeling in words or acts which gratify and benefit another. It is that principle in man which causes him to respond willingly to the wishes of others or to make the needed sacrifices to gain the object of his desires. Though we may speak of different kinds of love, this principle is found in all of them.

We speak of *conjugal love*, noting how willing the lover is to make sacrifices in order to win the heart of the one loved. And after the object is gained and they have become husband and wife, they are considerate of each other's wishes, needs, joys, or sorrows.

So in *parental love*, nothing is too much for the parents to do for the offspring. Though wearied by the toils and cares of the day, mother can not rest until she knows that her child, the object of her love, is cared for. Day after day, night after night, the parent will plan and struggle and toil, and when all is over will only be sorry that more could not be done.

But men who are moved by love are after all living different lives. This is because the objects of their affections are not the same.

Human and Divine Love. — There is a love that is divine, and a love that is only human. It is natural for man to love, but only the things which can be seen eye or understood by the natural mind. This human love goes out from man to man, from husband to wife, from parent to child, etc., many times to the extent that it leads to the destruction of both body and soul.

Divine love has an object that is heavenly, and therefore a desire for the presence and possession of the divine, and will therefore be earnestly engaged in complying with the conditions by which it may be a partaker of the divine nature and an heir of the divine inheritance. Divine love is

manifested in the love which God had for sinful and unworthy man, even to the extent of giving His only begotten Son to die for His enemies. They who have been made partakers of the divine nature have this love shed abroad in their hearts by the Holy Ghost.

Distinction between Worldly and Christian Love.— The love of the worldling goes out only to things present, the things seen with the natural eye and realized in this present life. The parent loves the child because it is his or her child, because of its beauty, its strength, or its intellect. In these lie the possibility of bringing honor to himself, and also the hope of his own posterity getting along well in the world. He loves to accumulate, for in the dollar he sees his well-furnished home and his opportunities to take his ease and enjoy the pleasures which this world affords; or if it is greatness that he desires he sees in his wealth an opportunity to win success and be numbered with the rich and great men of the world. He loves to do good in public affairs, that he may be seen of men and be spoken of as a benefactor. The love of the Christian goes out not only to temporal things but also to things that are eternal. The Christian parent loves the child, not simply because it is his child, but especially because it **is a gift from God and has an immortal soul which, clothed with a strong body and a bright intellect,** may be a help to parents in their **spiritual warfare and develop a** character that is useful in the service **of the Master and** a glory to God. He loves to work with **his hands and** accumulate, because in it he sees an opportunity **for fulfilling** his desire to be a help to those in need, whether **in** temporal **or** spiritual life. He loves, in humble service, to be useful in advancing the cause of Christ, though by fellow-men he may never be called great. He looks to the mansions which God prepared for those who love and obey Him in childlike simplicity. “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him” (I Jno. 2:15). “He that loveth not knoweth not God; for God is love” (I Jno. 4:8).

Love and Hate Contrasted

Love, that feeling of kindness and good will, is ever desirous for the well-being and advancement of the cause of its subject. If then God is the object of man's love, it follows that his desire will be to do the things which are pleasing to *God*.

Hatred, the feeling of great dislike and aversion, intense ill will, always bears with it the thought of abhorrence; and therefore naturally delights in the misfortune, grief, downfall, and even destruction of its object. "Whosoever hateth his brother is a murderer" (I Jno. 3:15).

Can these two great opposites dwell in the same heart? The psalmist in describing the majesty of Christ's kingdom says, "Thy throne, O God, is forever and ever: the scepter of thy kingdom is a right scepter. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows" (Psa. 45:6,7).

God who is in verity *love*, Himself *hateth*. He loves righteousness and hates iniquity, loves good and hates evil; and this could not be otherwise, because the good and the evil are so completely the opposite one from the other that they can never peacefully dwell together. But the love for the good and hatred for evil, likewise the love for evil and hatred for the good, are so harmonious that they not only dwell in the same heart but are a united force against that which is hated. It is not hard to understand, therefore, how that the prophet could tell the people to love the good and hate the evil (Amos 3:15). that the Lord might be gracious unto them. Of the cruel princes it is said that they "hate the good, and love the evil" (Micah 3:2). Then we conclude—

1. *That love for the one and hatred for the other of these two great opposing forces in the world must and do dwell in the same heart.* In order to overcome "the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. 2:2), we must hate this spirit of disobedience (to God), and this we do only to the degree that we love the spirit of obedience (which is the spirit of love).

2. *That love and hatred for the same object can never peaceably dwell together.* "No man can serve two masters: for either he will hate the one, and love the other: or else he will hold to the one, and despise the other" (Matt. 6:24). Man cannot love sin and hate sin at the same time. Neither can he love God and at the same time love sin, for the love of God is hatred to sin. He who halts between two opinions is double-minded, and "the double-minded man is unstable in all his ways" (Jas. 1:8).

3. *That in order to be a good lover a man must also be a good hater;* just as a person, in order to live a pure, meek, quiet, peaceable, nonresistant life, must be a good fighter. What kind of a fighter? with carnal weapons? No; "the weapons of our warfare are not carnal." Paul tells Timothy to "fight the good fight of faith." Of himself he said, "I have fought a good

fight.” David said, “I hate them with perfect hatred” (Psa. 139:22). He hated them because he loved God. It is they that “abhor that which is evil,” who cling most tenaciously “to that which is good.” The greater our love for God, the more intense our horror for sin. Pity the man who professes to be filled with a love for God and yet looks with pleasure upon the popular sins of the age. Our love for righteousness increases as we learn to hate evil.

4. That a man's outward life bears testimony to his real character. If this shows a lack of the spirit of love (which is the spirit of Christ) it is an evidence that the new birth has not yet taken place, for that which is born partakes of the nature of that which brings it forth. “Now if any man have not the Spirit of Christ, he is none of his” (Rom. 8:9). “We know that we have passed from death unto life, because we love (I Jno. 3:14). This brings us to the next division of our subject.

Love Manifested

It is not an unmistakable evidence of love if men have great gifts, or faith, or knowledge, or even good works. According to I Cor. 13 : 1-3 it is possible to speak in tones and tenderness of angels, to prophesy, to understand mysteries, to make sacrifices for the poor and even to suffer death, and still be without the love of God. But these qualities exercised in the spirit of meekness and humility are the manifestations of love possessed. The attributes of love are admirably set forth in the thirteenth chapter of First Corinthians, and these we shall endeavor briefly to notice.

1. **“Suffereth long, and is kind.”** It manifests itself in much forbearance and pity and kindness toward those less favored than ourselves. It stands in the way of hasty temper and rash acts. There is no cruelty in love—unless it is in bearing much ourselves rather than to inflict pain and sorrow upon others. Love in the heart gives a tenderness to our words and actions which helps in relieving the sufferings of others and makes things agreeable for them.

2. **“Vaunteth not itself, is not puffed up.”** He that can do a hundred little things in God’s service and never selfishly speak of them is a greater hero of love than he that does many mighty works and boasts of them. It is not he who knows the many passages of Scripture and is able to quote them at his pleasure, but he that *believes* and in the fear of God obeys the

little that he does know, that manifests the love of God in his heart.

3. “Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil.” “Taketh not account of evil” (R. V.) It is never seemly or becoming to withstand or disregard the teachings of one whom we know to be our superior. Then certainly it is very unseemly **for** man to disregard and disobey the teachings or commandments of a loving heavenly Father who is our superior in every way. Yet how carelessly and indifferently will brother grieve brother in things as needless as the eating of meats offered to idols. God says of all such, “Now walkest thou not charitably” (Rom. 14:15). It is very unseemly for anyone to claim salvation and say, “I know God,” and not keep His commandments. I Jno. 2:4. Seeking one’s own advantage and being inconsiderate of others’ interests show a lack of brotherly love; as well as taking account of every evil that may be done unto us, and being so easily provoked when obstacles chance to fall across our pathway.

4. “Rejoiceth not in iniquity, but rejoiceth in the truth.”

It is impossible to rejoice in the things we hate, and it is clearly taught all through God’s Word that God hates sin and has banished it from His habitation, that it is *iniquity* that separates man from God. Isa. 59:2. It would be folly to suppose that he who loves God and fellowman, could rejoice in that which separates them, knowing that such separation means sorrow and death. No matter how much pleasure or benefit the carnal mind may think and the unrighteous things in which it engages will afford, the love of God cannot rejoice in them.

No matter how much loss the flesh may think will be incurred if the truth is obeyed, love will rejoice in the truth, for it looks to the things that are eternal.

It certainly is not the love of God that impels men to rejoice at the downfall or sinfulness of others. They in whom, the love of God has full sway are grieved at the sound of lying or profanity, and receive the news of wickedness on the part of others with heaviness of heart. Love to God means also love to man. Hence the desire to see all men, especially neighbors, free from all iniquity in any form. This same love constrains us to work for the social, moral, and spiritual uplift of all people, and to rejoice at the evidence of truth and righteousness reigning in the hearts and lives of others.

5. “Beareth all things, believeth all things, hopeth all things, endureth all things.”

He that bears patiently the crosses that fall to his lot as he is about his Master’s business, and without murmuring or complaining thanks God for the grace which gives strength to endure hardship and willingness to walk in the path of duty, has the right to claim the love that “believeth all things.”— Not the “all things” which men may teach, and thus be “carried about with every wind of doctrine,” such as Dowieism, Eddyism, Russellism, and other false teachings—but believing the “all things” which God hath spoken, believing that God will not permit His children to be tempted above that which they are able to bear (I Cor. 10:13), that the chastening of the Lord will yield the peaceable fruits of righteousness to them that are exercised thereby (Heb. 12:11), believing with the psalmist that all the precepts of the Lord concerning all things are right (Psa. 119:128)—these are a few of the “all things” that love believes and endures. He that does not believe all things that God says and willingly endures all things that His Word asks of him cannot justly claim His love. “This is the love of God, that ye keep his commandments: and his commandments are not grievous” (I Jno. 5:3). “He that hath my commandments, and keepeth. them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him” (Jno. 14:21). “He that loveth me not keepeth not my sayings” (Jno. 14:24)

1. “Charity never faileth.” After meditation upon the first and last of these three words, read the sentence, placing the emphasis on the middle word. Then compare this with the so called charity of secret orders, life insurance companies, and some so called “benevolent organizations.” All charity, outside the real Christian charity, is partial, given upon conditions, bestowed upon favorites, excluding some who cannot meet the conditions imposed. But Christian charity, being of the same kind as that which prompted the loving Father to send His Son to redeem a lost and sinful world, never passes by the needy under any circumstances. It is unfailing in relieving the wants of the needy, there never will be a time when it will cease. “Charity *never* faileth.”

2. “The greatest is charity.” To other things there is an end. “Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away;” but

there still abide “faith, hope, charity, these three, but the *greatest* of these is charity.”

Love has rightly been called “the greatest thing in the world.” The Bible so teaches it. Among the notable comparisons with other important things is that found in the verse just quoted, also that found in Col. 3:12-14. Mercy, kindness, humility, meekness, nonresistance, the spirit of forgiveness, faith, hope, and other excellent qualities of the Christian heart and mind are all noble, uplifting, and necessary for every believer, but above them all is charity. It is the heavenly stamp upon the human soul, “the bond of perfectness” which insures the unity of the body of which Christ is the Head. It is the heaven-prized jewel which not only fills the soul with gladness and with goodness, but constrains its happy possessor to imitate the example of Him who so loved us that He gave His only begotten Son to die that we might live.

The Power of Love

Motive-power of Life.— Go where you will—happen where you may—you may determine where the object of men’s love is. “Out of the abundance of the heart the mouth speaketh.” Ask the men who have professed faith in Christ where their love is and they will tell you almost invariably, “I love God and that which is good.” Then watch their conduct in life, and it does not always tell the same story. The reason is that their hearts (the seat of affections) are not all set on things above. Love is the power which constrains men to action. Therefore “by their fruit ye shall know them” (Matt. 7:20). The fruit is the outcome of the motive-power that causes the act. If then we have power to become the sons of God, it is because God has bestowed His love upon us by the new birth. “Whatsoever is born of God, overcometh the world” (I Jno. 5:4). Faith is the victory, but faith without the power of love is not the faith that overcomes. In Christ Jesus the faith that “worketh by love” availeth (Gal. 5:16). All the spies believed in God, but ten of them feared He would not do what He promised when He said, “I will give you the land to possess it.” Not having the love that “casteth out fear,” they lacked the overcoming power and died in the wilderness.

The Triumph of Love.— ‘Love is strong as death. Cant. 8:6. It was strong enough to move the Father to forsake the Son for a season in order that sin-lost man might be redeemed. God so loved the world that He

could bear to hear this pitiful cry coming from the Son: "My God! my God! why hast thou forsaken me!" It is the love of God that draws His followers to Him so closely that neither death, nor angels, nor principalities, nor any other creature is able to separate them from Him. Yea, even all the united forces of the gates of hell shall not prevail against the soul which out of love steps into the Church which is builded on the Rock, Christ Jesus. "God is love;" and therein lies the power of our safety, for no man can pluck us out of His hands. Jno. 10:29. These truths were clearly exemplified through the dark ages, when our fathers in the faith (as well as the apostles in their day) filled with love to God, withstood the severest trials and strongest temptations, even to being separated from their families, leaving their all with God, joyfully suffering the severest torments, sealed their faith with their blood rather than to yield to sin in any of its proffered pleasures and honors. Thus they proved the power of the love of God in those that hold to His promises. "Finally, my brethren, be strong in the Lord, and in the power of his might" (Eph. 6:10). "Covet earnestly the best gift," forgetting not to follow earnestly "the more excellent way."

The Work of Love

1. It casts out fear. "He that dwelleth in love, dwelleth in God, and God in him." Then there is no fear in judgment, but love being made perfect, "Casteth out fear" (I Jno. 4:16-18).

2. It bars out hatred. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death" (I Jno. 3:14). "If a man say, I love God, and hateth his brother, he is a liar And this commandment have we from him. That he who loveth God love his brother also" (I Jno. 4:20, 21). No murderer has eternal life or any part in Christ's kingdom. When love to God enters the heart, hatred to God, to His people, and to His Word (I Pet. 3:9) is excluded.

3. It secures obedience and purity. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently" (I Pet. 1:22). "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments" (I Jno. 5:2, 3). Keeping the commandments is

obeying the truth. In obeying the truth the soul is purified. Every man that has the hope of being like Him at His appearing “purifieth himself, even as he is pure” (I Jno. 3:2, 3).

4. It leads to fullness in God. Paul prayed that the Church might be blessed according to the riches in Christ’s glory, to be strengthened with might by His Spirit in the inner man; that Christ might dwell in their hearts by faith; that being rooted and grounded in love, they might be able “to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God” (Eph. 3:14-19). Fervency and devotion to God lead to this fullness.

Whom Shall We Love?

Heaven's law is love; and it is needful for those who desire to be among its inhabitants to acquaint themselves with this law. And the first thing to learn is to love the Lord our God with all our heart, soul, mind, and strength. Having our very being filled with that pleasurable attraction toward God which He uses as means to this end.

Of these, Christ stands at the head and is to be loved as the Father, for He and the Father are one. Loving Christ is loving the body of which He is the Head (Eph. 5 :23) and to whom He has given the ministry of reconciliation. II Cor. 5:18. Loving God and His plan is loving the Church which He has organized, in which body His Spirit dwells (I Cor. 3:16). All members of that body are brethren, though they have different gifts and callings.

Also in the home the brethren are to bring up their children “in the nurture and the admonition of the Lord,” preparing them to become members in the body of Christ. We should also pray for and do good to enemies, that they may be brought into the body. God so loved the world that He gave His Son, who taught the Church to carry the Gospel to all men and witness for Him to the uttermost parts of the earth.

Our relationship to the world is expressed in a two-fold sense: (1) “Go ye into all the world, and preach the Gospel to every creature” (Mark 16:15). (2) “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life, is not of the Father, but is of the world” (I Jno. 2:15, 16). Therefore the love of the world does not promote the cause of Him whom we love,

whose glory we desire, in whose glory we delight.

To repeat, the Bible teaches us that we should love God, Christ, the Church, husband, wife, children, enemies, the souls of all men, but “not the world.”

Conclusion

“He that loveth not, knoweth not God, for God is love.” This love is made known to men, not by God sitting upon His throne saying, “I love the world so that I could give my only Son: I could even see Him die for them;” but His love is made manifest in the very act. He gave His Son, saw Him taste the cruel death, taking man’s place in paying the penalty for sin that man might be free before the great Judge. If by faith men will open their hearts to be the temple of the Holy Ghost to dwell in them and rule their lives, surely love will also be made manifest in their deeds as well as their words. Sacrifice is the only gauge by which love can be measured. If men’s members are yielded and sacrificed to sin, it is evident that they love sin and are the servants of sin. Rom. 6:16. Submitting in humble obedience to God and obeying His commandments in love, and proving our loyal devotion to Him by willing sacrifice and endurance for His sake, are likewise evidences that we are the servants of God.

Love never says, “What *must* I do?” but “What *can* I do that I may be a help in the advancement of the cause of Christ, the rescue and salvation of souls?”

“Beloved, if God so loved us, we ought also to love one another.” “By this shall all men know that ye are my disciples.” All men know by the evidences of life that love reigns in our hearts, if the acts of life show that we are interested in the well-being of our brethren and that we are willing to be spent to that end. Then, and then only, can it be said of us, “Ye are the light of the world.”

Love is like steam; no man can possess much of it and keep it hidden. It will force its way out and prove where man’s affections are. Without love, all gifts, knowledge, faith, good works, sacrifices, etc., will avail nothing with God. God grant that every believer may *seek after* and *know* what is the love that passeth knowledge.

“God is love.” To love is Godlike.

CHAPTER 39: HUMILITY

Thus saith the high and lofty One that inhabited eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble.—Isa. 57:15.

Definition.— “The state of being humble.” The word humble means on or near the ground. Man generally shows reverence toward God and recognizes and honors his superiors by bowing his head, at times prostrating himself upon the earth; hence the origin of the word humble. Humility, in a larger sense, means lowliness of mind, modesty, meekness, submissiveness, and freedom from pride and arrogance. In speaking of persons we speak of modesty, meekness, or submissiveness; but when we speak of a house or home which cost but little and where there is but little furniture, we speak of “a humble dwelling” or abode.

In a spiritual sense, humility means to have a low opinion of self, a feeling of unworthiness in the sight of God, claiming nothing for self but all for Christ (Phil. 2:5-8, 3:8), seeking no praise or honor from men. Gen. 41:16; Dan. 5:17. It is a shining jewel which graces the hearts and lives of all who are fortunate enough to possess it.

False Humility

There is a kind of false humility against which we should be continually on guard. Paul calls it a “voluntary humility,” a humility of one’s own choosing, claiming to be some great and holy one. Col. 2:18, 19. To appear pious and holy in order to be seen of men is a sin of which the Pharisees were guilty.

Imitating someone else in manner and learning is not humility. We may learn good manners from others, but should under all circumstances retain our own individuality, developing the gifts which God has given us, not trying to be someone else whom we admire or imagine others admire. Satan would have the humble believer think himself the very humblest, and keep on thinking of his humility until it is turned into pride. This so called humility often becomes very harsh and unloving. The victim is generally very correct in his outward life and carries on a kind of censorship over his fellow believers, criticizing and denouncing what others do, not knowing that true humility would always rather judge self than others. Whenever self comes to the forefront under the guise of humility, then beware! that is false humility, and is really only a deceptive

form of pride.

Christ Our Perfect Pattern

His own Testimony.— “Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls” (Matt. 11:29). “I am meek and lowly in heart,” is the foundation upon which He bases His authority to call all men unto Him to learn of Him. Then must meekness and lowliness be the very basis of authority and power in Christ. By further search into prophecy and into His own Word we find a continuous expression of submission to His Father, both in word and in deed, claiming nothing for Himself:

“He shall not cry, nor lift up, nor cause his voice to be heard in the street” (Isa. 42:2).

“He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth” (Isa. 53:7).

“The Son can do nothing of himself, but what he seeth the Father do” (Jno. 5:19).

“I do nothing of myself” (Jno. 8:28).

In resisting the devil He used not His own strength, but resorted to the power of the written Word. Matt. 4:1-10.

The written Word is the sure weapon of the humble Christ and the Christian against the devil.

His Humble Life.— His humble birth was an appropriate beginning of His humble life. Prophecy is definite in pointing out the manner of His coming. Isa. 7:14; Micah 5:2. He came in poverty, of humble parentage, clad in swaddling clothes, laid in a manger somewhere in Bethlehem, an obscure town in Judea. The greatest, the highest, the noblest of kings came as the humblest, the lowliest, the poorest into this world. No other being ever came as He did. There was no display when Christ our Savior was born. The humble shepherds became the first witnesses of His birth. The Father would have it so; it was in accordance with His divine plan. The humble birth of Christ is unmistakable evidence that the kingdom of God in Christ is one of meekness and lowliness.

He was subject to His mother and foster father during childhood, though He was the Son of God. When His mother told Him of their sorrow in searching for Him, He gave definite evidence of His special business on

earth, but humbly returned with His parents to their home and “was subject unto them” (Luke 2:42-51).

His occupation was likewise humble, being a carpenter. When the Jews saw His wisdom and works in the synagogue at Nazareth they were offended because He was a man of such humble standing. “Is not this the carpenter the son of Mary,” said they, “and are not his brothers and sisters with us?” His occupation and family standing were too humble for them, so they rejected Him, thrust Him out of the city, and tried to kill Him.

His poverty was remarkable. Though He was a King, yet: owned He no nation, no country, no city, no town, not even a house. “Foxes have holes, and birds in the air have nests; but the Son of man hath not where to lay his head” (Matt. 8:20). For man’s sake He became poor that through His poverty man might become rich. II Cor. 8:9. His poverty has become a rich store house of grace for them that love Him. Jno. 1:17; Rom. 5:21.

His Work among Men.— How nobly does His life shine as we study His career while among us.

1. *He took upon Himself the nature of man*— not the nature of angels, but He became the seed of Abraham. Heb. 2:16. He wore a body of flesh and blood, thus was made like unto His brethren.

2. *He partook of our infirmities*, and was subject to temptation, “in all points tempted like as we are, yet without sin,” and thus became a sympathetic High Priest, of whom we obtain mercy, “and grace to help in time of need” (Heb. 4:15, 16).

3. He submitted to ordinances. Though He had no sin and needed no repentance, He yet came to John to be baptized that He might obey the law and thus “fulfill all righteousness” (Matt. 3:14, 15).

4. *He was a servant*. His work was to teach the way of life and to take away the curse of sin. In this special service He humbled Himself, became “obedient unto death,” bringing our sins and handwriting of ordinances to the cross. Phil. 2:8; Col. 2:14.

5. *He associated with the lowly and the despised*. He chose His disciples from among those in humble walks of life, some of them being fishermen (Luke 5:1-11) and some despised publicans (Matt. 9:10; Luke 5:29). The common people followed Him and heard Him gladly. Even the children received their due share of attention from Him.

6. *He refused honor from men*. Neither the temptation of the devil nor the pleadings of His friends who wanted to make Him king could swerve

Him from His path of duty.

7. *He was willing to be despised and reproached for our sakes.* The only being clothed in flesh that ever lived above reproach and shame, what humility it was for this innocent man to be willingly made sin (II Cor. 5:21), a curse for us to redeem us (Gal. 3:13), and to take upon Himself our reproaches without a murmur (Rom. 15:3)! All who realize in just a small way what reproach and shame Christ suffered in their behalf will not fail to be humble. He was willing to suffer temptation, persecution, and death that we might live. He suffered great agony, even unto blood, striving against sin. During all this time His plea was, “Not my will, but thine be done.”

8. *He was obedient.* He humbled Himself unto the death of the cross, laid down His life for us, counted not His life dear but yielded Himself for our redemption. When the humble Christian beholds the willing, obedient Jesus in His suffering in behalf of a lost world he cannot help but cry with the poet:

*“Forbid it, Lord, that I should boast,
Save in the death of Christ my Lord;
All the vain things that charm me most
I sacrifice to Jesus’ blood.”*

How Saints Obtain Humility

1. **Through a Willing Mind.**— The willing saint readily finds place in his heart for humility which he cultivates and exercises daily. Stiffness of mind and stubbornness of will find no place for humility. Through a willing mind the heart is prepared for this important grace. “The carnal mind is not subject to the law of God, neither indeed can be.” When the will of a believer is fully consecrated, pride finds no place in the heart, the idea of self-importance finds no room there. “Not my will, but thine be done,” is the humble Christian’s passport to success in Christian service. Disappointments will not discourage, defeats will not dismay, and persecutions cannot overwhelm the minds and hearts of the humble followers of the lowly Jesus.

2. **By Denying Self**— the door of the heart is opened, the spirit of meekness finds entrance, and the grace of humility takes possession of the soul. By nature no one is humble. Rich and poor, high and low, all are by nature selfish and proud. When the old nature is brought to the cross

the power of self is broken and the power of the Spirit put into operation. Then the believer obtains the power from God to rise above the world of flesh and blood and perishable things. "The world is crucified to me, and I unto the world," says Paul to the Galatians.

3. By Putting it on.— "Put on humbleness of mind" (Col. 3:12). They who are risen with Christ are taught to set their affections on things above, to put off the old man, and to put on the Christian graces. Paul's teaching is definite in showing that a crucified will is a necessary condition of humility. Some find it hard to be humble because they are not willing; while others make no effort to be meek, though they profess to be followers of the Lord, and give no more evidence of humility than does the proudest worldling. But to the earnest seeker the Lord gives power and grace to put on humility as one puts on a garment. I Pet. 5:5.

How Saints Retain Humility

1. By Walking in it.— "Walk worthy of the vocation wherewith ye are called, with all lowliness and meekness." When one puts on a garment he goes forth in it. In like manner, after the believer has put on humility, it will be noticed as readily as a garment is noticed. It is his every day costume to walk and to work in. It makes him unconscious of self in the presence of others, for all those things which would cause shame and embarrassment are covered by it. So the faithful pilgrim continues his journey day by day in this fitting garment. It is suitable for all occasions. Changes in fashion have no bearing upon the mind of one who walks in humility.

2. By constant Heart-searching.— In this way the believer determines his state of heart. God has blessed man with a variety of gifts. A consciousness of them often leads people to be proud of them. The young man with fluent speech, the young woman with sweet voice and talent for music, the man of great business qualifications, are all tempted to become proud of their success. Daily heart-searching and consecration will without fail retain the humble state of the true believer's heart.

3. By Thanksgiving and Humble Service.— The believer's mind is constantly kept in the Spirit channel. "Every good gift and every perfect gift is from above, and cometh down from the Father" (Jas. 1:17). The humble soul gives thanks daily for blessings received. When one fails in

this, self will soon be on the throne, claiming all. Instead of feeling unworthy and dependent, the forgetful follower soon feels to display these good things and to seek praise. Instead of serving the Giver of all good he serves self and the world. All gifts, powers, faculties of mind and soul, must be constantly employed in humble service of the Lord, to whom all glory belongs.

Evidences of Humility

1. Appearance.— Evidences of humility are manifest and readily noticed in the true believer's life. The very appearance of a person gives evidence of the condition of his heart. The step, the movement of the body, the countenance, all give unmistakable evidence as to whether the person is meek and unassuming, or haughty and self-important.

God describes the proud daughters of Israel and foretells their certain destruction. Isa. 3:16-26. The very look of the proud is hated by the Lord. Prov. 6:17. He does not so minutely describe the motions of the humble, however it is evident that the Spirit of God in man will cause him to be meek, humble, lamb-like in everything he does, without any effort at display. A full head of wheat hangs low while an empty head is erect. The effect of thought and feeling are by degrees impressed upon the countenance. The face in course of time becomes an indicator of the heart. Whether humble or proud one need not tell, for we are "known and read of all men."

By their apparel people manifest modesty and humility, or the absence of these qualities. But humility's garment is never changed by the fashions and styles as they come and go. The humble Christian seeks to imitate his lowly Jesus, and modest apparel is his desire. He desires to appear in harmony with the humble and the obedient, even in dress. An independent spirit along this line manifests an absence of humility,

2. The Spirit of Unity.— The spirit of unity also is found in humility. The sheep which are so often used to represent God's people are as one flock. They walk together in peace, are alike in appearance, and there is a general sameness in their makeup. So should God's people be. "Only by pride cometh contention."

3. Simplicity.— The things about us give silent evidence of the desires of our hearts. Modesty and good taste go together; but imposing buildings with lavish and costly furniture together with gay apparel do

not harmonize with the spirit of humility. Children should learn from their parents the habits of simplicity along all lines.

4. **Patience.**— The humble are patient in times of trials and persecutions, always ready to bear rather than to accuse and to fret and murmur. They do not try to seek revenge for ill-treatment, leaving all to Christ who bore all things for our sakes.

Blessings of Humility

1. **Riches.**— The kingdom of heaven is promised *to* the humble. Matt. 5:3, 5. Great attainments, worldly honor, fame, family standing are as nothing compared with the riches which God bestows upon the meek. Man always wants to depend upon the perishable things of earth for service, showing that he is unqualified for the Kingdom. The humble heart claims none of these, but recognizes the Father as possessor and giver of all, thereby becoming qualified as a citizen of the Kingdom.

2. **The Respect of the Lord**— is a precious comfort to the saint. “Though the Lord be high, yet hath he respect unto the lowly” (Psa. 138:6). “To this man will I look, even to him that is poor, and of a contrite spirit, and trembles at my word,” says the Lord. How kindly the Lord speaks to the poor and meek on the earth; not so to the proud who through the delusions of their own imaginations have become puffed up and vain. In the end the lowly will reap joy while the proud will reap shame and everlasting contempt.

1. **The Presence of God.**— The Lord dwells with those whom He respects. Though His dwelling place is in the heavens, He also dwells “with him that is of a contrite and humble spirit” (Isa. 57:15). The heart of the meek and faithful believer is the abode of the Father and the Son. Jno. 14:23.

2. **Deliverance.**— God delivers the humble. Job 22:29. He delivers the humble. Job 22:29. He delivers the penitent sinner from his sins, delivers him from death. Psa. 33:19. He knoweth how to deliver the godly. II Pet. 2:9. Hezekiah and his people were delivered from the hands of the haughty Assyrian, because Hezekiah humbled himself. God has in many cases delivered His people in times of distress, famine, pestilence, persecution, and other trials. He has promised that He would, and has

never been known to break His promise.

3. Godly Exaltation.— The Lord will in due time exalt the humble. Joseph went through a long series of defeats, but in due time he was exalted. He stood the test, and received the highest station in the kingdom. In like manner will God exalt His humble followers, not in the perishable things of time, but in the imperishable riches of the kingdom of God and of Christ. Read Phil. 2:5-8. The humble never run ahead of the Lord, but wait patiently for whatever the Lord sees fit to give them. Greatness in the kingdom of heaven is not for the believer to seek after. The desire to be great is in itself a great hindrance to greatness. Self-acquired greatness will not last; but the spiritual exaltation which comes as a result of humble, submissive, self-sacrificing service will last **forever**.

4. Peace of Mind and Soul.— “Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you,” is the promise of Christ. The humble believer accepts God’s will as his will, God’s mind as his mind, God’s peace as his peace, the blessings of God as his portion. The hope of heaven becomes his constant joy, while the knowledge that all is well within gives him a peace to which the world is a stranger. Joy and peace, like everflowing fountains, attend his soul.

5. Abundant Grace.— “God giveth grace to the humble” —grace to believe the Word of God in its entirety, grace to trust Him in the midst of the trials and conflicts of life, grace to remain meek during prosperity and adversity, grace to endure pain and persecution, grace to rule and grace to serve, grace for the living and grace for the dying, grace to say, “Thy will be done.”

*“Oh, ’tis grace, ’tis wonderful grace,
That full salvation brings;
Oh, ’tis grace, ’tis wonderful grace,
My ransomed spirit sings.”*

Power of Humility

1. Removes Selfishness.— The humble spirit of Christ was the power by which selfishness was overcome at the cross. “Humble love judges self rather than others” (Arndt). Satan is ever busy tempting us to count self-first in all things, but the humble soul cries out with the poet,

*“Jesus paid it all,
All to Him I owe.”*

Satan well knows that he cannot move such an one in that way, so he tries another kind of temptation—raising doubts, trying to make the humble believer think that he has accomplished so little, and his brethren and sisters care so little for him, that he might as well quit trying and unite with some other society, thus appealing to selfishness and pride from another standpoint. But the humble believer wants to know that all doubts, fears, discouragements, worry, and despair belong to the weakness of the flesh or human self. During such times the child of God finds anchorage in I Pet. 5:5; also in the hymn, “Trust and Obey.”

2. Closely Allied with Faith.— True humility enters into a life of faith on every side, mentally, physically, temperamentally, spiritually. With the weak all thought, work, and spirit-service is done in faith. Humility of necessity brings its possessor into a knowledge of dependence upon God and faith in His power to provide and sustain.

3. Essential to Faithful Service.— The truly humble have never, in all the history of the Bible, proved unfaithful to God in service. Though often opposed, depressed, persecuted, they would labor on in humble faith, doing the Father’s bidding. Their hearts would sometimes need special strengthening, but they never turn back and leave the work. We have already shown how that humility as a condition of heart prepares a child of God for service. It gives peace of mind and soul, gives abundant grace, removes selfishness, and lies at the very foundation of faith. With these conditions of mind and heart the child of God cannot but succeed in living a life pleasing to God.

4. Power with God in Prayer.— “The Lord is nigh unto them that are of a broken heart, and saveth such as are of a contrite spirit,” says the psalmist. God does not forget the cry of the humble.

Moses prayed for the people, and the Lord destroyed them not.

Hezekiah turned his face to the wall and wept, and the Lord added fifteen years to his life.

Manasseh, humbled in prison, prayed to God and the Lord restored him to his kingdom.

Jonah prayed to God out of the belly of the fish, and the Lord brought

him out of the deep.

Saul of Tarsus, humbled on his way to Damascus, prayed in his blindness, and the Lord sent unto him Ananias who prayed with him, baptized him, and his sight was restored.

The Canaanitish woman, so humble that she was willing to take a dog's portion, prayed, and her request was granted.

God never fails to answer the petition of humility and faith.

The humble, contrite prayer of the sinner is always heard by the Lord Jesus whose blood is ready to cleanse the sins of all penitent sinners. He hears the prayers of humble, pious parents when they pray for their children, even now, as He did when He walked Judea's plains and people could see and touch Him. "All things are possible" to them that are humble enough to trust God in all things.

*"He knoweth the way that I take,
And never His child will forsake."*

CHAPTER 40: PURITY

The wisdom that is from above is first pure.— Jas. 3:17.

Its Source

Purity is a quality that belongs to God. It is a part of His character. Upon His attributes of love, wisdom, truth, justice, power, faithfulness, etc., may be written the quality— purity. Purity is undefiled, unadulterated, unmixed. It is like the light in which no darkness can abide. I Jno. 1:5. It is an essential quality of eternal life and eternal power.

The character of God is irreproachable. His eyes are too pure to look upon any form of iniquity with approval. Hab. 1:13; 2:4. While His justice is so pure that no sin can escape it, the purity of His love and wisdom is such that He is longsuffering toward the evil doer, planning to save the penitent sinner and to ultimately cut off all sin when mercy is complete. II Pet. 3:9. Only the ignorance of man causes him to question God's purity. All men should solemnly bow before His pure and righteous ways. As is the purity of the Father, so is that of the Son. His life in the flesh was one of spotless purity. His doctrines are untarnished with the unholy motives and precepts of men. His conduct was not affected by selfish and ungodly appeals. A perfect example, He was the manifestation of the pure love and pure justice of the Father who "made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21).

That which is true of the purity of the Father and Son is true also of the Holy Spirit, who proceedeth from the Father in the name of the Son. Jno. 14:26; 15:25. There is nothing done through the work of the Holy Ghost that is not in perfect accord with the character and work of the Father and the Son.

As we reverently lift our hearts to the heavenly throne where in the blazing light of the eternal presence of the blessed Trinity the heavenly beings cry, "Holy, holy, holy, Lord God Almighty," may we too be fitted to join in the heavenly sentiment. For if those in the presence of His glory are filled with holy awe, what can poor, unclean man say but, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."

The Saints, as Holy Vessels

When we have caught a view of the purity and holiness and glory of the Triune God, and then remember that He called us to be saints, or holy, separated ones, our gratitude and reverence for Him should know no bounds. God who is holy can do nothing that is unholy, so we must conclude that *“the wisdom that is from above is first pure”* Let us take a look at the calling of the saints with special reference to their purity.

A Pure Faith and Pure Vessels.— Jude’s message to the called of God is, “It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.” What Jude found so needful deserves our prayerful consideration. The saints are the vessels to whom a pure, unadulterated faith has been committed. If the vessel is corrupted the faith becomes corrupted by the vessel and those influenced by it. If the vessel is pure the faith is also pure, because the mystery of the faith is held in a pure conscience. I Tim. 3:9. If this is God’s plan we are concerned about this faith and the purity of our conscience.

A Pure Conscience.— The consciousness of sin has come to all who have attained the age of accountability. The convicting power of the Spirit has constrained many to cry out and say, “What must I do to be saved.” “The word of faith” is, “If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved” (Rom. 10:9). The sin-burdened soul lays hold of the promise by faith. It sees the blood flowing from the dying Lamb as an atonement that purifies from sin and satisfies the demands of a just and holy God (Rom. 3:25, 26). It grasps the truth that “the blood of Christ, who through the eternal Spirit offered himself without spot to God,” is able to purge the conscience “from dead works to serve the living God” (Heb. 9:14). It casts its hope upon this anchor of the soul and receives the strong consolation of justification and security. Heb. 6:18-20. The sight of the atoning blood and pardoning grace has led the soul to abhor its past wickedness and defiled condition. The goodness of God, and the terrors of hell, awaken it to an abhorrence for sin. Godly sorrow leads to repentance. Sin is forsaken, all known offences are stopped, the hands cleared from all known transgression. Confession before God and man, restitution as far as possible, apology for abuses, testimony against evil, witnessing for Christ, obedience to the known will of God, are some

of the results of a heart purged by the blood. The “seal” (Eph. 1:13, 14) of God is there in the person of the Holy Ghost, “whom God hath given to them that obey him.”

Anyone who seeks license to indulge in sin, presuming upon the pardoning grace of God, has a defiled conscience, and would turn “the grace of God into lasciviousness.” “Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein” (Rom. 6:1, 2)?

They who lightly esteem the blood of Jesus value their own wisdom more highly than that of God. By their self-wrought salvation they deny “the Lord that bought them” (II Pet. 2:1). Such an attitude leaves the soul in the “filthy rags” (Isa. 64:6) of self-righteousness, leading to destruction.

Those who depart from the faith have not the Holy Spirit as their guide. They speak things that they know not, “speaking lies in hypocrisy” (I Tim. 4:2; Jude 10). They are “sensual, not having the Spirit” (Jude 19), “giving heed to seducing spirits, and doctrines of devils” (I Tim. 4:1).

But saints are diligent in holding fast the faith, and with it a pure conscience, knowing that they who put away their conscience make shipwreck of faith. I Tim. 1:19. Having “boldness to enter into the holiest by the blood of Jesus,” they draw near to their great High Priest through the guidance of the Holy Spirit. They are honest with themselves, with God and with fellowmen, having the “full assurance of faith, having hearts sprinkled from an evil conscience.” They keep conscience stirred up by exhortations from the living Word and fellowship with God’s people. They come quickly to the Fountain for cleansing when their lives are found spotted with the impurities of this world.

A Pure Mind.— The mind is the seat of the operation of the conscience. The purity of the mind is vital to the purity of the conscience. A guilty conscience destroys the moral vision of the mind. II Cor. 4:3, 4; II Thes. 2:10, 11. The mind of the saint is illuminated by the awakening of the conscience and the shining in of the Gospel of Christ. As daylight reveals to the eyes the surrounding elements, so the light of the Spirit of truth in the mind drives back the shadows of sin and enlightens the understanding to see things as they are. The mind is like a window to the soul. So long as the window is clear and bright the light can shine in. So long as the mind is pure and clean of moral filth the light of God’s love and truth shines in. When our minds have been purified through an awakened conscience, renewed by the Word of Truth, it behooves us to

keep them constantly in the pure atmosphere of heaven, away from the defiling elements of sin.

“How beautiful that all is to talk about,” says someone, “but how make it practical while living in this world of sin?” First, there must be a desire for a pure atmosphere, and then a willingness to live in it as God gives strength, and God will keep us there. Phil. 4:6, 7. Here come memories of past defiled thought and imaginations; now falls upon the ear some vile remark or evil suggestion; now appear to the eye scenes that bring the fog and smoke and slime and iniquity in all their darkening power. We may be able to turn from the scenes of sight, or get beyond the reach of sound, or we may not; but what shall we do with the memory and thought: already lodged in the mind? God’s Word comes to our rescue: “The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; and having in readiness to revenge all disobedience, when your obedience is fulfilled” (II Cor. 10:4-6).

The escape comes in that one word, “captivity.” Here are those evil thoughts. I abhor them, refuse to think kindly of them. I set my will against entertaining them and ask God to help me. I turn them into a testimony for God by speaking against them. I set my mind in admiration of things superior to the evil thought. The knowledge of the thought is still there, but it is my captive, serving as an instrument of vengeance against all that opposes Christ.

No one who struggles thus against impure thoughts will have a darkened or defiled mind. Each struggle will place him more solidly on the ground of victory. Though compelled to be in the surroundings of uncomely sights and sounds, he will learn how to find refuge and mount up in triumph into the atmosphere of purity, where the soul can enjoy its freedom and the mind is always open to the sunlight of heaven.

No lover of purity will purposely go into the way of temptation. They whose hearts are set on purity will keep their minds filled with pure thoughts as far as possible by their eyes, ears, and senses in touch with things that give rise to pure thought. Phil. 4:8. They wear the full armor of God that they may “quench all the fiery darts of the evil one” (Eph. 6:10-18).

Pure Speech.— If we never think impure thoughts we will never speak

impure things. The way to keep our speech pure is to be pure in heart, for “out of the abundance of the heart the mouth speaketh.” Our words will be tried at the judgment, “for by thy words thou shalt be justified, and by thy words thou shalt be condemned” (Matt. 12:33-37). How important then that our speech be pure in the sight of a holy God.

How may we keep our speech pure? Answer: “Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man” (Col. 4:6). “The tongue can no man tame;” but the grace of God can tame it and make a glory to Himself. If our speech is to be “always, with grace,” the grace of God must be with us, His Spirit and love have full possession of our hearts. Our tongues must be bridled, so that they do not run loose at every suggestion or emotion. Pure speech does not always consist in words that are faultless in themselves, but in words which are the product of a Spirit-filled life. Two people may give the same good advice. Their words by the interpretation of the dictionary may be exactly alike. But the spirit in which they are said and the occasion for which they were used may mean a difference as wide as the difference between heaven and hell. We want to know not only that our words are *good* words but also that they are *right* words, spoken out of a true heart. And they need to be “seasoned with salt;” that is, born of a heavenly purpose and knowledge of the needs of those to whom they are spoken.

Speech to be right need not always be about purely religious subjects, but should always be used in a Christian spirit with God’s glory in view.

There must be the bridle of Christian culture upon all that we say. An unbridled tongue is an evidence of an unstable mind, and an unstable mind is an evidence of an impure conscience. Well has it been spoken, “If any man among you seem to be religious, and bridled not his tongue, but deceiveth his own heart, this man’s religion is vain” (Jas. 1:26).

Pure Associations.— If we are sincerely maintaining a standard of purity in word or thought, it will either make our associates like us or draw a line of separation between them and us. When our association is such that it makes us partakers of evil, it is high time that we sever such affiliations. Eph. 5:11, 12. If it is impossible to get away from evil associates, God can give us an escape from their defilement, if we earnestly seek His help. Heb. 4:6.

Every child of God can choose largely as to the character of gatherings which he attends, and of the associates which he seeks during leisure hours. If we would keep the purest fellowship we must seek the

association of those who delight in things that are pure and noble. Every gathering which sets up godless pleasure as the prevailing aim is sure to draw a company which is unsafe for the Christian. "Evil communications corrupt good manners."

We are not to withdraw entirely from people who are impure, or else we would necessarily "go out of the world" (I Cor. 5:10). But our association with fellow-men should be such that we are in position to help them without becoming partakers of their sins. There is a difference between lifting a man out of the mire and making him clean, and getting down to wallow in the mire with him for the sake of company. "Wherefore come out from among them, and be ye separate" (II Cor. 6:17). As soon as the world recognizes us as worldlings with them, enjoying their follies and foolishness with them, we lose our power for righteousness with them.

Purity of Conduct.— A pure inner life affects the outward conduct. "They that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24). When the lusts and the affections of the flesh are crucified we will not make provisions for them anymore. Rom. 13:14. When there is anything that appeals to the flesh we "cut off" the desire by mortifying our members. Col. 3:5. As Paul says, "I keep under my body, and bring it into subjection." The flesh will clamor for recognition, but "we are not debtors to the flesh to live after the flesh." There are appeals on every side. The world with its vanities courts us for association in its pomp and vain display. The flesh with its desire for indulgence in appetite and passion seeks to gain admittance into our life. The devil with his subtle wiles appeals to us through every means to gain our attention. "But sin shall not have dominion over you." "God resisteth the proud, but he giveth grace unto the humble." Will we come to Him for help? If our hearts are pure, by His grace our conduct also is pure.

Some who might otherwise have succeeded in maintaining a pure conduct have fallen into the snare of defilement because they have not maintained bodily chastity. Every abuse of the body, whether in secret solitude or in unholy relation with others, defiles the conscience, destroys peace with God, and makes of the body a cesspool of impurity instead of, as God intended it should be, "the temple of the Holy Ghost." "This is the will of God, even your sanctification, that ye should abstain from fornication, that every one of you should know how to possess his vessel in sanctification and honor, not in the lust of concupiscence, even as the Gentiles which know not God." God will help His saints to keep them

pure in thought, in word, in deed, and in association.

How Promote the Cause of Purity

There is here a duty, not only with reference to self, but to others also. Our life should be spent in the service of God, and our labors and testimony should always be on the side of the uplift of fellow-men. What can we do in this line?

By Example.— In the first place, we can set examples of purity. Our loudest testimony is as sounding brass unless our life is in harmony with it. With our hearts cleansed by the blood of the Lamb, and our minds, lips, hands, and affections clean because the new life within has taken possession of our beings, we set an example which throws out a powerful influence for purity and virtue.

By Testimony.— But example is not enough. Our testimony is part of our life. Let no opportunity pass by to let your voice be heard in favor of purity of speech or conduct or associations. By personal work and example we may do much to elevate the moral tone of society in our communities.

Avoiding Improprieties.— Especially do we want to be free from and testify against improprieties which may not be much in themselves but which help to feed the licentiousness of the present. We refer to such things as unseemly language which often ends in vulgar talk, undue familiarity with the persons of members of the opposite sex, improper language before a mixed crowd, courting with curtains drawn and lights turned down, pleasure riding in late hours of the night, association with people of questionable character, neighborhood gossip where ugly scandals become common talk, improper dress which Fashion approves, gatherings for worldly amusement, novel reading, and other things of like influence. Our aim should be to have our language pure enough that it might with propriety be seen in public print, our thoughts pure enough that if they suddenly became transparent they would not bring the blush of shame to our cheeks, and when in the parlor or other places with members of the opposite sex we should never have a position that we should be ashamed to be photographed for public inspection. Any ideal that comes short of this leads to immorality.

Literature.— We may do much in the way of promoting purity in the way of reading and circulating literature that bears the stamp of purity. The same high moral standard which we upheld with reference to personal conduct should also characterize our literature. This standard enforced would mean that about 99% of the novels, more than half of the newspapers and magazines, and much of the “purity” literature of the present, would be destroyed. Much of the immorality of the present comes from the poison germs floating around in books, tracts and papers. It behooves us therefore to do what we can in the encouragement of literature that holds up the correct moral and religious standard.

Pictures.— Another thing that should not escape our notice is the encouragement of sights that stand the test of purity. Pictures have a powerful effect on the mind and character. Much that is called fine in art is so lewd that it is fit only for the flames. The flaming posters put up by circuses, theaters, and other institutions of iniquity are a curse to the rising generation. Many pictures are found on the walls in respectable homes that are not in keeping with the respectability of the home. They should be removed, or somebody’s character is liable to be ruined. So far as it lies within our power we should encourage such things as will elevate the mind and morals of man.

Parental Influence.— Parents and teachers should be vigilant in their endeavors to keep the right kind of ideals before our children. Coming into the world pure as the morning dew, except such weaknesses and tendencies as they may have inherited from their parents, there rests upon parents a fearful responsibility in being as pure as by the grace of God they can be made, even before the children come into the world. Prenatal influence has much to do in shaping the destiny of children. After children are born into the world they cannot receive too close attention on the part of those who have them in charge, to the end that they may be brought up “in the nurture and the admonition of the Lord,” reared in paths of purity and educated against the many vices which destroy the purity of so many people. Thus by the grace of God, as one generation after another comes and goes, each may be taken in charge of and kept in paths of purity and virtue, making conditions more favorable for generations unborn.

CHAPTER 41: HOPE

Christ in you, the hope of glory. —Col. 1:27.

How the Word “Hope” is Used in Scripture

The word expresses an idea which is more prominent in the Old Testament than in the New. It is evident that in ages past the conditions of the people who had received the promises of God were such (even after receiving the promises and the blessings of them in part) that they expected better things to come. They were peculiarly a people of hope, as is manifested by the frequency with which the word and idea occur, and by the different words used to express their hope.

While the word “Hope” is used 62 times in the New Testament it is remarkable that it is never used in the four Gospels to express the believer’s expectation of blessings to come. The verb form of the word occurs three times: (1) Matt. 12:21, expressing the Gentiles’ claim in the Jewish hope; (2) Luke 24:21, in relating the disappointment of the disciples concerning Jesus’ kingdom; (3) Jno. 5:45, referring to the Jews’ hope in the promises of Moses. It is not used as a noun, for Jesus could not refer the people to a coming hope when His presence was so intimately associated with the fulfillment of all that the Scriptures had promised, and the promises which He made were given with such assurance that the element of distant hopes could be all but eliminated.

There are fifteen Hebrew words translated “hope.” Three of these are most frequently used with the following primary meanings: (1) Expectation, or an object desired; (2) an object waited for, or to which one’s confidence is united; (3) an attitude of patient waiting, tarrying, trusting.

The remaining words have various shades of meaning with reference to the three primary ones.

Hope is represented as seeking a refuge as well as being the refuge sought. It may be a spiritual vision and also a look forward to its realization. It is the future life in which the godly confide and to which they flee for refuge. It is their shelter, their security and their trust. It is also expressed by a form of word meaning to turn or wring, suggesting pain and anguish; hence the anxiety of hope.

There is no such variety of words for hope in the New Testament. The same root is found in all of the words translated “hope” and signifies *anticipation*. Thus we have the meaning, to anticipate (usually with

pleasure) to have expectation, and the thing anticipated. It is translated hope, trust, and in one instance (Heb. 10:23) faith. The use of the word in the New Testament may convey the same ideas expressed by the Hebrew, the interpretation of the meaning of our English word depending on the setting of the word in the text and its connection with the context.

An Act of the Will

As faith requires the exercise of certain mental faculties, so hope, as an active principle of life, is a mental product. All persons have hope. Each one has the power of hoping, and natural conditions demand the exercise of this faculty. Not every hope is a Christian one. Expectations may result from fancied causes. Luke 6:34; 23:8. It is possible that some persons may entertain the hopes promised to believers, but upon fancied or feigned grounds. Luke 13:25-28. Such conditions do not warrant the confidence of souls in any profession or experience of Christian hope.

Christian hope is also the exercise of the faculty of the mind or will, but the cause or ground of that hope is of such a nature that confidence is inspired, and the will does not depend upon its own powers or conception for direction or support. The will depending upon the word of God is assured and confident. The vagueness of false hopes is rather a trouble and worry to the soul, but the word of God brings such assurance that it results in peace and joy even when all natural conditions and reasons are **to** the contrary. This was the nature of Abraham's experience (Rom. 4:18), "Who against hope; believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy, seed be." His condition was opposed to natural hope, but the hope in which he believed was the promise made to him by Jehovah. His assurance in the promise was manifested by his obedience to the rite of circumcision which he observed in himself and in his household. The will must be exercised in hope, but hope must rest upon a sure foundation, and the Christian rests his hope upon the Word of God.

The Object or End of Our Faith

There is an end to be attained in the Christian life. The Christian faith teaches it and makes it an object of Christian aspiration. In the Old Testament, the word hope is used quite frequently with reference to the realization of expectations, the fulfillment of one's belief or faith, and the reward of faithful endeavors. Paul frequently refers to the Jewish hope, as

seen in the following references: (Acts 26:6, 7; Cf. Joel 3:16; Psa. 16:9-11; also Heb. 3:6; 6:11-18) and many others. Israel's salvation was before them, and thus it was to them a hope. Similarly, we should avoid confusing the act of "hoping" with "the hope" which we will finally realize and which is our completed salvation. Many who are "hoping" to be saved may never have their hopes realized; and those who have a sure "hope" are only in a spiritually saved condition until the appearing of Christ "unto salvation." Heb. 9:28. "Hoping" is the result of our having "a hope" which will someday be fulfilled by the power of God who has promised.

A Means of Obtaining the End of Faith

We shall receive "the end" of our faith, even the salvation of our souls. I Pet. 1:9. This is brought about by redemption through Christ that our faith and hope might be in God. I Pet. 1:21. "We are saved by hope" (Rom. 8:24). Some suggest that this passage expresses the present condition of salvation in contrast with the future actual possession. (J. F. and B.) While the immediate context supports this idea largely, the thought is also present that the believer's hope in Jesus Christ, whose indwelling Spirit shall also quicken the mortal body, constitutes a present power of salvation. (See Rom. 8:11, ff.) This salvation by hope enjoys the "first fruits of the Spirit" as well as being able to enjoy the final fruits which will be the resurrection of the body. Rom. 8:23-27.

Further teachings bearing on this idea of salvation by hope are based upon the fact that Christ is the one in whom the believer hopes. He is the "hope of glory" (Col. 1:27). In this particular sense, it is possible to see a very close relation between hope and faith. Faith would imply a special trust and confidence in Christ as the power of salvation, and hope would include all that would result from this confidence in Christ as well as the means of securing the gracious results which souls wait to see fully realized. Christ is the hope of the soul because He has the power of salvation, and thus hope becomes a means of salvation. He is the believer's hope. I Tim. 1:1. He is the "better hope," in contrast with the means of salvation under the Law. Heb. 7:19. In the latter reference is illustrated the peculiar Jewish phase of salvation— saved by the "hope of Israel"—to which previous reference was made.

We cannot, by merely hoping, bring ourselves into a saved condition. The desire for salvation may be so strong in one that it results in a strong hoping for the grace of salvation, and a longing for what is not possessed.

The hope becomes a real and effectual one when based upon the means of grace given by God to be the hope and assurance of salvation.

Relation of Hope to Faith

As previously noted, faith and hope are closely related. Hope depends on faith, and faith leads to hope, while faith exists because there is a hope and that hope fulfills all that faith claims. (1) *Faith is spiritual*, and our faith has to do with *things and conditions which are spiritual*, but which are *substance*, and concerning which we have both *spiritual* and *material evidence*. Faith deals with God who is a Spirit, and through faith God deals with men. Heb. 11:1, 6; Rom. 4:16, 21. The material evidences of faith are seen in Christ. He has revealed the Father, and as we have been asked to believe in God, so have we been asked to have faith in Christ. (2) The truth concerning these spiritual conditions, as revealed in the Word and which are accepted as the Word of God, are also of faith and are called "*the faith*." Jude 3; Gal. 1:23; 2:16, 20. (3) The act of believing and of living in this spiritual life and by these spiritual truths, laying hold of the things spiritual, is also called "*faith*." Matt. 9:2, 22; Rom. 1:17; I Cor. 13:2.

Hope is the spiritual inspiration resulting from the foregoing conditions of faith. (1) We have a refuge, or *hope*, in the *things of faith*, the *realities* of the spirit world. (2) We *have hope* because of the ground for it revealed in *the faith*, the Gospel. (3) We *hope* because *believing* (having faith) is possible. Faith and hope are not the same thing, but are alike spiritual. The enjoyment of hope depends on the exercise of faith, but neither could exist without the other. Both are dependent on the grace of God through Jesus Christ.

The Assurance of Hope

The degree of assurance which a believer may have concerning his salvation and peace with God has been a controverted question. Between the extreme views, that there is no assurance until death and that there is no possibility of being lost after having faith, there may be many shades of opinion.

If the faith of Abraham is an illustration of our hope, then hope is an assurance. His trust in the promise of God was so great that he looked beyond all present conditions and obeyed God when he was told to offer up his only son who was a child of promise. His hope was in God who had

given him a son in his old age, and he continued to trust, hoping in Him, when called upon to give up his child of hope. "He saw my day," said Jesus. He saw and believed in the power of God to fulfill his promise though it involved generations of time and people. In the same manner Israel steadfastly hoped, not in visible things, but in those of faith. Their hope was in God. They could not deny Him; He could not lie concerning His promises; He was able to perform what He promised. Had Israel failed to live in the assurance of those promises, failed to hope under those circumstances, the believers of the present day would declare Israel a faithless people. Their failure was not that they were without hope, but that they had so far gone astray from the truth of the word that they failed to recognize the fulfillment of their hope.

Christ, the Hope of Glory.— In the first chapter of Colossians Paul mentions the believer's hope three times. It is in the spirit of assurance that he writes, "Giving thanks for the hope laid up for you in Heaven" (V. 5). He urged the Church to continue in faith because such a continuance gave an assurance concerning their hope (V. 21). He declares what is the riches of the glory of the Gospel, Christ in (or among) the Gentiles, the hope of glory. He is both the Messianic hope of the Jews and the hope of salvation for the Gentiles. This double hope of power in Christ magnifies His glory. If He was the consolation of the Jews he was also the assurance of salvation to the Gentiles. It is evident that where Christ is there must be an assurance of salvation and hope. To lack faith or to be doubtful concerning the future hope would mean doubting Christ's indwelling or His power to fulfill His promises in which He asked us to trust.

The Anchor of the Soul.— "By two immutable things, in which it was impossible for God to lie," the hope **of** the Christian is confirmed. Heb. 6:18. The section, Heb. 6:11-20, is written especially to encourage any who lack assurance in the Christian's hope of salvation. Earnest continuance in the faith should not be encouraged with the idea of gaining a reward for being faithful. The promise of life is not a reward nor can it be purchased by faithful service. Jesus endured because there was a joy before Him. The patriarchs were faithful because a promised inheritance was before them. The Christian remains faithful because he entertains the hope of glory. Faithfulness results from hope, rather than the inverse condition. Salvation is the gift of God and cannot result from any other means. Hope can have no assurance from trusting in

faithfulness or in goodness. The promise in the Word is sure to all that believe. God cannot deny Himself. I Tim. 2:13. He cannot deny His oath. Heb. 6:17. The oath of assurance in which we trust is that which was made to Abraham. Heb. 6:13, 14. The oath of Christ's priesthood, the 'better hope,' is offered to believers; which hope, through the High Priest, is within the vail, and will be consummated for them by Christ, the eternal High Priest of God. Perfect assurance can be enjoyed when it rests upon such a firm and unchangeable foundation. Works are evidences of salvation and not the means of it. We should ever thank God that He made Himself responsible for our assurance of hope, and did not permit us to be troubled by our changing moods and powers.

Hope waited for will not be disappointed.— “The things which are seen are temporal; but the things which are not seen are eternal” (II Cor. 4:18). We wait with patience the things for which we hope. Rom. 8:25. “Heaven and earth will pass away, but my word will not pass away.” The expectations of the believers are the invisible spiritual blessings which can never be fully realized here. Those who have had discouragements and disappointments, not having realized some earthly benefit, should not lose assurance, for the complete realization of the word of promise is in the invisible heavenly conditions which shall ultimately be attained. We wait for them and we shall possess them, because they are promised. The present invisible things will then be in existence, and the temporal conditions and present experiences and enjoyments and blessings will then have all passed away. Hope for the eternal things. They are the things of faith,— the “heavenlies” spoken of so frequently in the epistles (Eph. 2:6), the substance of our hopes. Heb. 11:1. For them the patriarchs looked and waited (Heb. 11:10), the martyrs bled, and all saints wait, until our time also will be fulfilled, and together we will all be perfected and enjoy them together. Heb. 11:39, 40.

The Possession of Hope

The disciples hoped that Christ would redeem Israel. When he was crucified their hopes were gone because their expectations were in error. Luke 24:21. Hope must rest upon and agree with the Word in order to give it continuity and assurance. Israel's hope rested in Abraham's seed and in David's son because of the definite promise. Israel could trust in Christ as the fulfillment of both promises. Our faith and our hope of eternal life rests in Him because of the agreement of the Word and the

evidences of His own life, death, and resurrection.

By Faith in Christ.— Our hope in Christ is secured by our faith in Him. Jno. 6:39, 40. If we expect to enter into the promise made to the fathers we must accept the means by which these promises will be fulfilled; thus our hope will be realized by our trust, or believing in Jesus, the “Root of Jesse” (Rom. 15:12, 13. Cf. vv 8-13; Heb. 3:1-9). No other name is given which will secure those hopes.

Faith in the redemption by the blood of Jesus Christ is one of the first principles of the Gospel. I Pet. 1:18-21: “Redeemed with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him from the dead, and gave him glory; that your faith and hope might be in God.”

Just as essential as the blood of Christ is the belief in His resurrection. I Cor. 15:12-23; I Pet. 1:3-5. By His resurrection there has been given to the believer the proof of the resurrection of man, and the reality of the life to come. There has also been given to Christians the hope of the same resurrection and the assurance of the inheritance which is kept for them and which will be granted to them at the last time.

Faith in Jesus Christ is absolutely required to entertain the hope of that glory. Men may make claims on other grounds, but cannot have hope because they have no promise outside of their own convictions. Their hopes are, therefore, false. Eph. 2:12.

Maintained by the Spirit and the Word.— According to Rom. 15:12, 13 we note that the presence of the Holy Spirit in the believer's life is a source of joy and peace which causes him to abound in hope. In the following verse (14) the abounding knowledge of the Word by which believers admonish one another is deemed also a source of aid to their hopes. As one of the first-fruits of the Christian life and as an earnest of their inheritance, the Holy Spirit becomes a present evidence of the hope that is beyond and gives an assurance of the fulfillment of that hope. Eph. 1:13. The promise of the Word concerning the life to come is always a necessary aid to faith and a comfort to the waiting soul. I Thes. 4:13-18. The New Testament record concerning Christ and His Gospel is necessary to establish one in the faith, and the Old Testament with its prophecies is a divine revelation of Christ and His kingdom to enlighten

and bless men with salvation. I Pet. 1:16-21. Both are the testimony of God and of the Holy Spirit. Knowledge of the Word and enlightenment concerning the will of God is a helmet, the hope of salvation. I Thes. 5:8; Jno. 16:13-15.

Strengthened by Experiences and Trials.— There is a sense of assurance to be derived from the evidences of our Christian character. In this light we understand Heb. 6:11: “We desire that every one of you do shew the same diligence to the full assurance of hope unto the end.” The full appreciation of God’s grace should result in the manifestation of thankfulness by good works. Heb. 6:1-8. The accompaniments of salvation are labors of love, ministry to the saints, following the examples of faith. These evidences give assurance concerning the believer’s hope. I Jno. 5:1-3. Separation from former sins and devotion to a holy life are other evidences supporting hope. I Pet. 1:12-16.

The experiences of this life are of such a nature that they prove the vanity and emptiness of the world, that it does not satisfy the soul and does not fulfill the promise which God has made to His children. These experiences drive the believer to the hope of another and better condition of life. Heb. 11:13-16, 32-40; 12:1-3. The example of Christ is a proof of these facts.

Present Realizations of Hope

Spiritual conditions already brought about through the acceptance of the Christian hope are in part a fulfillment of the promise of salvation. We are the sons of God, although the glory is not yet revealed. I Jno. 3:12. We have the adoption and its present benefits and spiritual blessings. Eph. 1:3-13. The earnest of the Spirit is the beginning of our coming inheritance. Eph. 1:13, 14; Gal. 4:5, 6; 3:13, 14; Rom. 8:14-17. A certain degree of comprehension of the coming glory is granted to believers. I Cor. 2:1-16; 13:8-13. Those who believe in Christ now have eternal life. Jno. 3:16, 23. They are quickened from the death of trespasses and sins. Eph. 2:1. They are filled with all the fullness of God by the indwelling of Christ in the heart. Eph. 3:12-19. The present conditions of grace, the enjoyment of the present blessings and the comfort of the fellowship which results from the new life of Christ are such that they inspired the hope of the fulfillment of the fullness of grace that shall follow.

Future Hopes to be Realized

Only the general principles of this subject can be given **in** this chapter. The future life of the Christian is called eternal life, eternity, spirit world, heaven, glory. It is that life after death for which Christ prayed, "Glorify thy Son," "I am no more in the world," "Now come I unto thee." Of the nature of that life Christ said, "I give unto them eternal life; and they shall never perish" (Jno. 10:28). The promise of Jesus gives the location of that life—"that where I am, there ye may be also" (Jno. 14:3).

Individual Hopes.— The Scriptures give ample evidence that each one who believes in Christ may have hope for himself at the time of his death, his expectation of being with Christ will be fulfilled. Acts 7:59, 60; Phil. 1:23, 24; II Cor. 5:6-8. These passages refer directly to the time of death when the separation from the body (unclothing) takes place. II Cor. 4:7-18. At such time the believer enters into the presence of the Lord.

The Hope of the Church.— There will be a time when all of the saints will enter into their glory. The body of Christ, the Church, the Bride, will be assembled and perfected together. Saints of old and those of the present dispensation will share the glory of their hopes at the same time. Heb. 1:39, 40; II Cor. 4:14. This occasion of glory is associated with the coming again of Christ. I Jno. 3:2; Col. 3:4; Jno. 14:6; I Thes. 4:16. It is associated with the resurrection. It is the glory which has been the expectation of the Church in all ages. Eph. 5:25-27; Col. 1:19-23; Rev. 21:9, 10.

The idea of a kingdom is based upon the teachings of both the Old and New Testaments. It is supported by Christ's genealogy (Matt. 1:1), by His own claims (Matt. 21:15, 16; 27:11) and by His revelation. Rev. 19:16. It must follow that teachings referring to the share which the believer shall have in the kingdom are not without their weight in support of this idea. Rev. 5:10; 20:4; Cf. Matt. 19:16.

The final and eternal glory of the Church follows the day of judgment. Rev. 19:11-15; 20:1, etc. The "new heaven and a new earth" present the conditions which have been the ideals of believers and fulfill their every expectation. They are the "hope," "refuge," "expectation," the "things waited for," the "anxiety" of the faithful all the days of their earthly pilgrimage.

A Blessing to the Believer's Life

Christian service depends largely upon the encouragement and inspiration which is given in the Word. Hope is the support of earnest service and patient watching for the coming of the Master. It incites to diligent and devoted labor and affords a motive for the consecration of every talent and for loyalty in every calling. Blessing and honor await those who work and wait for the Lord's return. Matt. 21:41; 24:42-47; 25:14-40; 20:1-16. It leads to activity in the winning of souls which is the chief mission of the Christian Church in the world. I Thes. 2:19, 20. The entertaining of hope requires the manifestation of the Spirit of Christ in losing the affection for the things of this world and making use of present powers and possessions for the good of others, showing brotherly kindness and charity. Luke 12:31-48; Matt. 25:40.

Hope purifies the heart. It induces willingness to bear the chastening of the Lord which yields "peaceable fruits of righteousness" (Heb. 6:4-13). The hope of heaven leads to personal purity, the putting away of sin and fleshly lusts, in anticipation of meeting the Lord. The prospect of being like Him in glory leads to a desire to be like Him in character. I Jno. 3:1-3; II Cor. 7:1; Phil. 3:17-21.

Hope is the companion and aid of faith. In afflictions and persecutions it encourages the continuance or steadfastness of faith, and at last proves the inestimable value of it as a power of salvation. Begotten by the resurrection of Christ and rewarded by His glory, hope is proven the golden heritage of every Christian. I Pet. 1:3-25.

Hope is a comfort in trials. It gives patience to those who are tried because it looks to the end of life. Rom. 5:1-5; Rev. 21:1-4. As Christ was comforted and endured His trials, so have all the faithful been able to endure the afflictions and sorrows that have been their earthly portion. They were steadfast in their faith in the days of the patriarchs, of the apostles, of the martyrs, and in our own day, because all of God's children know that "He is faithful that promised," and that He is able to keep both them and the inheritance which He has promised to them. What is now a promise in faith will then be in fact the Glory of God, for CHRIST IS OUR HOPE OF GLORY.

PART 8 Future Destiny of Man

CHAPTERS

- 1. FROM DEATH TO JUDGMENT by Daniel Kauffman**
- 2. HELL by Noah H. Mack**
- 3. HEAVEN by David Garber**

FUTURE DESTINY OF MAN

There are three great divisions of time: past, present, and future. The past is gone; we may see, but cannot reclaim nor alter. The present is the time of opportunity; we go into the past for material to build for the future. The future is hidden from us by a veil which neither the knowledge nor power of man can penetrate. Yet God, in His infinite wisdom and goodness, has drawn aside this veil and given us visions of things to come which He knew were important for man to know.

We have spoken of the creation of man. The greater part of this volume has to do with his opportunities and duties. We have yet to consider his eternal destiny. "Where will you spend eternity?" is the great question which has made the plan of salvation a live issue ever since the fall of man. It is the mission of the chapters which follow to throw light upon this question.

In the study of that portion of God's Word which throws light upon the future let these things be borne in mind: some things are entirely hidden, others partly revealed, others more clearly shown. We get most out of our investigations into this subject when we do not assume to know too much, but meekly take our place as humble learners and diligent students, satisfied with that which is revealed. Among these things is the fact that the righteous will live forever in glory while the unrighteous will suffer forever in torment and gloom. As we study the provisions which God has made for the eternal welfare of human souls it fills our hearts with gratitude and praise, awakens us to a higher sense of our duty, and inspires us to go forth with renewed zeal in serving the Lord, warning the unsaved of the certainty of a just and fearful judgment, encouraging the saints of God to be faithful and zealous in pressing on in the upward way.

CHAPTER 42: FROM DEATH TO JUDGMENT

It is appointed unto men once to die, but after this the judgment.—Heb. 9:27.

Upon the canvas of the future there are portrayed five great events or scenes which have to do with the future career of every man, woman, and child now living. They are:

- 1. Death**— which closes forever the door of opportunity.
- 2. The second coming of Christ**— by which the present dispensation will be brought to a close.
- 3. The Resurrection**— the beginning of a new order of affairs.
- 4. The Judgment**— the final disposition of man, according to the deeds done in the body.
- 5. Eternal existence**— either in torment or in glory.

These are the great central themes around which all questions pertaining to the future of man revolve. Other questions of importance connected with man's future destiny have received consideration from Bible students. Among them are the future of the Jews as a nation, the millennium, the tribulation period, etc., etc. But whatever importance may be attached to these questions it should not be forgotten that all these are subordinate to the five mentioned above, and none of them should be raised to a height in which they are made to overshadow them. Concerning the latter class of questions there have appeared differences of opinion; but concerning the certainty of the five great events first named there is no doubt on the part of any orthodox Bible student who accepts the Bible as final authority on all questions pertaining to the eternal welfare of the soul. This chapter has to do with the first four, leaving the fifth for consideration in the two remaining chapters to follow.

Death

Death is the general word used to designate the cessation of life. It is, in fact, a separation,

[The idea that death is a separation is borne out by the application of Scripture. People who are naturally alive but in whom the Spirit of God has no place are referred to as being “dead in trespasses and sins” (Eph. 2:1). They who have forsaken the world and given their all to God are

said to be “dead indeed unto sin, but alive unto God” (Rom. 6:11). Paul, having been separated from the dominion of the law, declared himself “dead to the law.” The separation between him and the world was mutual, as he testifies that by the cross of Christ “the world is crucified unto me, and I unto the world” (Gal. 6:14).]

and may be applied to things natural or things spiritual.

Natural death is the separation of soul and body. When the spirit takes its flight “to the God who gave it,” animation ceases, and we say the body is dead.

Spiritual death is the separation of soul and Spirit. When the Spirit of God is withdrawn from the soul of man we say he is spiritually dead, though he is still naturally alive. So long as soul and body are united (except where the individual has blasphemed against the Holy Ghost) the soul has power to hear the voice of the Son of God (Jno. 5:25) and receive the second birth (Jno. 3:3, 5), in which case spiritual life will be restored. When, after natural death, the Spiritless soul is forever banished from the presence of God, we understand that to be “*the second death*” (Rev. 20:4).

The Origin of Death— is found in man’s first transgression. The entrance of sin into the world meant of necessity a separation from God, which constitutes death. Hence the edict, “In the day that thou eatest thereof, thou shalt surely die.” “By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned” (Rom. 5:12). It is noteworthy that both natural and spiritual death were included in this edict. It is a part of God’s divine plan to provide for the mortality of the body the moment the soul became defiled by sin that He might, through Christ the new Tree of Life, provide for the redemption and eternal life of the soul clothed in a glorified body. It was a touch of infinite love, saving the soul from eternal ruin and misery of sin. As for mortal man, ever since sin entered into the world the human family presents one continuous record of sorrow, of depravity, and of death.

Description of Natural Death.— The inspired writers often refer to death as “sleep,” having in mind the rest **of** the body from the time the spirit takes its flight until that time when soul and body are reunited in the resurrection. Thus Christ’s reference to Jairus’ daughter, “not dead

but sleepeth,” was a notice to the people that she was presently to rise again. Death is also referred to as a return to dust (Gen. 3:19), a dissolution (II Cor. 5:1), a departure (Phil. 1:23), etc., thus impressing upon the mind of the reader of God’s Word the importance of this sad ending of every creature. Though under the circumstances it is a visitation which God has wisely and lovingly sent for the good of man, it is after all a visitation which means broken hearts and sadness, often wretchedness, something that would not have come to the human family had man remained true to his Creator.

As we read what God has to say about death, we are impressed with the vivid contrast between the death of the righteous and of the unrighteous. Death has always been looked upon by the unrighteous as a dreaded foe, an awful calamity, and in many cases “a certain fearful looking for of judgment.” Even in cases where the hearts of sinners had been so completely hardened that they went down to their graves with the delusion that all was well: even for them, though they faced the bars of death unmoved, death was not the bright gateway to glory that it is to the righteous. Yea, verily, for them “it is a fearful thing to fall into the hands of the living God.”

For the righteous the scene is different. Though we look upon death as “the last enemy that shall be destroyed” (I Cor. 15:26), we recognize it as a touch of God’s love, as the end of the heartaches of the righteous, as the glorious transition which puts the children of God forever beyond the power of temptation and the pangs of sorrow, and ushers them into the presence of God to enjoy His bliss and glory forever. “Blessed are the dead which die in the Lord.”

Description of Spiritual Death.— Spiritual death has been described as darkness (Matt. 4:16), “in trespasses and sins” (Eph. 2:1), blindness (Eph. 4:18, 19), banishment from God (II Thes. 1:9), “a mist of darkness” (II Pet. 2:17), etc. There is a promise of new life to those who are spiritually dead but physically alive (Jno. 5:25); but if they reject this opportunity until natural death overtakes them it will be forever too late, as the rich man (and through him the rest of the world) was plainly told. In case the opportunity presented in this life is neglected, then this death, “which is the second death,” is described as “shame and everlasting contempt” (Dan. 12:2), society with the devil (Matt. 25:41), “damnation of hell” (Matt. 23:23), “outer darkness” (Matt. 25:41), “the second death” (Rev. 2:11). But let us turn from this awful scene! and let us never miss an

opportunity to encourage sinners to turn from the way which means eternal death in the realms beyond. Jesus, the Light of the World, can drive this darkness out of the gloomiest soul and cleanse and prepare it for the regions of eternal day.

Some Errors Noted.— It is important that we recognize death, both natural and spiritual, as it really is. Some grievous errors respecting it have gained credence in the minds of some people, and these we shall endeavor briefly to notice; beginning with—

1. *Soul-sleeping.* According to this theory the soul goes down into the grave with the body, and there lies dormant until the resurrection. Many who hold this theory deny the existence of the soul apart from the body. But there are too many scriptures against this heresy to even concede the possibility of its being true. The story of the rich man and Lazarus proves conclusively that their souls were not dormant or in the grave. Then the assurance which Christ gave the penitent thief by His side, “Today shalt thou be with me in paradise,” is proof positive that there is a place for the dead outside the grave. Had this meant the grave only, it would not only have been cold irony for Christ to make that kind of a promise, but He would have been guilty of holding out a false hope to the thief. The testimony of the wise man, “Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it,” is another declaration showing the fallacy of the theory now under consideration. These are a few of the many scriptures teaching us that after death the body is recommitted to earth while the disembodied spirit is either in the presence of God or of the tormentors until the day when soul and body are reunited in the resurrection. Soul-sleeping is but a part of the heresy of—

2. *Annihilationism.* This theory is held by three classes of people: (1) atheists, who say that death ends all existence forever; (2) Russellites, who teach practically the same thing, but add an amendment providing for a virtual second creation at the coming of our Lord; and (3) Adventists, who believe in soul-sleeping, the resurrection, and instant annihilation of the wicked after the judgment. The first, professing their unbelief in the authority of Scriptures, may be dismissed from further notice; but the second, professing faith in the Word of God which they deny, need to have their faith tested by the Bible which they profess to reverence.

The theory of annihilationism can have no foundation save on the ground

that the soul has no separate existence from the body. There is no scripture which can be tortured into a support of that theory which in its tortured state will not also support atheism. Some tell us that “death means death, and that is all there is to it.” Grant it. But when they say that there is but one kind of death, and that natural death and spiritual death mean the same thing, they deny the Scriptures. When Paul wrote, “You hath he quickened, who were dead in trespasses and sins,” did he mean that they were naturally dead and then brought to life again, or that at some former time they had been alive naturally but dead spiritually? When he wrote, “She that liveth in pleasure is dead while she liveth,” did he mean to say that it was possible for a person to be both dead and alive (naturally) at the same time? On the ground that death means annihilation it is hard to understand how Moses and Elias could appear with Christ upon the mount of Transfiguration; how Lazarus could be raised from the grave after having been dead four days; how “many of them that slept arose and appeared unto many” after Christ’s resurrection; how Christ’s assurance to the penitent thief could mean anything. There are many other scriptures that are meaningless unless it is a fact that after the death of the body the soul is as alive as it was before.

3. *Limited duration in punishment for the wicked.* There are two classes of people who believe that the punishment of the wicked will not be eternal: (1) those who believe in instant annihilation, an error just disposed of, and (2) those who believe in a “purgatory,” where the wicked will suffer a just punishment for their iniquity and then go on to endless glory. As to the first theory, we have already shown it to be unscriptural. It is also illogical, as in nature annihilation is an impossibility. The idea of limited punishment for the wicked is likewise unscriptural, as the Word plainly says that the unrighteous will go into “everlasting punishment” (Matt. 25:46). Since this point will be considered at length in the next chapter we shall not consider it farther at this time.

4. *A second chance after death.* This theory is not only unscriptural, but absolutely vicious, as it encourages the sinner to waste his soul in sinful indulgence, vainly hoping for a second chance after death. Murderers, whoremongers, gamblers, extortioners, and all other types of sinners imaginable are thus encouraged to ply their trades without fear, being assured that after death there will be an opportunity to make peace with God and go on to glory. All such will find, after too late! that like the rich man they may beg in vain, but will find an impassable gulf between them

and glory. The wicked, all nations that know not God, they that obey not the Gospel of Christ, will all be forever destroyed; will all suffer the vengeance of eternal fire, though they appeal to rocks and mountains to fall upon them, though they plead their cause before the judgment bar. “Behold, *now* is the accepted time.”

Is Death Cruel?— Some say that it is. That it is an enemy, “the last enemy that shall be destroyed,” there is no question. It enters the homes of all classes of people, separates chief friends, leaves many homes desolate, often claiming those who, according to our way of thinking, can least be spared. The wounds that it causes are such that many people, moved by earthly considerations only, have cried against death as something dreadful, heartless, cruel!

It always pains our hearts when we hear of people looking at death in this way, especially when they accuse the Almighty for their bereavement. To say nothing of the fact that man is often responsible for the circumstances surrounding death and that man is responsible for death being in the world, the part that God has to do with it is the kindest thing that could be done. It is but a touch of His love, as it is as true of death as anything else ordered by the Lord that “all things work together for good to them that love God.”

One of the kindest things that God ever did for man was to make it impossible for him to live forever in this sinful, ruined world. Thereby the way was cleared for the realization of the glorious hope of a blessed eternal existence made possible through the giving of a Redeemer. Death is a continual reminder that this world is not our home; that health and human strength are no guarantee to long life; that there is an eternity ahead which will be spent in torment or in glory, depending upon whether in this life we made our “calling and election sure;” that we are upon the brink of eternity, and should be about our Master’s business. Even though we must thank God through our tears, let us not fail to praise Him for all that He does, though His design in removing loved ones when He does is not always manifest. We know that the pangs of death were brought on by sin, and that since man made this world an unfit place for eternal abode, death is now God’s way of getting us to a better world. He is the great Friend who can help us in all times of trouble and distress.

We have no sympathy with the unnatural and inhuman position taken by some who say that it is wrong to mourn the departure of loved ones who

have gone to glory. We thank God that He has created us human, with human sympathies, with human ties the breaking of which causes pain. Without this man would be a poor creature indeed. The more tender the tie the more genuine the grief when it is broken.

But our hearts go out to God in gratitude and praise because the sting of death is taken away in the glorious provision that neither we nor our loved ones are doomed to stay in the grave. As loved ones in the Lord are taken away we are comforted in the thought that by and by a glorious reunion will take place where, as an unbroken family in the Lord, we will dwell with Jesus Christ our elder Brother and God the Father forever. One by one the loved ones are passing over, and the tie that binds us to the promised land is becoming stronger every day. Knowing that "while we are absent from the body we are present with the Lord," that for the righteous death means but a transition from a world of sin and sorrow to a world of perfect purity and endless glory, and that for them death is but a loving summons from the Master bidding them to "come up higher," we yield in quiet submission to Him who has invited us to cast our burdens on the Lord and thank Him for His wisdom and His comforting grace which soothes our sorrows and stills our pangs of grief. Then cheer up, all ye who mourn the departure of loved ones; work while it is day, winning souls for God, that when they are called from time to eternity their friends need not mourn as those who have no hope.

Second Coming of Christ

The Doctrine Stated.— The Bible teaches that at the end of the present dispensation, at a time known by God only (Matt. 24:36), our Lord Jesus Christ will come again to receive the righteous unto Himself (I Thes. 4:16-18) and to take vengeance upon the unrighteous (II Thes. 1:8-10). He Himself stated this when He said, “If I go and prepare a place for you, I will come again, and receive you unto myself” (Jno. 14:3). At the time of His going His disciples were cheered and enlightened by this message from the two men in white apparel: “This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven” (Acts 1:11).

Time of His Advent.— Christ says that nobody knows. Notwithstanding this, men have gone on setting the exact time of His coming, and the failure of Christ to come at the appointed time has invariably proven them false prophets. On the other hand, some have set the time when He will *not* come; that is, they are sure that His coming is not near at hand; and again they are wrong in that they discredit our Savior’s testimony that only God can tell. We are taught to look for His coming; that He will come at a time “when ye think not;” that we should be ready for His coming, no matter when that time will be.

Signs of His Coming.— In approaching this subject we recognize the possibility of being mistaken in the interpretation of prophecy, just as the Jews often erred in their interpretations. Yet making all due allowances for limitations in human understanding and recognizing that some prophecies are more obscure than others, there are a number of things connected with the signs of our Savior’s coming again which can be stated with a reasonable certainty, and which lead us to the conclusion that the time is not far distant. Following are a few of them:

1. *People deeply absorbed in the affairs of this world.* “But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage so shall also the coming of the Son of man be” (Matt. 24:37-39). In other words, people will be so deeply absorbed in the affairs of this world that they will pay little attention to either prophet or prophecy, but continue in their mad career for wealth and pleasure and fame and power, until all of a sudden—alas, too late!—the voice of God

will be heard and all opportunity for repentance and reconciliation with God will be forever at an end. "In such an hour as ye think not, the Son of man cometh."

2. *The Gospel preached to all the world.* "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14). This growth is also typified in the parable of the mustard seed (Matt. 13:31, 32) and is now apparently nearing the end of its growth through the opening of the door in heathen lands for the preaching of the Gospel.

3. *Great natural occurrences.* Our Savior refers to pestilences, famines, earthquakes, wars and rumors of wars, nation rising up against nation, etc., as evidences that the coming of the Son of man is not far away. This sign has been abused in two ways: (1) by those who see in every earthquake, every falling star, every war, every other event out of the ordinary, a sure sign that Christ is coming immediately; (2) by those who see the folly of that kind of prophecy and therefore go to the opposite extreme and deny that there is anything in them. To keep balanced on this question we must remember two things: (1) With the Lord one day is as a thousand years and a thousand years as a day (II Pet. 3:7) and what may appear to God as very near may appear to man as being far away. (2) These things have been witnessed for thousands of years; so we must witness most extraordinary occurrences, both in frequency and in magnitude and destructiveness, before we can truly say that this sign has appeared. Whether the earthquakes, famines, plagues, tornadoes, floods, volcanic eruptions, etc., of the past century; the present state of unrest in political, social, financial, and religious circles; the world organizations of immense magnitude, and the growing burden of militarism while military men join in the almost universal cry for peace, mean that the period of undoubted signs is upon us, remains to be seen; but they certainly are enough to cause us to meditate.

The falling away in the faith. So remarkable has been the drift away from the true orthodox faith on the part of many theologians that both pre-millennialists and post-millennialists are talking about it. Among the former it is taken as a sure sign that the great apostasy prophesied in Scripture is upon us. Among the latter there are those who teach that it is possible, at the same time, for two movements, one toward better and nobler things and one away from God and godliness, to take place among the billion and a half of people now living. Whatever may be said to these things, it shows that thoughtful people of all shades of opinion

are observing the drift of the times. Peter's prophecy concerning the scoffers of the "last days" (II Pet. 3:3-9) so accurately describes the scoffers of the present time that we are forcibly impressed that it was for this time that that prophecy was intended. Paul also refers to the same conditions when he says, "In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters," etc.; that "evil men and seducers shall wax worse and worse, deceiving and being deceived" (II Tim. 3:1-13). Concerning the coming of the Son of man he says, "That day shall not come, except there come a falling away first" (II Thes. 2:2, 3).

Christ also sounds a note of warning when He says, "When the Son of man cometh, shall he find faith on earth" (Luke 18:8)?

What shall we say to these things? Look matters in the face as they are, and make the most of circumstances. Take the Lord's way for reckoning time. People have discerned the face of the times for centuries, and it is possible that they will keep on discerning for centuries more before the end will come. At the same time the end may come in a very short time, even from man's way of reckoning, and we should be ready. The point is, we want to do our very best to get the greatest possible number of people to accept Jesus Christ as their Savior, leaving the question of the exact time of His coming where He left it, in the hands of God. At the same time, knowing that the signs of His coming are here, and not knowing the exact time of His coming, it is high time that we heed His warning, be ready for His coming, and use our influence with others that they likewise prepare for this great event.

Effect of the Second Advent.— Mighty changes will be wrought at our Savior's second appearance to men. We shall speak of these changes only as they affect the experiences of individuals. Even before the advent the constant expectation of His coming has the effect of leading people to a closer walk and fellowship with God. We do well to read, frequently and prayerfully, the twenty-fifth chapter of Matthew with special reference to our Lord's coming. We are admonished to be watchful, to be faithful, to live holy lives, that when He comes we may not be found wanting.

1. *Upon the righteous.* "Wherefore comfort one another with these words," says Paul to the Thessalonian brethren after telling them what they may expect. Hear the message: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are

alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thes. 4:16, 17). Now hear the message from our Savior's own lips: "And he shall send his angels with a great sound of the trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other" (Matt. 24:31). The fact that our Savior is coming again has ever been a source of great joy to the Christian Church, and the living hope of meeting Him and being forever with Him has cheered the heart of many a weary pilgrim, made his journey lighter, and rendered life a triumphant journey heavenward. Well may the apostle say, "Comfort one another with these words."

2. *Upon the unrighteous.* We will let the Bible talk. "Holy men of God spake as they were moved by the Holy Ghost," and this is what they said: Enoch: "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him."

Christ: "And then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

Paul: "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

Turning from this dark picture, we see what God has done to save sinful man from this awful fate. The sacrifice upon the cross, the sacrifice of holy men of all generations who denied themselves of many things which the human heart counts dear and sealed their faith in a martyr's blood, should inspire us to do all we can to cause the sinner to turn from the error of his way and seek the liberty of the cross in the marvelous light of the Gospel.

How the Knowledge that He is Coming again should Affect Our Lives.— All who look with faith to the return of our Lord are profoundly impressed with the great event before them. It makes life more real and brings heaven nearer. It makes us more serious, encourages a whole-hearted service of our Master, and gives us a greater interest in the welfare of others. The farther that this great event is put from us the greater the temptation to become so absorbed in the things of this world

that even the presence of death fails to bring the seriousness to our minds that we ought to have. Peter, speaking of the destruction of the world (one of the events connected with the Lord's return) says: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat" (II Pet. 3:11, 12). Let not the force of these events be lost upon our minds and characters. Let not the eternal interests of the soul be overshadowed by the interests which at best can but supply the present needs of the body. Let the glory of the events to come be reflected in lives of true submission and humility as we labor for the increase of the faith, the ingathering of the lost, and join in the prayer, "Even so come, Lord Jesus."

The Resurrection

The Doctrine Stated.— The Bible teaches that there will be a bodily resurrection of every human being, when soul and body will be reunited and appear before the Lord. This doctrine can best be stated in the language of Jesus: "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (Jno. 5:28, 29).

As to the time of this resurrection, several views have been advanced. One is that both righteous and unrighteous will be raised simultaneously, at one and the same time; that the "hour" mentioned in Jno. 5:28 and the separation mentioned in Matt. 25:31-46 make it clear that Christ's coming to earth is a coming to judgment and that all will be raised at the same time, and judgment immediately follow. Others see no reason why this "hour" may not extend over the period of a thousand years, as the "hour" mentioned in Jno. 5:25 has already covered nearly two thousand years; that the righteous dead are raised at once and at the end of a millennial reign the unrighteous dead will be raised and brought to judgment.

No matter which of these views is taken, it does not thereby affect the doctrine of a general resurrection; because everyone, good or bad, is subject to death, and in God's own time and way will be called forth. "All that are in the grave," and in the sea (Rev. 20:13), "shall hear his voice, and shall come forth." Not one will be denied the privilege. Not one will

escape.

An Old Testament Doctrine.— The doctrine of the resurrection is distinctly a Bible doctrine, as it is taught in no other system of theology or belief. It is set forth in both Old and New Testaments. The plan of salvation centering in a Redeemer is not complete without a resurrection in it. Let us call up a few of the Old Testament witnesses:

Job: “I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God” (Job 19:25, 26).

Isaiah: “Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of the herbs, and the earth shall cast out the dead” (Isa. 26:19).

Daniel: “And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt” (Dan. 12:2).

Hosea: “I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction” (Hos. 13:14).

Of the Jews, the Sadducees were alone in denying the resurrection. Martha was very quick to give voice to the national hope when she said concerning her brother: “I know that he shall rise again in the resurrection at the last day.” When Paul declared his belief in the resurrection of the dead (Acts 23:6) he won the support of the Pharisees who also believed in the doctrine.

A New Testament Doctrine.— Here we find the doctrine both taught and exemplified. Christ not only taught it, but He “became the firstfruits of them that slept” and went on **to** glory. The apostles likewise taught the doctrine clearly and forcibly. The Jews were “grieved that they taught the people, and preached through Jesus the resurrection from the dead” (Acts 4:2). Evidently it was not the doctrine to which they objected, but they were violently opposed to the idea that this great event should come through Jesus. Paul afterwards (I Cor. 15) referred to the resurrection of Jesus as the event upon which hinged the reliability of not only this doctrine but of the entire Christian faith. Before the stoics and epicureans he boldly preached “Jesus and the resurrection” (Acts 17:18), a doctrine so strange to them that they called him a “babbler.” The New Testament is a veritable text-book on the doctrine of the resurrection.

Proofs of the Resurrection.— The first proof, and only proof needed, is the testimony of the Bible. “By many infallible proofs” was the resurrection of Jesus made known to men. The doctrine is not incredible. The resurrection is, of course, a result of the miraculous use of power on the part of the Almighty. It is not harder to believe than is the fact of the origin of matter, the origin of life, and many other things that can be accounted for only on the ground that there is an all-wise, all-powerful Being whose word is supreme and whose power is infinite. Coming nearer the point, the raising of Lazarus, to which fact many Jews were witnesses, and the resurrection of Jesus, a fact also established “by many infallible proofs,” clearly prove that the resurrection of the body from the grave is not an impossibility. When Paul declared that Christ “was seen of above five hundred brethren at once; of whom the greater part remain unto this present” (I Cor. 15:6), he presented a decisive proof which no man could withstand. The credibility of the resurrection is proven by the people who have been raised from the dead, and the certainty of it is proven by the resurrection of Jesus Christ:

Concerning the nature and extent of the resurrection Wakefield says: “Redemption is the payment of a price in order to the liberation of the captive, an idea which is clearly involved in the sacrifice of Christ. Our redemption is twofold: virtual and actual. Virtual redemption is redemption by price. Actual redemption in fact—the actual claiming of the captive. Virtual redemption in regard to its extent, includes the whole human family; for Christ ‘tasted death for every man.’ It includes also the whole of man’s nature—the body as well as the soul. This is evident from what the apostle says: ‘Ye are not your own, for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s. Hence the bodies of the saints, as well as their souls, have been purchased by Christ. The members, though dissolved by death, are still written in His book, and will in due time be raised in beauty and immortality, ‘according to the working whereby he is able even to subdue all things to himself.’ In regard to the soul, every true believer is actually redeemed in the present life; but not so with the body. For, though it is virtually redeemed, its actual redemption lies beyond the present state of being. That can only be fully accomplished when our redeemer shall break the iron grasp of death, and liberate the captives of the grave. Till then we must wait for the crowning blessing of our adoption, to wit, the redemption of our bodies. Till then the purposes of Christ’s mediation

will not be fully accomplished; 'for he must reign until he hath put all enemies under his feet. The last enemy that shall be destroyed is death.' This, therefore, clearly and necessarily implies the resurrection of the human race, And 'then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death! where is thy sting? O grave! where is thy victory?'" (Christian Theology, P. 617.)

Some Errors Noted.— Like all other great Bible doctrines, the fact of the resurrection has been stubbornly disputed and the doctrine bitterly assailed from various sources.

Why not? Upon this doctrine hangs the fate of the entire Gospel of Jesus Christ. Concede the fact of the resurrection, and you concede the truth of the whole Gospel. It is not surprising, therefore, that much opposition should be brought against the doctrine by the enemies of Christ. Some opponents deny the resurrection entirely, others twist it into something meaningless that it might as well be denied. Let us notice a few of the more prominent errors:

1. *“That there is no resurrection.”* This was the view held by the Sadducees, but Christ quickly silenced them. Luke 20:27-38. Paul also (I Cor. 15:12-20) proves conclusively that if this doctrine is abandoned the whole realm of Christian faith crumbles to the ground. The fact of the resurrection has already been fully proven and need not be argued here.

2. *“That the resurrection is past already.”* Paul encountered this heresy. II Tim. 2:17, 18. “Their word will eat as doth a canker,” said he of those who taught it. Let a man take this way of “spiritualizing” away the doctrine of a bodily resurrection, and it will be only a question of time until the whole Gospel will have evaporated by the same process.

There is a raising to “newness of life” which every soul must experience before he can have a part in “the resurrection” of life but the rising to newness of life is not the bodily resurrection of which the Bible speaks in so many places. Many had been raised up to spiritual life before Paul denounced the idea “that the resurrection is past already.” Let it not be forgotten that wherever the Bible speaks of “the resurrection” it speaks of *the resurrection of the body from the grave*. Lose sight of this fact, and you are an easy victim of those whose “word will eat as doth a canker.”

3. *That there will be no resurrection of the body, but that glorified bodies will be supplied instead.* This is another way of shelving this vital doctrine. The statement is ingenious, having the semblance of truth in it. It is devilish, in that it denies the Scripture. If there will be no resurrection of the body, then either the raising to newness of life or the flight of the spirit heavenward would have to be considered the resurrection. That being the case, Paul was wrong when he denounced the idea “that the resurrection is past already.” But Paul, speaking by inspiration of God, was right, and the proponents of the error now under consideration are wrong. Two things will be true of the resurrection: (1) It will be a literal bodily resurrection. (2) There will be changes whereby these vile bodies will be transformed into glorious bodies like unto Christ’s. The process of the change will be as miraculous as the fact of the resurrection itself is miraculous, and we shall not attempt to explain it.

When our bodies will come forth they will be free from everything subject to decay or corruption. Paul says of the body: "It is sown in corruption: it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body." To all questions which may be asked on this point we know of no better answer than that which God gave through His chosen vessel, Paul: "But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body."

A General Resurrection.— That the resurrection will be universal there can be no question. Christ says that "all that are in their graves" will come forth. The sea also will give up its dead. Rev. 20:13. From every clime and age, no matter how death may have been brought about or what disposition was made of the body, all will be called forth, and all will receive their "just recompense of reward," whether it be good or evil. And whether the souls of the righteous dead and of the unrighteous dead will appear at the same time, as some believe, or whether there will be a thousand years or more of difference between these two resurrections, as others believe, the resurrection of the body will be an event in the life of every individual—except such as will be alive at the time when our Lord will appear again. II Thes. 4:15-17.

"The Resurrection of Life."— To the righteous, the resurrection will mean "the resurrection of life." "They that have done good, unto the resurrection of life." All the inspired writers who have expressed themselves on the subject unite in pronouncing the event a most glorious one. Paul in telling about it says, "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (I Cor. 15:51-54). To those who are alive at the coming of our Lord the event will appear on

this wise: “The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord” (I Thes. 4:16, 17).

Rising in the strength and glory of the Most High, the saints of God will be glorified together with Christ (Col. 3:4); and with bodies incorruptible, glorious, powerful, and spiritual (I Cor. 15:42-44), “as the angels of God in heaven” (Matt. 22:30), they will ascend in rapturous joy to meet the Lord in eternal fellowship and glory. Glorious day! May God speed its coming—and may we spare neither pains nor sacrifice in the important work of getting the greatest possible number of people ready to join in this glorious rapture.

“The Resurrection of Damnation.” — The saddest thought that ever comes to the children of God is the reflection that not all people will have part in the resurrection of life.

Daniel says that when the wicked will awake it will be to “shame and everlasting contempt.” Let no unsaved soul now living turn away from this awful scene until he has come to himself, turned a listening ear to the heavenly voice (Jno. 5:25), repented before God, and resolved in his heart to spend the rest of his days in turning the hearts of other unsaved ones from the awful path that leads to destruction and pointing them to the glorious light of the Gospel of Christ.

The Judgment

The word “judgment” means “the pronouncing of an opinion or decision of a formal or authoritative nature.” In theology it is “the mandate or sentence of God as the Judge of all; especially, final reward; the last sentence.” —Webster.

We speak of *judgment* when we refer (1) to wisdom or prudence, opinion as to the right or wrong of certain actions, policies or conditions; (2) sentences passed in courts of law; (3) mandates ordering certain things to be done; (4) punishment inflicted as a penalty for sin or crime; (5) the final retribution at the end of time. The final sentence, the reward for righteousness or iniquity, when the saints will be invited into the everlasting presence of the Father and the wicked will be consigned into “everlasting fire,” is usually referred to as “the judgment.”

An Old Testament Doctrine.— David speaks of the time when the Lord “cometh to judge the earth” (I Chron. 16:33), and says that He “hath prepared his throne for judgment”

(Psa. 9:7). In Psa. 96:13 we read: “He that cometh to judge the earth: he shall judge the world in righteousness, and the people with his truth.” Solomon says, “God shall judge the righteous and the wicked” (Eccl. 3:17). In warning young men to beware of sinful pleasures he says, “But know thou, that for all these things God shall bring thee into judgment” (Eccl. 11:9). These references make it clear that the Old Testament writers understood that there was certain reward ahead for the righteous and certain punishment for the wicked. In fact, they had only to open their eyes and they could see the judgments of God visited upon the disobedient, while the blessings of God flowed freely toward them that kept His precepts. Looking forward to the time when “they that sleep in the dust shall awake,” they could also see the day of eternal rewards and judgments.

A New Testament Doctrine.— Turning to the testimony of the New Testament writers, we see the same doctrine held forth with still greater clearness. Christ says, For “every idle word that men shall speak, they shall give account thereof in the *day of judgment*” (Matt. 12:36). Speaking of the work of the Holy Comforter He says, “He will reprove the world of sin, and of righteousness, and of judgment” (Jno. 16:8). As to what the judgment will mean for the wicked He says, “These shall go away into everlasting punishment” (Matt. 25:46), saying of the righteous, “But the righteous into eternal life.”

Paul was equally clear and specific in proclaiming the doctrine. He made Felix tremble when he preached “righteousness, temperance, and *the judgment to come*” (Acts 24: 25). To the Romans he wrote, “We shall all appear before the *judgment seat of Christ*” (Rom. 14:10). This was afterwards repeated to the Corinthians. He writes to the Hebrews telling of people who because of their wretched condition are afflicted with “a certain fearful looking for of judgment.” That the judgment he speaks of is not a mere smiting of the conscience is evident from his testimony, “It is appointed unto men once to die, but after this *the judgment*”

Peter also testifies of the judgment saying, “The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against *the day of judgment*” (II Pet. 3:7). Jude speaks of “*the judgment of the great day*” (Jude 6), and John relates his vision as follows: “And I

saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works” (Rev. 20:12).

The Reasonableness of the Judgment.— The fact of the judgment having been established as a Bible doctrine, let us look at the subject from another standpoint. Practically all kinds of people believe in some kind of judgment from the standpoint of justice. The rankest atheist believes that the government should mete out justice to criminals, and glories when some overbearing wretch gets “his just dues.” Justice calls for the punishment of crime, and practically all people recognize the reasonableness of it.

It requires no great intelligence to perceive that in this life people are not punished or rewarded in proportion to their sins or their merits. Quite frequently the most hardened reprobates fare remarkably well so far as health, wealth, peace with associates, “having a good time,” are concerned; while God-fearing men who want to live right in every respect are often afflicted, suffer for years from loathsome and painful disease, and perhaps die in penury and want. Take Job, for example, who walked “perfect before God.” He was prostrated by sore afflictions, and his misguided friends tried to make him believe that it was the judgment of God visited upon him because of his sins; but he quickly pointed out that if this were true then there must be an injustice somewhere, since many wicked men prosper while just men often suffer much affliction.

It is evident, therefore, that if the justice of God is to be established there must be future retribution; judgment for the wicked, rewards at “the resurrection of the just.” The stripes and afflictions in this life are not sent us as punishment for sin, primarily, but rather as a touch of God’s love (see Heb. 12:1-13) to bring us to where we ought to be and to make us useful in His service to the greatest possible extent. Judgment for sin will come in fullness when all things will be finally evened up in the end.

The Judge.— As Christ is the all important factor in the redemption, so will He be in the judgment. As the mighty “King of kings and Lord of lords” He will come with His mighty angels as Judge of all the earth. “The Father . . . hath committed all judgment unto the Son” (Jno. 5:22).

Peter says that God commanded him “to testify that it is he (Christ) which was ordained of God to be the judge of quick and dead” (Acts 10:42). Paul

says that Christ “shall judge the quick and the dead at his appearing and his kingdom” (II Tim. 4:1) “in the day when God shall judge the secrets of men by Jesus Christ according to my gospel” (Rom. 2:16).

But let us not conclude that He will sit in arbitrary judgment, taking vengeance on whom He will without regard to justice. One of the things written of Jesus Christ is that He changeth not: “Jesus Christ, the same yesterday, today, and forever.” He was both just and merciful while among us as a Savior; He will be both just and merciful when before us as a Judge. Though mercy and sacrifice were His mission as a Savior, it was according to truth. Though justice will be His mission as Judge, it will be according to truth. Listen to His testimony: “The word that I have spoken, the same shall judge him in the last day” (Jno. 12:47, 48). Hear the testimony of Paul: “We must all appear before the judgment seat of Christ; that every one may receive the things done in the body, according to that he hath done, whether it be good or bad” (II Cor. 5:10). Like a case before any just judge in court, the two determining factors in the judgment will be the law and the evidence. The law in this case will be the Word of God; the evidence, the kind of lives we live on earth. Let our lives be in conformity with the Word and will of God, and we need not fear the sternness of the Judge. Certainly the words, “Come, ye blessed of my Father,” will not sound harshly in the ears of saints. The final sentence is fixed beforehand by the kind of lives we live in this day of opportunity.

The Judged.— The Word, in judgment, will be of universal application. Here is the divine testimony showing who will be judged:

1. *Fallen angels.* Peter says, “God spared not the angels that sinned, but cast them down to hell . . . to be reserved unto judgment” (II Pet. 2:4).

Jude also testifies that “the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day” (Jude 6). The fallen angels will share the same fate as fallen men. Both are doomed to go “into everlasting fire, prepared for the devil and his angels.”

2. *“All nations”* “Before him shall be gathered all nations” (Matt. 25:32). Christ as “judge of all” (Heb. 12:23) will know no class distinctions; neither will there be any favored nation or individuals, for “God is no respecter of persons.”

3. *“Small and great”* John saw the dead, both small and great, stand before the throne; books were opened, and comparisons made. Rev. 20:12. The mighty conqueror, the king, the humblest subject, the

statesman, the scholar, the illiterate man, the billionaire, the beggar, the centenarian, the little child—every man, woman, and child whom God has ever given existence, without distinction of race, color, intelligence, social standing, age, or any other condition—all are judged by the same standard, all judged in righteousness, our eternal fate being determined by the question as to whether in this life we made our lives conformable to the divine will and our souls washed in the blood of the Lamb. Some of the conditions mentioned find favor in the sight of men; but before God they are counted as nothing, save the fact that God expects greater things of us in proportion to our blessings, favors, talents, and opportunities.

4. *“The quick and the dead.”* Paul says that at the appearing of our Lord He will judge the living and the dead. This is explained in I Thes. 4:16-18, where he tells how first the dead are raised, then the living caught up with them, being then on a common level with them before the Lord. What is true of the righteous living and dead is also true of the unrighteous living and dead.

5. *“The righteous and the wicked”* Solomon says, “God shall judge the righteous and the wicked” (Eccl. 3:17). There is no favoritism with God. The difference between these two classes is that the former have met the conditions of the atonement while the latter have not. Both will be judged according to their works. Therefore the righteous will hear the welcome message, “Come, ye blessed of my Father, inherit the kingdom prepared for you,” while the unrighteous will hear the awful sentence, “Depart, ye cursed, into everlasting fire!” The righteous have the further consolation that since their sins are washed away they will have no accusations to face in the final test. Because Christ is the sacrifice slain for the sins of the world, all who accept Him as their Savior have the guilt and stain of sin removed, and the judgment for sin does not apply to them. I Cor. 11:31, 32.

The Judgment— does not only apply to every individual, but to every act, word and thought. In other words, we are responsible to God for everything we do, or say, or harbor in our minds. We can hide nothing from God; He takes account of everything we do and are. “The eye of God is in every place, beholding the evil and the good.” This fact should impress us with the seriousness of life and of our responsibility before God.

In concluding His Sermon on the Mount Christ tells of two men who built houses, one on the rock and the other on the sand, and the difference in

their fate—all depending upon the *doing*. Be ye *doers of the Word*, and not hearers only, deceiving your own selves.” They who live for carnal pleasure should reflect that “for all these things God will bring them into judgment” (Eccl. 9:11). “God shall bring every *work* into judgment, with every secret thing, whether it be good, or whether it be evil” (Eccl. 12:14). We are also held accountable for our speech. “For every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy *words* shalt thou be justified, and by thy *words* shalt thou be condemned” (Matt. 12:36, 37). Jude likewise (V. 15) warns the ungodly that they will be held accountable for their wicked words and hard speeches. Let these things be looked squarely in the face. A deep conviction and keen realization that God holds us responsible for all that we say will help us to measure our words, to be careful what we say, and how we say it.

But judgment does not stop here. “The Lord looketh on the heart.” God expects of us not only clean hands and tongues, but also pure minds and sanctified hearts. “Every secret thing, whether it be good, or whether it be evil,” will be brought into judgment. The judgment is a part of that clean sweep which takes in every act, every word, and every thought in the experience of man. “Sow a thought, and you reap an act; sow an act, and you reap a habit; sow a habit, and you reap a character; sow a character, and you reap a destiny.”

* * *

Whatever may be said concerning the momentous questions which have to do with the future of man, our whole career beyond the grave is determined by what happens on this side. The judgment will be for us a “great” day, or a “dreadful” day, just as we decide by a life of obedience or disobedience to God. They who in this life commit their all to God, will be safe in His hands and in His presence in glory. They who reject Him here will be rejected hereafter. Eternity is but a continuation of time. Our eternal dwelling place in eternity is but the end of the way which we choose to travel in time. The choice of a moment decides our eternal destiny. Life here presents one great opportunity to prepare for the life to come. Improve the opportunity, and eternity will be to you an endless experience of bliss and glory.

CHAPTER 43: HELL

The wicked shall be turned into hell, and all the nations that forget God.
— Psa. 9:17.

If one were left to his own choosing, he would rather consider some bright subject, like heaven, than the dark subject which we are about to consider. But this being a Bible subject it needs to be considered as such. We shall therefore present the subject as taught in the Bible.

Definitions

The original word “*sheol*” has a double application, sometimes used to designate the grave, sometimes referring to the place of departed spirits. In the authorized version the words “grave” and “hell” are each used thirty-one times as derived from the word “*sheol*.” (Encyclopedia Britannica.)

In several instances in the Authorized Version the word “*hell*” refers to the grave; as in Psa. 16:10 and Acts 2:27. Generally, however, the word designates the place where lost souls are; as in Deut. 32:22, Psa. 9:17, Luke 16:23, etc.

The word “*hades*” is used frequently in the Revised Version where the word “hell” is used in the Authorized. It is sometimes used to designate the grave, as in Acts 2:31, I Cor. 15:55, but more frequently refers to the place of torment, as in Matt. 11:23, Luke 16:23, etc.

The word “*gehenna*,” used twelve times in the Greek New Testament, means the place of future punishment.

It matters not by what name the place may be known, the Scriptures teach that there is a place of endless punishment for the wicked, and this is the theme to which the thoughts found in this chapter are directed.

Description of the Lake of Fire

This place is described in Scripture as “a lake of fire burning with brimstone” (Rev. 19:20), “fire and brimstone” (Rev. 14:10), “hell fire” (Matt. 5:22), “unquenchable fire” (Matt. 3:17), “everlasting burnings” (Isa. 33:14), “everlasting contempt” (Dan. 12:2), “everlasting fire” (Matt. 25:41), “everlasting punishment” (Matt. 25:46), “outer darkness” (Matt. 25:30), “damnation of hell” (Matt. 23:33), “furnace of fire” (Matt. 13:50), “where the worm dieth not, and the fire is not quenched” (Mark 9:44), “vengeance of eternal fire” (Jude 7), “smoke of their torment ascendeth

forever and ever” (Rev. 14:11), “tormented day and night forever” (Rev. 20:10).

In spite of this array of Scripture testimony, men have questioned whether there is real fire in hell. The danger of such speculations is very great. The Bible is not to be speculated with but *believed*, lest we be deceived by the devil. It is a matter of note that most of those who criticize this divinely inspired description of hell, do not criticize the Bible description of heaven at all.

For Whom Prepared

Hell is prepared for the devil and his angels. Matt. 25:41. Divine justice has prepared this place for them. The devils are afraid of this final banishment, which is to come as a just punishment for the accuser and his followers to prevent them from doing evil forever. When Christ met the evil spirits, the devils, they cried out in great alarm, “Art thou come to torment us before the time” (Matt. 8:29)? James says, “the devils also believe, and tremble” (Jas. 2:19). They know God’s arrangement, and dread the place which divine judgment has designed for their eternal doom. In Christ’s time they preferred to enter the swine rather than be cast into the pit. Entering the swine, they caused their destruction; entering men, it means the same thing. The devil is ever bent on destruction, doing hurt to God’s creation.

God has prepared for him the bottomless pit where the lake of fire and the great chain are sufficient to hold him there forever.

Hell was not prepared for man. No one with a true heart, living and walking with God, need have any fear of hell. The child of God, so long as His face is set heavenward, has passed that danger, as hell is behind him. He continues watching and praying, keeping on the narrow way. “He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life” (Jno. 5:24). The question has arisen in the minds of some as to whether we could be happy in eternity if we, like Lazarus in Abraham’s bosom, saw loved ones in torment. Such questions and doubts must not be entertained, for they are from the evil one. Though our limited minds cannot understand all these things, God has a way to arrange all things for the perfect and eternal happiness and well-being of all His children. All that we need to know is to take Him at His Word and all will be well.

Who will Go there?

1. “Death and Hell.”— They will be cast into the lake of fire. (Rev. 20:14). The sinner unpardoned is “twice dead.” The power of sin has dominion over him all his life, and because he makes no effort to escape, death comes along and shuts off all avenues of escape. The souls “dead in trespasses and sins” find themselves, after the judgment, in the lake of fire “which is the second death.” All of death and all the doomed in hades or hell, will be cast into the lake of fire which burneth with brimstone forever and ever.

2. The Wicked— will likewise be cast into hell. Psa. 9:17. No one need doubt the meaning of the word hell in this text, for it is expressly stated that it is the place for the wicked. They are those who delight in ungodliness, following their own sinful lusts, enticing others into sin, rejoicing in the defeat and downfall of those who had followed the Lord Jesus Christ. Though the wicked may fare reasonably well in time, they cannot escape the just punishment for their sins in eternity.

Not only will the extremely wicked be turned into this awful place, but all kinds of sinners; the polite sinner as well as the rough sinner, the moral sinner as well as the immoral and degraded outcast. The polite, cultured, accomplished, moral sinner will not be justified, for he is a robber and a murderer—a robber, because he has robbed God of His glory by claiming righteousness on the merits of his own efforts; a murderer, because he kept his own soul in bondage until death. Hence the moral sinner, notwithstanding his self-confessed goodness (Matt. 7:21-23), is a subject fit to be justly turned into hell.

3. Those Who Forget God.— These also are doomed for the lake of fire. Psa. 9:17. Yes, people will forget God. Pharaoh knew not God, though he had God’s people in his land. He knew not Joseph who had saved the land of Egypt from the ravages of famine. All this had been forgotten; but because of his forgetfulness he came to grief.

Nebuchadnezzar, who forgot God and ascribed all the power and splendor and glory of his kingdom to himself, was dethroned. Men and nations, in times of prosperity, are prone to forget God, live in ease and drift into wickedness, worship one another or self or something else, and because of the wickedness in their minds and hearts they do not like to retain God in their knowledge. Those who are in authority are largely

responsible for the sins of a nation, and wicked rulers are doubly guilty before God for their own sins and for leading a nation astray.

The wicked, and all the nations that forget God, shall be turned into hell.

1. Those Who do not Repent.— Repentance is the gateway by which sinners escape the wrath of God and the doom of hell. Those who will not repent, frustrate the love and grace of God and reject the proffered gift, thereby choosing **with** the devil to oppose God and continue on the way to eternal doom where all perish. Luke 13:3. If there is such a thing as satisfaction among devils, they must surely have it. when sinners refuse to repent, as the same means so many souls secure for the infernal regions. One thing that helps this awful work along is that the devil makes cowards of men, so that they are ashamed to confess Christ before the world, at the same time putting on a bold face, hardening their hearts and blinding their eyes (II Cor. 4:4), making them more sure for Satan to hold them in his terrible grasp.

There are many ways by which Satan induces people to refuse to repent. Whatever there is in the mind of the impenitent sinner that causes this refusal, the root is *self*. Carnal self-will leads men into all manner of sin and finally the ruined soul into endless hell, where boasting is changed into wailing and laughter into weeping.

1. Hypocrites.— Of all the woes pronounced by Christ those against hypocrites are the most severe. The climax is reached in the question, “How can ye escape the damnation of hell” (Matt. 23:33)?

A hypocrite is one who knows he is wrong but poses as a saint. His great object in life is to have people believe in his goodness and sound his praises. Why should anyone be troubled and offended and refuse to repent and come into the Church because he imagines there are some hypocrites there? God will take care of all hypocrites and judge them accordingly. Matt. 24:51. To say nothing of the fact that there are more hypocrites out of the Church than in it, it is better to spend a few years in the Church where there are a few hypocrites than to spend their time with hypocrites out of the Church and eternity in hell with a host of them and receive like punishment with them. How foolish is the man in sin; how faulty his reasoning!

Who are in Danger of Going there?

1. Persons Who Speak Disrespectfully.— “Whosoever shall say, Thou fool (or graceless wretch) shall be in danger of hell fire” (Matt. 5:22). Christ is very emphatic on this point, and points out the greater danger of speaking disrespectfully. The Pharisees spoke disrespectfully concerning Christ, asking if He were not a Samaritan and had a devil; at another time, “He casteth out devils by Beelzebub the prince of devils.” Christ declared this kind of talk blasphemy against the Holy Ghost—a sin not to be forgiven, “neither in this world, neither in the world to come” (Matt. 12:32).

All profane language and every evil word shall be brought into judgment, because all such is speaking disrespectfully of God. People sometimes talk disrespectfully of one another, calling each other names. The tongue, the “unruly evil,” will lead many a one into judgment, “for every sin and transgression shall have its just recompense of reward.”

Sometimes church members, when admonished or corrected because of error, become very much excited and disrespectful in speech. They should remember that the shepherds of the flock have been set as watchmen over their souls, and that God will note every word or act of disrespect or insubordination. To avoid being guilty in this respect, let us exercise all charity and submissiveness, teaching our children the same, and in this way much harm and loss of souls may be avoided.

1. Offenders.— The awfulness of offence is conveyed to us by the language of Christ when He says, “Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh” (Matt. 18:6, 7). These offenders shall at the command of the Son of man be gathered together out of the kingdom and cast into a furnace of fire. Matt. 13:41. There are many offenders who escape the notice of earthly powers, but when the King of kings comes forth to judgment not one of them shall escape.

2. Careless and indifferent Church Members.— The sad thought that church members should be in danger of hell fire is before us; but the teachings of Christ and the apostles bring to our minds that such is the fact. The foolish virgins, Ananias and Sapphira, Simon the sorcerer, Demas and others are examples of members who professed but did not

possess. The life and conduct of many professors of religion give evidence that their interest is not heavenly but carnal. Professors who do not read their Bibles, do not pray, who join hands with the world in vain amusements and display, are disobedient to God and to the Church, are bent on having their own way rather than submit to God, are all in danger of becoming completely wrapped in sin and its terrible consequences. The Bible will always lead us aright, but self will always lead us astray. The way of escape is by Matt. 5:29, 30. The careless professor fails in this that he makes no effort to stay close to Christ; he takes pleasure in sin and therefore keeps on the dangerous road of self-indulgence and is lost. Christ says, "Whosoever doth not bear his cross, and come after me, cannot be my disciple."

The Doomed in Hell

1. They do not Desire the Place.— This is evident from the description which the Bible gives of the experiences of those whose lot it will be to spend eternity there. The rich man prayed that a warning might be sent to his five brethren not to come there. The bitter wailing and weeping, the unquenchable flames, the everlasting burnings, the torment day and night forever, these are among the evidences that the place is very undesirable and that those whose bitter lot it will be to spend eternity there have been lured into choosing the path that leads there, through the deception of the enemy and destroyer of human souls.

2. They have no Desire for Company.— The plea of Dives to father Abraham that he might send Lazarus to tell his five brothers to keep away is evidence of this fact. In hell no prayers are answered, which makes the begging and the pleadings all the more painful. All men should pray while grace abounds and the door of mercy is open. There is no mercy in hell.

3. They have no Rest.— The fire continues *to* burn, the worm dieth not. Moaning, wailing, weeping, sobbing, lamenting, gnashing of teeth, and all the saddening, woeful sounds of numberless, troubled and tormented souls continues. Where could rest be found under such circumstances? Where suffering and remorse and despair continue, where fire and demons torment, no rest can be found—no—no rest in hell! Rev. 14:10, 11.

4. They are Brought down to Hell by the Almighty.— Men and

nations are puffed up in pride, haughtiness and vain boasting. Riches and worldly honor give men place and prestige that all the powers of a nation are not able **to subdue** them. They defy God and man, doing what pleases them, regardless of their duty toward God or man, regardless of the highest interests of their never dying souls. All this vain power of sinful man will crumble and fall before the justice and judgment of God. Lucifer, the fallen angels, all sinful men who in their life-time have rejected the love and mercy of God shall all be brought down to hell. "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to heir (Matt. 11:23).

Sinful man says that God is too merciful to send a soul to hell. True, God is merciful; but He is also true. He will take care of His own, but these have chosen not to be His and are therefore not His own. He takes them at their word and gives them the lot which they have chosen for themselves.

God is not so merciful that He makes His Word untrue. It is impossible for God to lie. Of the wicked He says, "These shall go away into everlasting punishment," and His Word cannot be broken.

5. They are Tormented Day and Night forever.— Man in his sinful state is unstable and wavering, full of unbelief, blind in sin and folly, groping around in darkness, ever trying to discover a way of escape. He finds nothing to give real satisfaction to his soul, though he constantly declares some new discoveries of truth which he claims God's people had not before understood. This kind of men are continually finding supposed errors in the Bible, mistranslations or something else by which they have hell and torment pretty well out of the way. Then there is the second chance idea of some who imagine that there will be another chance for salvation during the millennium; and the idea of a purgatory, by which theory sinners will be punished only for a time and then go on to glory. But all such are false doctrines, spread abroad by the agents of hell to deceive the people.

Listen! God says, "Tormented forever and ever" (Rev. 14:11); "These shall go away into everlasting punishment" (Matt. 25:46); and that "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city" (Rev. 22:18, 19).

6. They shall have no possible Way of Escape.— There is no such thing as reprieving or pardoning from hell. All efforts to escape fail there. All the wicked must go there and remain there. In life, men climb over walls, break locks, bars, and windows, dig tunnels, and resort to other means of escaping justice; but from the prison-house of eternal fire there are no such escapes or deliveries.

The answer to the rich man was, “There is a great gulf fixed”—a great space, a wide abyss that cannot be crossed either way. The lake of fire holds all the souls which the second death claims, as well as the false prophet, all devils, and the wicked hosts that follow the false prophet—these all brought down by the Almighty to the place whence there is no escape.

“The Ways of Death”

Solomon says, “There is a way that seemeth right unto a man; but the end thereof are the ways of death.” It is these ways that we shall endeavor briefly to notice.

1. The Broad Way.— “Broad is the way. that leadeth to destruction, and many there be which go in thereat” (Matt. 7:13). On this way all travel who fail to take up the yoke of Christ. In all nations and kindreds and tribes none will escape ruin if they merely allow themselves to travel in the ways of sin. Though there be a wide difference in society, yet on the broad way they can all travel together. The man who drinks champagne in a stylish club-room would not be found in society with the man who drinks beer in a dirty saloon: the bank president’s daughter who dances in fashionable ball-rooms would not associate with the servant girl who dances in a place of low repute—though they travel the broad road at widely separated ranges, yet by and by, if they do not repent, they will all meet the same doom in hell.

The broad road is wide enough to accommodate all castes in society as well as all grades of sinners. The hypocrite in the Church, the self-righteous moralist outside the Church, the extortioner, the thief, the liar, the fornicator, the harlot, the drunkard, the murderer; the haughty, the vain, and the proud; the pleasure seeker, the theater-goer, the lodge-man — these are all on the broad road.

The force of attraction in this worldly stream of humanity is very great, and many well-meaning people are drawn into it. Because they did not

heed the Spirit's voice they were drawn away from their resolution to walk on the narrow way and drifted into the ways of sin. Others were deceived into this way by the cunning craftiness of Satan, thinking themselves to be on the heavenly way while drifting down the broad way of the world. People who do not take to themselves the cross of Christ are all on the broad way.

2. The Self-righteous Way.— The self-righteousness of the scribes and Pharisees had so blinded their eyes that they refused to believe that they had any sins. They were altogether too high up to be humiliated by accepting the teachings of the lowly Nazarene. They accused Christ of being a wine-bibber and glutton, a friend of publicans and sinners, thus prejudicing the minds of some by misrepresentations—all in the name of righteousness—deceiving themselves with others, and finally committed the blackest crime on earth by crucifying the Lord Jesus Christ.

The hatred of a self-righteous man toward those who expose his sins is very great, arousing a jealousy that amounts to murder. Envy and jealousy are two prominent traits of the self-righteous man. The sin of self-righteousness is a lamentable one, as it shuts the light out of the benighted heart, blocks the way to conviction, and in every way hinders the work of salvation.

3. The World-compromising Way.— In this day, when the devil does his most effective work not as a roaring lion but as an angel of light, the tendency is for churches to make compromises on most any point so that the Church and the world may walk together. The serious question arises, In what respects are church members different from worldlings? Where is the cross-bearing (Matt. 16:24)? where is the separation (II Cor. 6:17)? Instead of the Gospel stand of complete separation from the world, of clear testimony for a whole-Gospel religion and against sin in all its forms, we are pained to witness a yoking together of Church and world in fashions, in the secret lodge, in war, in carnal pleasure, in theater patronage, in almost every form of evil. Occasionally there is a spasmodic outcry against some sin. Some will cry out against the saloon, but are silent on the secret lodge; others will cry out against the lodge, but walk hand in hand with the world in fashions; others cry out against fashion, but are silent about disobedience to God along other lines. Unless we give ourselves wholly to the Lord, make a complete surrender to Him, are

willing to stand entirely aloof from all forms of sin and worldliness, and testify clearly and in no mistaken tones against all sin however popular, the result is world-compromising which sooner or later makes us slaves under the yoke of worldliness.

The Warning

1. There is a Way of Escape for the Living.— A feeling of sadness comes over the writer while noting one sinful thing after another of which the human family is guilty and the doing of which will bring so many of them to endless ruin. We are conscious that only a small part of what might have been said has been touched upon in this chapter, and that the horrors of hell are such that they cannot be fully described by human tongue or pen; yet the Word of God says enough to make it absolutely certain that every sinner may take warning and escape this terrible place of woe and awful torment. This then is the consolation: Life is the time when the sinner may be reconciled to God. Our loving heavenly Father is now, and has been down the ages, making efforts to save His creatures from the ruin of sin and hell. To all the unsaved in every clime and age there comes this warning of love: “Turn ye, turn ye from your evil ways; for why will ye die.” “Look unto me, and be ye saved, all ye ends of the earth.” There is a Rock, a sure foundation, for all who will come upon it. “The gates of hell shall not prevail against it.”

This is precious time, and when wasted cannot be regained. A life spent in sin cannot be lived over again. Let every soul make the best use of present opportunity, flee the wrath to come, and accept mercy while the door of mercy is still open and grace abounds. “Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh” (Matt. 24:44).

2. The Dead cannot Escape.— This fact has before been presented, but we repeat it for emphasis. We wish to warn all who may read these lines that they should not trifle with the hellish doctrine that after death there will be another chance to repent. This doctrine is as cunning and enticing as it is false. The Scripture is plain and emphatic that the time for pardon and reconciliation is during this period of grace (Eccl. 11:3; Matt. 11:28), and that after that time the door is closed (Matt. 7:22; 25:1-13). Satan uses the same methods of temptation that he used when he tempted Eve. He promises what seems much more and better than what God promises. God’s promises are sufficient. He promises a life time to

be saved and in His service; but here comes the deceiver and says, "If you should fail to please God in this life, you will still have a chance to repent after death." This is so false that anyone who will be enlightened cannot fail to see. As one falls asleep in death, so will he awaken in the morning of the resurrection.

CHAPTER 44: HEAVEN

Rejoice, and be exceeding glad: for great is your reward in heaven.—Matt. 5:12.

“The best last” is not only a sentimental saying of man, but it is one of the happy provisions of an all-wise Creator. Here we enjoy countless and unmerited blessings, but the best of earth is mixed with trials and pain and care and death. In the bright hereafter all that saddens the soul of man will be done away. Eternity, for the child of God, means one unbroken, unalloyed, endless experience of “joy unspeakable and full of glory.” God has designed that this should come last; that after the trials of earth there should come the triumphs of heaven: that when the glory of the future will appear the sorrows of the present will be forever past. It is but fitting, therefore, in harmony with this beneficent provision of a loving Father, to consider as the last chapter in this volume the theme which is at once the best, the sweetest, the dearest, the most charming, and the grandest of all themes —HEAVEN. The kind reader is asked to join us in our meditations upon what heaven is, upon the way to get there, who will go there, and what will be our experiences after we are there.

Definitions

There are three heavens:

1. The aerial heavens—where the birds fly, the winds blow, the clouds float, the showers are formed.
2. The broad expanse—the region of the stars.
3. The “heaven of heavens”—the place where God dwells, “the paradise of God. It is the eternal dwelling place of God, of the holy angels, and of the blood-washed throng, redeemed by the blood of the Lamb.

When Christ said, “Heaven and earth shall pass away,” He evidently meant the second heaven, which we are told shall, at the time when “the elements shall melt with fervent heat,” “pass away with a great noise.”

How Characterized

1. “**A Place.**”— Jesus said to His troubled disciples: “Let not your heart be troubled I go to prepare *a place* for you. And if I go and prepare *a place* for you, I will come again, and receive you unto myself; that where I am, there ye may be also” (Jno. 14:1-3). It will be seen from this

testimony that heaven is not merely a condition, as some would have us believe, but it actually is *a place*, where God the Savior dwells, and where the saints of God will spend eternity with Him.

2. A “Holy Place.”— Isaiah refers to the dwelling place of God as “the high and holy place.” It is a holy place, because its inhabitants are holy. The Father, Son, and Holy Ghost are infinitely above all creatures which they have created. Hear the voice of the cherubim: “Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory” (Isa. 6:3). Read Vs. 3 to 5. Oh, that the remembrance of His holiness might thus affect all the impure and unclean to cause them to come to the Fountain for cleansing. The place is holy because of Him who dwells therein. “I dwell,” says He, “in the high and holy place.” The holy of holies in the Tabernacle typified heaven. Heb. 9:1-12.

To those who expect to spend eternity there the commandment of the Lord is, “Be ye holy, for I am holy” (I Pet. 1:16). The angels of God are spoken of as “holy angels.” Nothing unholy will ever be admitted there. “And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb’s book of life” (Rev. 21:27). Without peace and holiness, no man shall see the Lord. Heb. 12:14. Hear the answer of the Lord, through Isaiah, to the following statements and questions: “The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high his waters shall be sure. Thine eyes shall see the king in his beauty; they shall behold the land that is very far off” (Isa. 33:14-17). Holy, forever holy, is the dwelling place of God and His people.

3. A “Garner.”— “He shall gather his wheat into the garner” (Matt. 12:3). Heaven is the place where the golden wheat will be kept in safety forever to the glory of God and the richness of His eternal kingdom.

4. A “Better Country” (Heb. 11:16)— This earth seems good enough for a great many people, judging from the attitude they take concerning things above, toward Him that dwells “in the high and holy place,” in “the

land that is very far off.” But this world with all that therein is (“The lust of the flesh, and the lust of the eye, and the pride of life”) will soon pass away, while the “better country” endureth forever. We call it a “better country” than this, because—

In this, riches are endangered by moth, rust, and thieves; while in the next they are safe, they endure, and are reserved. Matt. 6:19, 20; II Tim. 1:12.

In this, all flesh, like grass, withers; in the next, they live forever. I Pet. 1:24; I Cor. 15:54; Rev. 21:4.

In this, the wicked trouble us, we get weary and worn; in the next, “the wicked cease from troubling, and the weary are at rest” (II Thes. 6:9; Job. 3:17).

In this, we have sickness, pain, heartaches, disappointments, sorrows, many tears; in the next, there will be no sickness nor pain, and all tears will be wiped from our eyes.

In this, the poor are oppressed, there is trafficking in the souls of men, all manner of debauchery and sin, barbarous wars, Christless secret orders and rebellious unions, swearing and lying and cheating and stealing and pride and envy and murder; in the next, these things never enter and better conditions exist by far, as proven by the brief statement: | Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness” (II Pet. 3:13).

God’s people, in all ages, have longed for this “better country, confessing themselves pilgrims and strangers in this, desiring to “depart and be with Christ, which is far better.”

Conditions

1. Holiness.— We have already noticed what God had to say of the place: “the high and holy place that defilement can never enter there, and that in purity and in holiness will God and His holy family spend eternity there.

Peter refers to the lot of God’s people as “an inheritance incorruptible, and undefiled, that fadeth not away.”

2. Happiness.— At God’s right hand are “pleasures forevermore” (Psa. 16:11). Well has the poet said:

*“When we’ve been there ten thousand years,
Bright, shining as the sun,*

*We've no less days to sing God's praise,
Than when we first begun."*

Free from the sorrows and trials and turmoils and sins of earth, living in that "better country," with better conditions and better associations than any that we can ever hope to have in this world, there is in store for all the ransomed hosts of God an eternity of joy unmixed with pain or sadness.

We must not, however, form the idea that the Christian is denied all happiness before he reaches heaven; but on the contrary, the Christian life is a service of joy, as may be inferred from the following scriptures:

"Rejoice, and be exceeding glad; for great is your reward in heaven" (Matt. 5:12).

"Rejoice, because your names are written in heaven" (Luke 19:20).

"Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory" (I Pet. 1:8).

"Rejoice in the Lord alway, and again I say, rejoice" (Phil. 4:4).

Indeed the Christian life, the only soul-satisfying life, is the only life which tastes of the pure and unadulterated joy and glory of the world above, is the only life which has the satisfaction of the abiding presence of the Holy Comforter while the trials and conflicts of life bring distress and sorrow to imperfect man. Flesh and blood (I Cor. 15:50), the dimness of our heavenly vision (I Cor. 13:12), manifold temptations (I Pet. 1:5, 6), necessary chastisements (Heb. 12:11), concern for the lost world (Rom. 9:1-3), and many other things mar our joys and happiness *now*; but when we leave this house of pain and world so vain, when we are ushered into the presence of God and our mortality has put on immortality, then we shall enjoy to the full all that God has; in store for us and our ransomed souls will join the heavenly hosts in singing "Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and forever."

3. Purity.— Concerning the regions outside of heaven it is written, "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie" (Rev. 22:15). "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone" (Rev. 21:8). Oh, what would even earth be with all these excluded! Who can fathom the

blessedness of the deep, sweet rest and joy of the redeemed in glory!—out of sight and reach of all danger, forever removed from the corruption and debauchery and the devil and his hosts. How foolish the thought that these should be admitted to mar the purity of sinless heaven.

5. Glory.— It was nearly two thousand years ago that the heavenly host sang “glory to God in the highest.” We think of the glory which envelops the throne in heaven; of the majesty and power and goodness and love and purity and wisdom and dominion of the mighty King of kings and Lord of lords; of saints and angels in unnumbered millions surrounding the throne in glory; of the immeasurable dimensions, the indescribable beauty, the matchless purity, the perfect happiness in the land where there is no need of the sun because the Lamb is the light thereof, and our hearts burst forth in exclamations of praise. Glorious are both the throne and He that sitteth thereon. Happy are they whose lot it will be to share in this glory in a never-ending reign.

Fit Subjects for Heaven

Of the fitness of the Holy Trinity and of the holy angels we need not write. The practical phase of this subject is that which pertains to man. Turning the light of God’s Word upon this subject, we find that the, following have the promise:

1. Little Children.— Think of the great company of little children, out of every nation, who will be there, “for of such is the kingdom of heaven” (Matt. 18:2, 3). “Behold, the Lamb of God, which taketh away the sin of the world” (Jno. 1:29). All are under the blood in infancy. “In heaven their angels do always behold the face of my Father which is in heaven.”

2. The Good.— In the parable of the net (Matt. 13:47, 48) we are told that in the final reckoning the bad will be cast away and the good will be kept for the Master. It is the test which will mark the great division in the final judgment—the good and the bad, the righteous and the unrighteous, the saved and the lost, the glorified and the doomed. Who are the good? They are—

3. The "born again."— “Except a man be born again, he cannot see the kingdom of God.” For those who make themselves sinners by actual transgressions there is a special salvation on condition that they believe.

Acts 13:39; Rom 3:28; Eph. 2:8-10. “Whosoever will, let him take of the water of life freely” (Rev. 22:17). Reader, are you one of the whosoever? But we must have the proper seal to be recognized there. Mere morality, without Christ, will not be recognized as a passport. “All our righteousnesses are as filthy rags” (Isa. 64:8). Of these we must be stripped and become as beggars at the door of divine mercy and receive the garments of righteousness and true holiness (Zech. 3:3, 4) “He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among the princes, and to make them inherit the throne of glory” (I Sam. 2:8). A form of godliness without the power thereof is not sufficient to commend us to God. II Tim. 3:5. Form without power was the crowning sin of the Jewish Church, and will be of the Gentile Church also. II Tim. 3:1-5. People may pride themselves upon a godly ancestry, upon a good moral character, or upon their mighty works; but without the new birth they cannot be admitted to the eternal joys of heaven. It takes “the washing of regeneration” and the “renewing of the Holy Ghost” to entitle us to become “heirs according to the hope of eternal life.” We must have the seal of “the Holy Spirit of promise” (Eph. 1:13); for, “If any man have not the Spirit of Christ, he is none of his.”

4. The Obedient.— All may have this seal if we ask and obey. Luke 11:9-13. The Holy Spirit sheds abroad the love of God in our hearts to such a degree that we are not: ashamed, gives us peace and joy (which is an earnest of our inheritance—a foretaste), “for the kingdom of God is . . . righteousness, and peace, and joy in the Holy Ghost” (Rom. 14:17; Eph. 1:14). Hear the Word that is “forever settled in heaven:” “Whosoever heareth these sayings of mine, and: *doeth* them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.” Only they who are obedient to God have the promise of the eternal inheritance. “He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him” (I Jno. 2:4). To fear God and obey His commandments is “the whole duty of man.” “Be thou faithful unto death, and I will give thee a crown of life” (Rev. 2:10).

5. The Righteous.— They who have thrown aside the righteousness of self, who have been saved from their sins, who have put on the

righteousness of Jesus Christ. Especially they who are persecuted for righteousness sake, have the promise. Matt. 5:6; 25:46. "What are these which are arrayed in white robes? and whence came they?" "Sir, thou knowest These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (Rev. 7:13, 14).

No Respect of Persons.— God recognizes no caste. Race prejudice will never close the door of heaven against any race or class of people. "God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:34, 35). God's great love comprehended the world in the plan of salvation (Jno. 3:16), and so in obedience to the Great Commission we must "preach the Gospel to every creature" that whosoever "believeth, and is baptized, shall be saved."

The Way to Glory

1. Is by Jesus Christ.— Thomas asked, "How can we know the way?" Hear the answer from the lips of our Lord: "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (Jno. 14:6). By Him we have received the atonement; by Him we received power to do His good pleasure. He "is made unto us wisdom, and righteousness, and sanctification, and redemption" (I Cor. 1:30). There is no other way.

2. Is Narrow.— "Enter ye in at the strait gate," says 'Christ, "for wide is the gate, and broad is the way, that leadeth to destruction Strait is the gate, and narrow is the way, which leadeth unto life" (Matt. 7:13, 14). In Luke 13:24 we find these words: "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." Christ warns His followers against false prophets who want to widen the way. This way is just as wide as the truth—no wider, no narrower. How eager we should be to "know the truth" and to gladly obey when we find it; for who has the power to remove "one jot" or "tittle" of the Word?

3. Is the Way of Holiness.— "It shall be called the way of holiness," are the words of the prophet. Heaven is reached by no other route. He who would enter into the realms of the blest must choose this path while the opportunity of choice is still his to exercise. The way of the

world is condemned. Eph. 2:2. The way of holiness can be traveled by holy people only. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin."

Inhabitants

We have spoken of heaven as the eternal dwelling place of Father, Son, Holy Ghost, the holy angels, and the saints of God; as the place where sin and defilement is forever banished, where there is no need of the sun because the Lamb is the light thereof; of the blessed experiences and hallowed associations which will render this a place of purity, of holiness, of joy, and of glory forever. A few more references may strengthen the believer and deepen his hope for that which is to come.

God is there, will be there, in glory and in power. Psa. 11:4; Dan. 5:23; Matt. 11:25. Christ our Mediator entered heaven (Acts 3:21; Heb. 6:20) where, one with the Father and the Holy Ghost, He is all powerful. Matt. 28:18.

Heaven is God's throne. He fills heaven and earth (Jer.. 23:24) and His glory is imparted to all His people forever.

The Holy Angels are there. Matt. 18:10; 24:36. In heaven they behold the face of our Father, and are there subject to the will of God and ready to do His bidding in all things. When Christ was on trial before men He had only to speak the word and "more than twelve legions of angels from heaven" would have been ready to come to His rescue. Heaven will be dearer because of the presence and glory of the angelic hosts.

Saints will be there, as already noticed under the head of "Fit Subjects for Heaven." These, we understand, include all those called from time to eternity in their childhood innocence, as well as those who, after coming to years of accountability, gave their hearts to God and had their souls washed and made white in the blood of the Lamb. The spirits of those gone before are even now in the presence of God, and after the resurrection and final judgment with glorified bodies they will reign with Christ "forever and ever" (Rev. 22:5). "They that be wise shall shine as the brightness of the firmament: as the stars forever and ever" (Dan. 12:3).

Concluding Thoughts

Some Questions.— Many questions are asked concerning the coming

experiences of saints in heaven which cannot be fully and positively answered here, for God has seen it wise to withhold the information. True, we learn many things by inference; and in this way have a fairly clear idea of things, which are not clearly and definitely taught direct. Others are mere speculation, and to say positively that it will be so and so, when the Bible is silent on such things is neither profitable nor wise. There is one thing, however, we do know: God has made every provision for our happiness and well-being and endless glory, so that when our eyes are opened in glory it will be found that our cup of joy and glory will be full, that God's plans were wisely laid, His provisions fully made.

This question settled, we call attention to another which so far as practical value is concerned overshadows all others as to how it will be in heaven: "Where will you spend eternity?" Am I prepared? Am I ready *now*? If we will let God cleanse our cups *now* we know that He will make them full in eternity. If we neglect salvation *now*, will there be another chance after death? Hear—not what some false prophet may have to say, but what He who has all power in heaven and on earth has to say: "If the tree falleth toward the south, or toward the north, in the place where the tree falleth, there it shall be" (Eccl. 11:3). "Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come for if ye believe not that I am he, ye shall die in your sins" (Jno. 8:21-24). "It is appointed unto men once to die, but after this the judgment." "Behold, NOW is the accepted time."

Lean on the Word. In all your meditations upon what the future has in store for man, and what it takes to be in readiness for the companionship with God and saints and angels in eternity, fear not and fail not to lean upon the Word. Men may be honest and yet mistaken; but the Word of the Lord is unerring and everlasting. "The word of our God endureth forever." It is the lamp unto our feet, a light to our pathway, our Judge in the end. It is God's message to man, full of unerring wisdom, rich instructions, glorious promises, telling us how to escape the snares and the defilement of sin, and of the way from earth to glory.

*"How precious is the book divine,
By inspiration given,
Bright as a lamp its doctrines shine,
To guide our souls to heaven.*

*“This lamp through all the tedious night
Of life shall guide our way,
Till we behold the clearer light
Of an eternal day.”*

Eternity! Who can fathom the word? Endless in duration and in possibilities, it has been a fruitful theme for many golden meditations. But the practical question connected with it is, Where will you spend it? For the child of God the thought of eternity is especially precious. Heaven of itself, free from all that defiles and saddens, rich in all that ennobles and beautifies and gladdens, is a theme that calls forth our profoundest admiration and reverence. And then to think that these conditions will continue forever and that God's love and goodness are so great that provisions were made whereby unworthy creatures like ourselves are to be admitted into its glorious realms and with glorified bodies live and reign forever overwhelms our souls with feelings of deepest gratitude and calls from us the notes of fervent praise. It often lifts our drooping heads, cheers our despondent hearts, thrills our enraptured souls, and prompts us to sing—

*“Often weary and worn on the pathway below,
When the burden is heavy, my heart throbs with woe,
Oh there comes a sweet whisper, to quell every sigh,
Do not faint 'neath the load, there is rest by and by.*

*“You will not labor long for the Master below,
Soon His call you will hear, your free spirit shall go
To the light of His presence in mansions on high,
Where the faithful repose, there is rest by and by.*

*“Then, dear Savior, I would not in sadness repine,
Nor would here on a bed of sweet roses recline;
For a country I seek where they never more die,
And in Zion my home, there is rest by and by.”*

* * *

*“Though worn with battle-wounds and scars,
Yet true to Christ in love,
We'll dwell with God beyond the stars*

At home, in heaven above.”

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